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LIFE AND LIGHT

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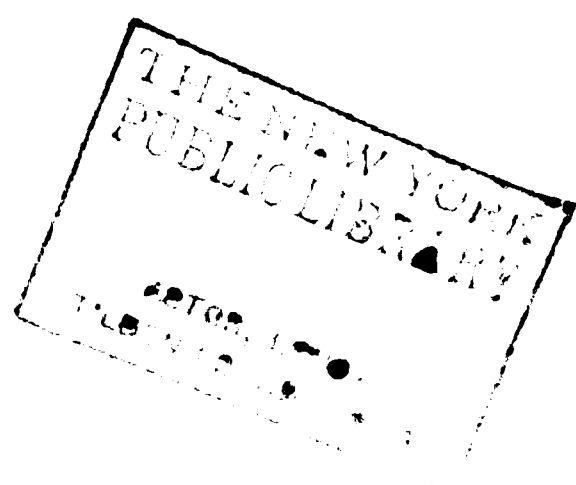
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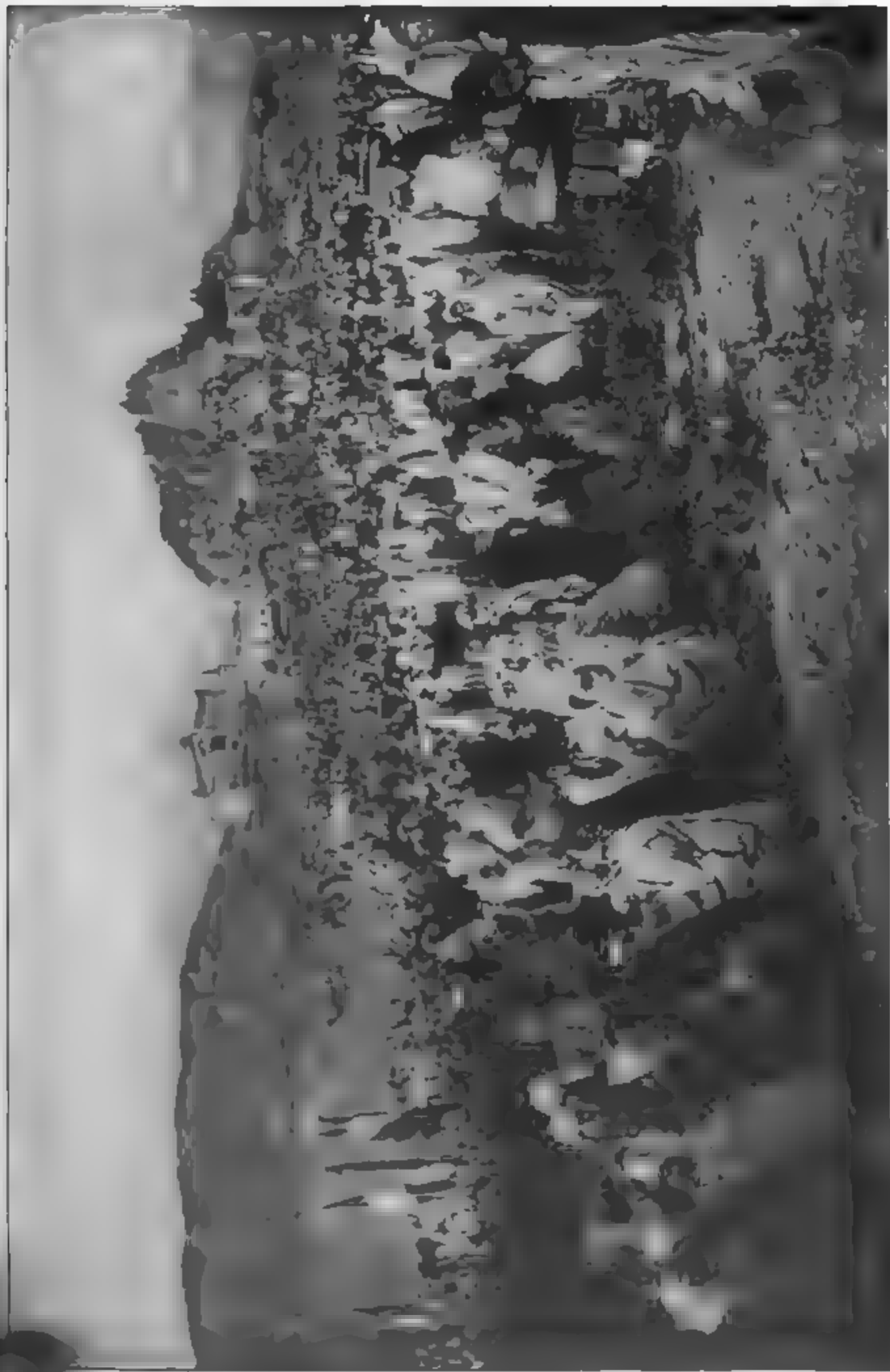
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MOSLEM PILGRIMS LEAVING CESAREA FOR MECCA



Life and Light

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No. 1

A few weeks ago there appeared in *The Congregationalist* an editorial bearing this caption. So wholly appropriate does it seem for a New

"The Value of the Lesser Service." Year's watchword that we have asked permission to reprint a portion of it here. With the coming of the new year, with the turning of a fresh page of life, there is always a certain impetus, an idealization of the common duties. If we do not actually "make good resolutions," as in the days of our youth, we feel an impulse to greater faithfulness, to more strenuous endeavor to attain to something approaching real self-sacrifice in Christian living.

But the days go on, the holiday mood fades, the daily tasks lose again the golden sheen of the new year, and right at this point many of us experience a failure to endure the testing of the commonplace. To go to missionary meetings when there is no Jubilee and no Simultaneous Campaign, when there is no beating of drums or sounding of bugles in the ranks of the faithful, to be one of the few women who are always ready to offer prayer in the little group which meets from month to month,—that is the real test. To secure the extra subscription for the magazine when other people grow tired of asking, to give the unnoticed dollar when others are not making pledges,—in short, to engage patiently, persistently, in the lesser, the seemingly unimportant details of work for missions,—that is what thousands of quiet women the country over are doing to-day.

To be a new missionary with the farewells fresh on one's lips as one leaves father and mother, sister and brother, savors even in these days of the heroic. To be commissioned by the great American Board and set apart for this peculiar service, does indeed bring one very close to the Master. But to go on month after month, pegging away at a difficult language, straining one's ears to catch and apply the new words, to do day after day in unromantic, unnoticed byways the ordinary, often unlovely, duties of a missionary teacher or nurse or evangelistic worker, under conditions so far from ideal as to seem sometimes impossible; to seem to oneself at the end of the day a most ordinary failure and yet with

the new to-morrow to go cheerfully, uncomplainingly on in the same little round,—this is what hundreds of missionaries all around the world are doing at this New Year's time and will be doing when 1912 grows old. Thank God for the "Value of the Lesser Service"! As Dr. Atkins says in the editorial from which we quote: "Our greatest concern must be for the simple, the commonplace, the undramatic, the seemingly unheroic and yet, as the world is ordered, the absolutely indispensable. There is no great cause which is not being halted on its onward sweep by the dearth of the lesser fidelities. Our churches are halted not by want of the great but by want of the small. . . . We are told that the church has lost her power because she has ceased to be an heroic and sacrificial church. We must kindle again, it is declared, upon altars smothered by the commonplace, the old fires of sacrificial devotion. . . . True enough the kingdom of God has from time to time advanced with the tumult and movement of changing armies, but more often it has waited upon simple fidelities and widened with the extension of undramatic duties and unnoted qualities. . . . If we are steadfast in the simple, the patient, the faithful, we shall find the heroic meeting us where we did not dream it existed. We shall find that the call for such a sacrifice as lifted the Cross upon the Hill is not wanting even in serene and quiet fellowships. We shall find that goodness is never easy, that fidelity is never cheap. We shall find ourselves good soldiers of Jesus Christ in unnoted battles and we shall become increasingly adequate to the exceptional and the dramatic. We shall find that the charge which wins the day was learned in the drill hall, that the courage of the commonplace is the courage of the crisis and that the chief wage of overcoming is kept for those who were 'faithful in a few things.' "

Just as this number goes to press, letters have come bringing the unexpected news of the death of Miss Eliza Talcott at Kobe, Japan, November 1st, after an illness of only a few days. Miss Talcott

A Life for Japan. went to Japan in 1873, one of the first single women sent to that country under the American Board, and her wonderful life has been given to that people with a fullness of consecration for which no words are adequate. An article written by her sister, Mrs. Lora E. Learned of New London, Conn., for the *LIFE AND LIGHT* of January, 1911, contains some instances of Miss Talcott's devotion, but owing to her extreme modesty and dislike of anything like publicity, nothing approaching a sketch of her work is now in print.

Her fostering care of the girls' school at Kobe, now the college, her service in connection with the establishment and development of the nurses' school and of the Bible woman's school at Kobe, her labors during the wars between Japan and China and Japan and Russia, her marvelous and self-forgetting evangelistic work, can only be hinted at here. A more extended account will be given in a later issue of *LIFE AND LIGHT*.

The following letter from Miss Olive S. Hoyt of Kobe College gives a beautiful glimpse of the last days of this victor "in the well-fought fight."

"This mail will probably bring to you the official news of Miss Talcott's death but I thought that you would like to have a personal note telling a little more of the details, so I am adding these.



MISS TALCOTT

"Miss Talcott has not seemed as strong as usual since returning to Kobe last spring after her work in Miyazaki. I was surprised to see how ready she seemed to be to go to Karuzawa in July. Usually she has stayed in Kobe longer, and has not acknowledged that she needed to get away, but last summer she seemed very ready to drop her work. After coming back she did not take it up with her usual energy, but still was unwilling to make it easier; on the contrary, she seemed to act as if she felt that she must do all she possibly could because there was so little time. On Tuesday, October 17th, there was a large woman's meeting in Osaka in connection with the conference of the Congregational churches, but Miss Talcott did not feel able to go. She went up to the conference the day before but was so weary when she reached home that she did not go out on Tuesday. She did her regular work until Friday morning when she was not able to get up. The doctor was called and said that she was very ill and that there were symptoms of pneumonia, which after a few days became unmistakable. Both lungs were affected and the fever was high. Toward the later part of the next week she seemed to be holding her own and some of us felt encouraged, but suddenly on Wednesday noon, November 1st, she began to sink and she passed away just at sunset that evening. It was a glorious evening, and a very quiet, peaceful passing of one of God's saints.

"Early in her sickness, Mrs. Sidney Gulick, her niece, came down from

Kyoto and later Mrs. Learned came also. She had every care that was possible, and it was only because her body had been worked to its limit that she could not rally.

“The funeral services were held in our college chapel on Saturday morning, this place seeming to be the most appropriate, as Miss Talcott founded the school. The body of the chapel and the galleries were filled with friends both foreign and Japanese, and the procession that followed her to her last resting place must have been composed of over three hundred people. There have been telegrams and letters from all over the Empire testifying to her devotion and love, and there are thousands to mourn her loss. Dr. Pettee, assisted by Mr. Nagasaka, conducted the services and the note of triumph and victory was the keynote throughout.

“We as a missionary body shall miss her very greatly, and the Christian work in Japan has sustained a very great loss in her passing. She had a very wonderful influence over the individuals with whom she came in contact, and there are very few missionaries who were able to lead people to a knowledge of God as Miss Talcott seemed able to do. Her one master passion was to tell every one with whom she had any contact whatever the gospel story, and the skill with which she made her opportunities was the wonder of all who saw her work. She always seemed to know just how to meet people and lead them to talk and to listen to her as she told them of God and of his revelation of love to mankind. It will take us a long time to realize that Miss Talcott is not longer with us, but we cannot but rejoice that she had such a happy quiet passing and that she has gone to a wider, less limited field of service.”

At the funeral service Dr. Pettee spoke of a member of the mission who had traveled very widely through the country, as reporting that he found more people who had been influenced by Miss Talcott than by any other one foreigner.

We are permitted to give an extract also from a letter written by Miss Talcott to her sister, under date of October 15th, probably the last letter she wrote.

“To-day on my way home from church I called at the house of a policeman who with his wife was once an earnest Christian, but who has been kept by various hindrances from attending church. Calling to-day I found the men off duty and all were glad to see me. A non-Christian younger brother, who formerly kept a little store, his mother living with him,—has now been ill for several months, and all are living together in two rooms, nine by nine feet and twelve by twelve feet, on the ground

floor, with a little three by nine entrance. Four adults, one ill with tuberculosis, apparently, and four children, all living in those small quarters. I think I must see if some arrangement cannot be made to take the invalid to a hospital. . . . I went in and sat down on the floor by the sick man, the whole family sitting around, and I tried to tell him that his Heavenly Father was close beside him, had been all these years; that he must open his eyes now to see him, to beg his pardon for neglecting heretofore to thank him, or to seek to know his will, and to ask him now to give him the strength and comfort that he needed. Then I said, 'We are all coming some time to the end of this world, but it is not to be laid in the grave, it is to go home to our Heavenly Father's presence, so we needn't be anxious about that. Just ask for peace and joy even in sickness and it will come,—"ask and ye shall receive." ' Then we sang, 'My God, how endless is thy love,' and I led in a short prayer. It was really but a grain of mustard seed, but I never felt more sure of the Lord's leading.'"

The call to prayer for China recently issued by the Committee of
A Call to Reference and Counsel representing The Foreign Missions
Prayer. Conference of North America is most timely. It contains these definite subjects for prayer:—

For the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Let us pray that the horrors of famine and pestilence may be abated, that the sympathies of the Christian world may find prompt expression in gifts for the relief of suffering, and that a better day for the Chinese nation may follow the tumult and chaos of this present time.

For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith.

For the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they

must incessantly toil in circumstances of almost unbearable physical and mental strain. In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care. This is the day when the faithful missionary of Christ is most needed, not only to care for the mission property and work, but to comfort and serve the excited and distressed people and to aid in caring for the sick and wounded. Let the whole Church of God pray for these overworked and care-burdened missionaries who so sorely need that support which we can give.

(Signed) ARTHUR J. BROWN, *Chairman*,
CHARLES R. WATSON, *Secretary*.

Miss Reed writes from Peking under recent date: "We here have followed the suggestion of some Chinese ladies and are helping the people to form a society to have certain places protected as refuges for women and children in case of need. Miss Miner has been made the head of the society and we have headquarters where people can come and register for entering these places if danger comes. They receive a certificate and a badge. We shall probably be under the protection of the Red Cross Society which has just been formed, as a sort of woman's auxiliary. Our badges and flags have a red cross somewhat different from that of the regular society. We have the help of one of the Government Boards which will appoint police to guard these places if necessary. Many of high position are coming to us and all are so relieved to have some place that promises safety to the women. I can't tell you how pitiful it is to see their anxiety and to know that they have nowhere else to turn. A great many large places are being offered and they will be established in all parts of the city. It is a big movement. Foreigners are not attacked anywhere, so we do not fear for ourselves. The Chinese Christians will be protected in our compound, if trouble comes. Tung-chou and Paoting-fu seem quiet as yet."

In addition to the three young women recently adopted by the Woman's Board of Missions of the Interior, Miss Edna M. Deahl for the Foochow Mission, Miss S. Josephine Davis for the South China Mission, and Miss Estella L. Coe for the Japan Mission, Miss Edith Curtis, under the care of the Woman's Board of Missions, sailed December 19th, from San Francisco for Japan, expecting to be stationed in Niigata.

Miss Curtis is the daughter of Rev. and Mrs. W. W. Curtis, formerly

missionaries at Sendai, Japan, and is a graduate of Oberlin College. As a Student Volunteer, she has looked forward naturally to Japan as the place of her life work, and she will receive a warm welcome from the members of that mission. Miss Curtis sails in the company of Mrs. Jerome D. Davis, who is returning to Kyoto, so long the home of herself and her honored husband. Mrs. Davis has recently visited the Board Rooms so that her friends there were able to bid her God-speed in person.

Mrs. Etta Doane Marden returning to her work at Gedik Pasha, Constantinople, sailed from Boston, December 5th.

Cheery words come from the deputation of the Woman's Board to India,—Miss Lamson and Miss Day. Busy days in the missions in the Ceylon, Madura and Marathi Missions leave little time for long letters, but before many weeks we hope to begin a series of articles from Miss Lamson's pen, giving some pictures of the missionary work of the Woman's Boards as she is seeing it.

Special sympathy is felt in missionary circles for Miss Harriet L. Osborne of Diong-loh, Foochow, who after a year of weary, suffering invalidism because of an injury to the knee, is now at the sanitarium at Clifton Springs, N. Y., where she has undergone another serious operation.

Miss Charlotte B. DeForest of Kobe College arrived in this country November 9th, and will spend the winter with friends in Washington, D. C.

Miss Marian G. MacGown of Tientsin, China, is in Mystic, Conn., with her brother, who is a physician.

A little booklet, *The Dawning of the Light of the World*, designed to accompany the last chapter of the study text-book, has been most attractively printed and is now on sale. Both in thought and in outward garb this message is peculiarly fitted for a Christmas or New Year's token. Price five cents.

The programs by Mrs. Charles H. Daniels which have been appearing from month to month in LIFE AND LIGHT have now been gathered together and printed as one more help for auxiliaries which are beginning their study of *The Light of the World* in January, as is the case in some places. There are eight of these programs,—the sixth appearing in this number. The last two will appear in regular order in the magazine, but there is an advantage in having them in this form,—printed on separate



MISS EDITH CURTIS

sheets and enclosed in a cover. Another year it is hoped to issue such a series early in the fall.

The Christmas *Everyland* has come again with its beautiful illustrations and its fascinating missionary tales. One can scarcely choose among the many plums in this pudding, but Mrs. Peabody's "might-be story" of "With Santa Claus in Japan," and the lovely description of "Christmas where Christmas Began" by Frances Healey will appeal to older readers as well as younger. Certainly any boy or girl will be delighted to find *Everyland* in the Christmas stocking. Published quarterly by the Everyland Publishing Company, West Medford, Mass. Fifty cents for the four numbers.

The Prayer Calendar for 1912 is meeting with approval and several letters from missionaries testify, as has been true in other years, to their appreciation of this reminder to pray for them and their work. The remaining copies should be quickly ordered as last year the edition was exhausted early in January. Price twenty-five cents. Postage five cents.

A very interesting dialogue, by Jessie Kemp Hawkins, explaining Chapter III of the text-book, has been mimeographed and a limited number of copies may be obtained from Miss Hartshorn for postage. Send for *The Teacher Taught*.

The Executive Committee has been privileged to welcome at its recent meetings the new members elected at Norwich, and is strengthened by

**Executive Committee
Changes.**

this accession to its numbers. Mrs. A. A. Lincoln was again elected a vice president instead of a director as last year. The newly elected members are Miss Clara P. Bodman of Northampton, Mass., Mrs. Walter Fitch and Miss Elizabeth Merriam of South Framingham, Mrs. William H. Greeley of Newton Centre, Miss Ethel D. Hubbard of Wellesley, Mrs. D. O. Mears of Essex, Mrs. Charles A. Proctor of Boston, and Mrs. George E. Soper of Nashua, N. H., president of the New Hampshire Branch.

Regretfully we note the withdrawal from the Committee of Miss Ellen Carruth, because of change of residence. Miss Carruth has been for many years associated with the Executive Committee, giving devoted service as treasurer of the Board from 1888-1896. Since then, while on the list of directors, she has been a valuable member of the Finance Committee.

Mrs. John Cummings of Woburn, Mass., a charter member of the Committee, has also resigned because of prolonged absence from home.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM OCTOBER 18 TO NOVEMBER 18, 1911

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|------------|
| 1910 | \$4,352.73 | \$4,716.50 | | \$34.30 | \$43.25 | \$9,146.78 |
| 1911 | 4,419.98 | 792.39 | \$3,632.34 | 164.95 | 510.00 | 9,519.66 |
| Gain | 67.25 | | 3,632.34 | 130.65 | 466.75 | 372.88 |
| Loss | | 3,924.11 | | | | |

WOMAN AND ISLAM

BY ELIHU GRANT

Professor Grant, now at Smith College, is well fitted by his residence in the East to present this subject to our readers.

THERE were no Mohammedan women in the days of the early Christians. Islam or the religion of Mohammed may be said to have begun about six centuries after the Christian era. It speaks well for the early influence of Mohammed that the first Mohammedan woman was his own wife Khadija. And the religion seems to have been very creditable as long as she lived. Khadija was perhaps the first to encourage Mohammed to take his own experiences in deepest seriousness and she may well be called the Mother of Islam. As long as she lived she was the only wife of the Arabian prophet. After her death a great change came over the man and his followers. This was a change that especially affected women and determines the fate of tens of thousands of women to-day. For Mohammed yielding to his polygamous passions, and, worse than that, identifying them with the will of God, determined to allow four wives apiece to Moslems and to reserve to himself the special indulgence of many more



MOSLEM WOMEN DRAWING WATER

than four. Following the jealousies that are always aroused when such vicious attention is given to sexual matters, it became the customary demand upon women that they go veiled and be secluded so far as possible from masculine view. This is logically in keeping with polygamous conditions. For the loyal husband of one wife is the protector of all womankind, but the lustful connoisseur is the enemy of woman. Thus



A MOSLEM FRIEND AND NEIGHBOR WITH HIS FAMILY

the practice and permission of the prophet menaces woman everywhere where any sect of Moslems is in control. Some devotees of that faith consider that the highest obligation of the faithful is the close following of the deeds of the founder. This is similar to the attempt in our religion to follow the precepts and practice of our Founder. When such ardent devotion is given it makes all the difference in the world what the private and public life of the founder was like. In some religions we deplore the fact that the believers do not follow closely the example of the leader. In the case of Moslems we congratulate many of them that they do not follow too closely some of their leader's practices. In thousands of tents and houses there is but one wife.

But still another evil is widely permitted that takes away some of the praise where there is apparent monogamy. We refer to the easy and often cruelly employed privilege of divorce by which a man may practically tell his wife that she is no longer wanted. He then takes another. Such marriages in tandem amount to the vice of polygamy except that they are not so expensive.

One must not suppose that all Moslem womanhood is crying out under the sense of intolerable injustice and woe. No such thing. The worst slaveries are oftentimes endured unconsciously or even willingly. Moslem women would usually be scandalized at the thought of any change from the age-long burdens upon them which we deplore.

A little Moslem girl, five years old, of whom we knew was very much distressed because a strange man had seen her face. Once when I strayed in a Moslem cemetery too near a corner where a group of veiled women sat I was followed with curses as I beat a retreat, though my distance seemed to me ample.

At another time while watching a procession of Moslems in the festival of the prophet Moses, I was standing in a crowd when I was suddenly made aware of an obscure group of women who shouted the warning, "*harem*," to me. Though there were Moslem men standing as near as I they probably dreaded my contaminating presence more because of my strangeness. But I rather think that in sheer mischief they wished to disturb me and see my discomfiture. Many of them are likely to be more like playful, spoiled children than mature women. But the formal chasm between the sexes is very considerable in Moslem lands as in most Oriental countries. It is most apparent in the cities, less so in the country villages, and least of all in the deserts.

It is only fair to distinguish between those Oriental customs which bind equally all women in that part of the world, and are as native to the Christian women of Asia as to any others, and those additional disabilities and ignominies which are peculiar to Islam. Moslem women are less free and probably less developed to-day than were the women in Arabia and Syria, say, in the days before Mohammed.

Moslem doctrine does not deny to women religious capacities and functions, but in the majority of instances Mohammed's practice has in effect blasted woman's hope of any development beyond the individual mind of that one who controls her worldly station at his will.

To turn now from these considerations to more general ones about the people of Mohammed, we can see how the women would be implicated

in the facts we observe. One will not live long in lands where there are both Christians and Moslems among the native people without noticing that the mass of the population, whether of one faith or the other, shares a common life in many customs, traditions and even beliefs. The problem is a deeper one than the mere opposition of two faiths. It roots in the impulses and lore of ancient peoples living for ages in much the same



A MOSLEM VILLAGER

environment and mixing their own degrees of ignorance and superstitions. Neither the Bible nor the Koran are the familiar authorities of tens of thousands whose legends and customary rules of procedure go back to primitive times. It is just as in our own country where there is a great body of lore and unconscious tendency that is heathen rather than Christian and that dates back, when investigated, to the barbaric European tribes from which we are sprung.

A pretty good rule for missionaries is to seek to understand the springs from which flow many currents of that popular virtue and error which control the native peoples of their fields. And, furthermore, to recognize to what a degree similar things are true of us in America. They will see

that often hints are disclosed which will help to a sympathetic correction of the evil. It is well to be generous with a parish rather than superior, to be frank than too much on the defensive and to take the method of working together with one's neighbors for the perfection of the moral life. With such a method one will arrive more naturally and hopefully at a practical comparison between the Christian and Moslem systems. From the ground of native beliefs up through the comparative test of the greater world faiths is a more promising way than a wordy theological dispute imposed from the top.

While at times it may be well to join the usual position that the Moslem Allah and our conception of God form a basis of union, at other times certainly it would be well when in courteous discussion with thoughtful persons to enter upon a candid search for an adequate conception of the nature of the Divine Being. To expand a people's idea of God along the lines of experience is a very great service.

The thing usually asserted by critics of Islam is that it permits of no inner growth and expansion, that its thought, its rules, its life are fixed within rigid lines never to be crossed without a revolution. However there are parties of Moslems in India and other countries who claim the opposite, that is, that Islam may be greatly improved and yet remain true to its genius. These two parties again correspond to tendencies within Christianity and much will depend in the working of the analogy on the personal stand taken by the Christian who labors among them.

This leads to another point about Islam. There are very many sects or denominations among them and much historic dispute lies behind them. It is imperative to know about the particular kind of Moslem with which one deals, as almost any statement made about a given Moslem might be contradicted from acquaintance with some other sect or development of Islam. For example the Moslems of Turkey and those of Persia are bitterly hostile to each other in a number of points which may lead to fatal results in the very city of Mecca where pilgrims of both countries meet. Or further how different would be a member of the ancient party of Assassins or of the modern Babists, or a brother of Es Senussi and a member of the Young Turkish party. Yet these would all be reckoned as Moslems.

The nearest Moslem effect upon Americans is the Babist or Bahaist movement which claims the devotion of a number of American women. The leader of this new movement is a Persian who has lived at times in Haifa or Acre, in Syria, and who is called the Bab or the door, presumably to God or truth. His very humane code is beautiful and a number of women of our country are his devotees. It is for the women of America to decide whether the religious and social spirit of our land shall be genuinely Christian or whether it shall follow some non-Christian ideal.

A GIRL, after being for a time in a mission school, exclaimed, her face all aglow, "O, I did not know school was like this. I feel that I have spent all my life in a corner."

ISLAM IN INDIA

BY MRS. J. P. JONES, PASUMALAI, INDIA

MORE Mohammedans than Christians are now under the rule of the British Empire, and more than at any other time have been under any one government. The greater number of these are in India, and this Mohammedan population is increasing relatively much more rapidly than the population of India, though the increase of the Christian population is still greater. Max Müller rightly places Mohammedanism among the missionary faiths, and most of the Mohammedans of India are converts from Hinduism in earlier or later generations. In South India a special term is used for converts of recent years as distinguished from those families from Northern India who have more of the characteristics that are supposed to mark the followers of Mohammed, and who use Hindustani as their language. Probably the ancestors of most of these people also were converts.

Mohammedanism may be proud that it has room and place for all sorts and races of men, and it fastens upon them a stamp of its own. Dr. Murrey Mitchel says, "One remarkable characteristic of Mohammedans is that every one of them is possessed of proselytizing zeal. An Arab trader, for example, on his travels, is probably a keen man of business, but wherever he goes he seeks to gain converts to the faith."

Converts of recent years are largely from out-caste classes, and it is recognized that they gain in social status by the change. Sometimes we hear of those who have decided to abjure Hinduism, hesitating between Christianity and Islam, deciding in favor of the latter because it promotes them at once into a higher caste. Rev. E. M. Wherry says that Islam knows no caste except the one brotherhood of religion, and yet in India the Moslem is more or less caste-ridden. Because of this recognition of caste, the Moslem and the Hindu may draw water from the same well and in various ways have an intercourse with one another that is quite impossible to the Christian.

Hinduism has a way of taking one's own valuation. Christianity declares against caste and so must be out-caste. Mohammedanism claims a place among the respectable castes for all its adherents and it is granted to them. Within the Mohammedan fold there is absolutely no caste distinction.

In many ways Mohammedans and Hindus fraternize as Christians and Hindus have not been able to do. A Mussulman writer laments the bane-

ful influence that Hindu customs have had on Mussulmans. He says, "Even in religious matters Hindu and Mussulman practices have become curiously blended. Hindus take a leading part in the celebration of Moslem festivals. Passages from the Koran are sometimes chanted in Hindu fashion; Mohammedan women of the lower classes break coconuts at Hindu temples in fulfillment of vows."

In other than religious matters there is much more community of interests, although there are seeds of antagonism that are ready to spring up when opportunity offers. It is said that the low class Mohammedan is grievously in debt and the slave of the Hindu money lender. But, in India, one needs to have a certain position in order to get into debt, and the poor Mohammedan has this advantage over the out-caste Hindu that the money lender will favor him with loans.

The personal habits of the Mohammedan in India are bad and his house is dirty and unkempt. Cholera is apt to find its earlier victims there. The inroads of disease are assisted by their strong belief in an inevitable fate, which gives a kind of bravado or indifference. "What is to be, will be," and the belief that in war makes the Mohammedan most recklessly brave, will make him sit down supinely amid the most dangerous surroundings when plague or cholera threaten. The Mohammedan is less polite and tolerant than the Hindu. Hinduism accepts every belief as truth, and every religion as a way of salvation. Mohammedans, assured that theirs is the only way, have less of tolerance toward other faiths. Their position seems to be that the faith of Mohammed has come to improve and supersede that of Christ. Dr. Speer says, "In presenting Christianity to Mohammedans we are presenting what is already known, judged and superseded."

However ignorant she may be of her own faith, every woman will loudly insist that Christians worship three gods.

Mohammedans have been, and still are, lacking in education and in that intellectual grip that makes the most of educational opportunities. Government gives larger grants to their children in school, as it recognizes them as belonging to "backward classes," and feels the need of their assistance in places of influence. A new ambition has recently taken hold of them, and their pronounced and genuine loyalty to the British Raj will doubtless give them larger opportunity than they have had in the past.

Notwithstanding the yielding to Hinduism that has often influenced the Indian Mohammedan, the innate strength and nobility of his religion has given him a certain strength of character.

The Mohammedan is generally recognized as a sober man and one who gives to the poor and accepts responsibility for the care of the poor among his own people. He is never afraid or ashamed to observe the five daily seasons of prayer and may often be seen in most unexpected



SHAMESH, A MOSLEM CONVERT, AND HER HELPERS IN
WORK FOR MOSLEM WOMEN IN MADURA

places, turning his face toward Mecca and calling upon his God and ours.

Mohammedanism has degraded womanhood. Hindus declare that the *pardah* was forced upon their women in order to protect them from the Mohammedan conquerors. More likely they followed the Mohammedan custom which still prevails. In South India they are the only women who go abroad veiled. They are proud of this seclusion and consider it an additional claim to respect. Their little girls are kept in from a very early age, which helps to prevent the spread of education among them. In com-

paring the condition of the Mohammedan woman with that of the Hindu, we find the differences in small things—the adjustment of the cloth, the kind and variety of jewelry and the veil.

Sir William Muir says, "In respect of married life the condition allotted by the Koran to woman is that of an inferior, dependent creature, destined only for the service of her master, liable to be cast adrift without the assignment of a single reason, or the notice of a single hour." Principal

Fairbairn says, "A religion that does not purify the home cannot regenerate the race; one that depraves the home is certain to deprave humanity. Motherhood is to be sacred if manhood is to be honorable. Spoil the wife of sanctity and for the man the sanctities of life have perished."

The practice of Mohammedanism like that of Hinduism is generally better than its possibilities. In both classes there are enlightened and liberated individuals, but they are the exceptions. In common life there is strong family loyalty and something of affection. Mohammedans are hard to reach and impress with the Christian message. The more of truth one has, the harder it is to change his belief, and the elements of truth in his own faith make it more difficult to lead him to accept another. Moreover, among all classes it is easier to impress the weak and wavering than those who are fully persuaded in their own minds. But there are earnest and devoted Christians from that faith. Dr. Wherry says that in the north, especially the Punjab and the northwest frontier province, every congregation has a representation from the Moslem ranks. Some of the churches have a majority of their membership from among the Mussulmans.

And Rev. C. F. Andrews speaks of the great contribution Islam has to make to the Christian church. He says, "The great strength in life which comes from an ordered day and month and year in which God is ever remembered, and his worship is a first and foremost duty—that godliness which we are in danger of neglecting amid the rush and hurry of the West—is a very great and real treasure which we need to regain within the church." Sir Monier Williams has said, "There is a finality and a want of elasticity about Mohammedanism which precludes its expanding beyond a certain fixed line of demarcation. Having reached this line, it appears to lapse backward—to tend toward moral and mental slavery, to contract with the narrower and narrower circles of bigotry and exclusiveness."

It remains for the future to show whether this exclusive faith has enough of the possibility of adaptation to adjust itself to the conditions of the twentieth century. Some earnest and advanced Mohammedans are urging their people to "march with the current." Dr. Zwemer, who bears upon his heart the burden of the Moslem peril, says, "Will it be possible to march with the current and continue to hold the teaching of the Koran and the Traditions? And will marching with the current of science and knowledge ever give the weary, sinful, sorrowing millions of Islam spir-

itual peace, or lift Mohammedan womanhood and manhood out of their degradation into the glorious inheritance of the sons of God."

It is not enough for the Christian and the missionary to reflect that this faith has within it the germs of disease and death. We who have great treasure, though in earthen vessels, are called in every way and always to bring to Mohammedans as to all non-Christian people the knowledge of the faith of our Lord Jesus Christ, and the assurance of the power of an endless life.

THE MOHAMMEDAN WOMEN OF INDIA

BY DR. JULIA BISSELL

How shall she know the worship we would do her?
The walls are high and she is very far.
How shall the women's message reach unto her
Above the tumult of the packed bazaar?
Free wind of March against the lattice blowing,
Bear thou our thanks!—
Go forth across the fields we may not roam in—
Out of our shadow pass!

—*Rudyard Kipling.*

The picture is a vivid one—the picture of that poem—and draws us by the sad story its lines portray. We have seen many a picture, whose story we have wished some one might rehearse to us.

Here is one of them. These walls of stone or brick, the rather dark rooms, the small windows and wooden shutters that give entrance to but few rays of light or of sunshine; the group of women and girls, seated on the floor at their duties. The wind has risen and stirs the shutters fastened by a literal latchstring or a bolt. How free that wind! From east to west and return, whenever and wherever it desires, 'tis free to roam. May that breeze take a message from these Mohammedan women, that some one may hear the voice of the wind and understand and come. An eye at the window may feel the breeze and have a glimpse of the "packed bazaar," and the narrow street,—not of the green fields that rim the city. "Out of our shadow pass!" The shadows do lie deep about this house.

"How do you like this town? Better than the one you came from, or not as well?" we ask. "Why, we have not seen this town. We saw our home, the house where we were, then saw the compartment of the train, and then this house. We had *purdahs* about us at the railroad station, then we were put into a *tonga*, a *purdah* was fastened around

that and we were driven here. From that day to this we have stayed in our house. We go from one *pinzra* (cage) to another here," pointing to a room adjoining.

The speaker was the elder of two wives. The younger, fairer, newer wife had been confided to her care, and she seemed tender and fond of her charge, whose infant son was not yet a year old. "I take all the care of the baby. I don't let her do any work."

"You sometimes sit out there, do you not?" motioning to the porch. "Yes, sometimes, when there is no one at home."

When other members returned to the house there was a rap on the door and the women immediately retired. "When we need anything we tell our mother-in-law, and if she approves she reminds 'our owner' of what is wanted, and he provides if he chooses to do so."

The Mohammedan woman with her strange dress and ways, is one gift of the Moslem invasion to India. The zenana system is another gift. The former is one for whom the Hindu woman feels an antipathy, not sympathy; the latter though now adopted by some Hindus, is at variance with Hindu customs. The Moslem women are known by different names in different lands, and in different parts of the same land, as, Mohammedan, Mussulman, Khoja, Punjabi (from the northern province of Punjab), Afghan, and so forth.

These women speak Mussulmanee or Hindustanee, and their tongue for some reason is understood most generally through all India, more so than any other one of the languages spoken there save English. It is directly related to the Turkish and Arabic, but has been modified as spoken, by the local languages or dialects, as by the Marathi of Western India.

And if the names of this sister of ours vary, so does her station in life. From that of the Begum of Bhopal who attended the coronation of their Majesties in London and was the only queen, in her own right, of Indian birth present there, to the poor Mohammedan woman who works for a living, 'tis a long step. To some of those poor women are assigned the most menial tasks ever performed for any town—those of town scavenger. On these one looks in sympathy, horror, amazement—horror at the filth they must endure, sympathy that any woman need perform those duties, amazement that the need exists.

And if her position varies, so does her dress. Here we meet the most important point of her life and training, the veil or *purdah*. Even so important a person as the Begum of Bhopal wears a veil that hides her face completely and gives but tiny apertures for her eyes. The poorer

classes of these sisters conform to the Hindu form of dress as the simplest and cheapest. The Mohammedan woman's dress consists of a pair of not very loose drawers of some colored material, never white, reaching to the ankles, and some drapery, often white, over the head, never over the face; and a close fitting bodice that may have long sleeves or short, or no sleeves at all. This dress is not as graceful, not as becoming as the Hindu woman's; the scant drapery fastened at the waist does not hide the drawers, and the latter are distasteful to the Hindu woman. In homes of the wealthy the drawers are often made of costly material, red or crimson or yellow satin. Only the well to do wear shoes. One point recommends this dress, that two parts of this must be sewn, the drawers and the bodice. This is an incentive to the women to sew, for every garment fashioned at home by their hands saves expense. Tiny maidens of four may begin to wear this garb, and then it is a pretty sight. These women have a white sheet wrapped around them, covering head and all, whenever they step outside their own door, and so they pass down the street and throw off this *pardah* on entering another door.

There are several terms that demand some attention here,—*harem*, *zenana*, *pardah*, *veil*, *gosha*. *Harem* is an Arabic word meaning what is forbidden to be touched. Thus the *harem* is a separate apartment not to be entered save by those who belong there; *zenana* is from *zan*, "woman," and means "pertaining to woman"—that apartment intended for her. The veil is due to Mahomet himself who desired his fairest, best-loved, youngest and newest wife to be protected from the gaze of other men, that her beauty might not be known to them—only to himself. Sir William Muir says the veil is obligatory on all who acknowledge the Koran as the authorized book. From the Koran 'tis impossible for the loyal and consistent Moslem to turn aside. So we find that all women of this sect wear the veil. However, in homes of the poor the face is not hidden. In such homes, too, says Mrs. Marcus B. Fuller, there is often but one room for the entire family, who therefore have no *zenana* system.

Pardah means curtain, and refers to the drapery behind which are seated the women of many of these homes. At an entertainment a part of one room may be curtained off for these women. Thus secluded, they may see and be seen by only husbands, fathers, brothers, sons, nephews, grandfathers and uncles older than their fathers. So that of two brothers one may not even know the other's wife by sight! In some parts of India the *zenana* is affected by the Hindu merely as a standard of respectability.

Gosha is a Mohammedan term that means a corner or retired spot.

When two or more families occupy the same house, if a husband or father wishes to enter the door, he calls out loudly, "*Gosha!*" Then doors close, *pardahs* are let down, women retire to their "cages," and when the man enters there may be no one visible!

Some husbands have punished their wives by instant death for having disobeyed these laws of the home. The husband is absolute "owner" of the wife, who often refers to him by that name. Many a wife is too loyal or too afraid even to say that she desires freedom.

Surely this view of the other side of the *pardah* is an incentive to us to do our part for these who sit where the shadows droop so heavily and where burdens seem more than frail women may bear. God is pitiful who will hear us if we pray and give that they may at last find the great Burden Bearer and know of his love for them.

MESSAGES FROM OUR NEW WORKERS

From Gwen M. Jones, Madura, India

Only a few weeks in this land and already it seems hard to realize that I have ever been away, so well do my memories of the past fit into the realities of the present! When I arrived here and met my mother and father, and all the missionary and Indian friends, I rather felt as one of my Mangalapuram girls put it, that after years in a strange land I had at last come home! The mission has placed me right in the school from the first, so that I might relieve in a small measure the great pressure under which Miss Chandler and Miss Curtiss are working. The greater part of my time of course is given over to the study of Tamil.

I suppose Mangalapuram has often been described to you so there is no need of my dwelling on that, but I cannot get over the beauty and the interest of the place. In this large compound, right in the heart of Madura, over three hundred bright and most lovable Christian girls carry on their school work and school life, which is very much like any large girls' school in America, while just without the flowers and peace of these grounds the deepest of heathenism streams by. Every day we hear the wildly weird music of the passing funerals and weddings (from a distance they can hardly be distinguished), while all day long the cries and voices of those passing, drift in to our ears. How it makes me long for the time when I shall know the language and be able to help a little more.

People ask me for my first impressions of India, but those are almost

impossible to give, for things seem so natural that even the numberless little "*skin-dos*" failed to give me any other feeling than that of utmost naturalness! I am glad, so very glad I am here and hope and pray that I may unflinchingly meet and improve the immense opportunities about me.

From Isabelle Harley, Harpoot, Turkey

It is almost four weeks since we arrived at Harpoot and they have been happy weeks, full of new and interesting experiences. You have undoubtedly heard about our journey; that the original plan of coming into Turkey by way of Samsoun was changed at Constantinople, and that instead we came in by way of Alexandretta and Aintab with Dr. Shepard. What more congenial companion could we have had? We felt so safe in his care and even cholera held no fear for us while we were with him. It was a rare treat to enter Aintab in his party and to see the people with extended arms and beaming faces welcome him home again. We were delayed there a week but it was a happy delay. A joy indeed it was to meet the Aintab circle and to see something of the work there. When the time came for us to press on, we were refreshed and rested and ready for the next ten days' journey.

Miss North joined us at Aintab and we found in her a congenial and competent guide as far as Diabekir. There she left us to go to Mardin; and we waited two days for Miss Riggs and Mr. Ward who came out to meet us, but on account of quarantine regulations were delayed two days. The next three days and the last were especially delightful. The road took us over the mountains from the top of which we got the most exquisite views, and the air was just bracing enough to make us feel full of life and able to enjoy everything—even the stones—to the very utmost.

During our ride the last morning, as the road brought us into view of it, we caught glimpses of Harpoot on the hill far across the plain. First impressions always abide, and I shall enjoy forever the feeling which came over me when I first saw the city which is to be my home.

Beautifully located, Harpoot commands a view that is, in whatever direction you look, inspiring and satisfying. The mountains though bare and a direct contrast to our New England mountain scenery, are made beautiful by the lights and shadows as they play upon them. As we began to descend the last mountain we saw the form of a man who looked like an American—somehow it is very easy to tell an American in this country. It proved to be Mr. Browne, our dear touring missionary. His greetings and welcome were of the heartiest kind, I assure you. A little

farther on Dr. Atkinson and little Alice met us, and in a few minutes we saw the entire group of missionaries,—except Mrs. Browne and Professor and Mrs. Margot, who had remained at Harpoot to welcome us there,—come running out from under the shade of a large tree to meet us. How glad were the handshakes and expressions of joy at our arrival, and I assure you there was nothing but gladness in my heart as we exchanged the greetings. The tree under whose shade we saw them emerge held a secret which was revealed as we approached it. These good friends, anticipating our needs, had spread a most delicious lunch. When we had satisfied the inner man with food, we got into our *arabas* again and started on the homeward stretch across Mezreh and up the long hard pull to Harpoot. At the top Mrs. Browne, Professor and Mrs. Margot, and some of the native friends were waiting to greet us.

After depositing all unnecessary baggage at the compound, we went to the missionaries' summer place at the Garden, around on the other side of the mountain from Harpoot to spend Sunday and rest. It was in every way a day of rest. The post the day before had brought many letters from home and these we read in the quiet of our new surroundings. The next week we moved into the city and are now in the full swing of work. At least the others are, while I am digging away at the language.

I desire that this year shall accomplish something more than merely getting a hold on the language, so every day I go into the kindergarten to become better acquainted with the teachers and children, and to learn the ways and means of doings things and to give such help as I can. I hope before long to have the language sufficiently well in hand to enter wholly into the work.

From Mrs. Alice Shepard Riggs, Harpoot, Turkey (from a letter to her college friends)

I remember well how I used to wonder when I was in college just what work would fall to my lot as a missionary to Turkey. It seems as if ever since I got here about a year ago, I have been finding out. One does not find out all at once what it means to be a missionary any more than one finds out all there is in college life the first week in college. It takes a long time and a lot of living. So before I tell you about the little here and the little there that fell to my lot as the new married lady of the station, let me tell you about what I found the other people doing,—the people who are missionary specialists.

There are three principal kinds of work here,—the evangelistic, the medical and the educational. Our city is built on the cliffy top of a

mountain overlooking a beautiful plain dotted over with one hundred and fifty villages. Most of these villages are very poor. The people live in dark one-room houses with no windows. In the winter they have no means of heating the houses except by a few pieces of dried manure that are kept smoldering in a hole in the mud floor of the room. They place a high stool over this hole and then throw a quilt over it to stick their hands and feet under while their backs freeze. Often they have the sheep and goats and cows living with them in a cellar-like place just below, and sometimes in the living room itself. This is a great help to them in keeping the house warm. Some of these little villages have their little chapel or schoolhouse where their preacher-teacher, trained in our schools, teach on week days and preach on Sundays; but some have not even this.

But most of the missionaries in this station are connected with the educational work centered in Euphrates College. This educational institution is really much more than a college, having in it students of all grades from kindergarten up, and registering five to seven hundred students. The nearest American institution of its kind is nine days' journey by horseback, and situated as it is here in the far interior of Turkey and at the border of a region that has been practically untouched by missionary work, it has a wonderful opportunity to carry out its purpose of preparing Christian leaders. This country never needed leaders so much as it does now, and the students going out from this college are leaders in many different ways. Many of the girls go back to the villages to teach the little village schools and to be a source of help to their uneducated sisters. Many others become the wives of educated young men and make homes which are a marvellous contrast to the homes about them. For this home making, they are prepared in the schools by being taught cooking and sewing and many other practical things. In the boys' department, there is an industrial self-help department which not only gives the boys a chance to partially earn their own way, but teaches them many useful trades.

What is the part which the missionary plays in all this? The missionary's work is to be a leader of leaders. Mr. Riggs, as president, has to keep the machinery of this complex plant running smoothly. But much more, he has to keep in personal touch with all the teachers and students, have meetings with them, teach classes, and in all the routine uphold before them the ideal of strong Christian manhood. And so the lady principal of the girls' department (Miss Daniels), is constantly with girls and

teachers, and has her personal touch on all the work, from furnishing dishes for the dining room and kitchen, to writing hundreds of letters to keep people in America interested in her girls. And the American lady teachers, while they are teaching English and botany and Bible to the girls are thinking of how they can get down to their hearts and consciences, how they can win their confidence and bring them to Christ. How closely the girls and boys and the native teachers watch all the missionaries to see how deep their religion goes in their own lives and how much it is worth! Each missionary specialist has work outside of the specialty. There are always meetings to attend and to lead and calls to make and to receive. There are dealings with the government; there are all sorts of quarrels to arbitrate; there are the poor who are "always with us."

And it is just these extras that make up the "specialty" of the married lady missionary. For example, the "singles" need some one to keep house for them, and at present we have a jolly tableful of them with us. Of course I have a native cook, and he is a veritable jewel too, who does all the marketing (women do not go to market here) as well as the cooking; but housekeeping is very different in this country from what it is in America, the land of the "ready made." It is a splendid thing for so many of the station to get together for meals because we have so little social life. The birthday of any member of the family gives a fine excuse for inviting the others in and having an evening of fun when we act for all the world like a lot of college girls and boys.

Another part of my specialty is the charge of the needlework industry for the poor women of this city. There is so little industry in the country that it is difficult for a woman to find work to support herself and her family, and there are many who have to do this. Most of the women and girls know how to do beautiful lace work, and with the designs and the materials provided for them, they do the work in their homes in spare moments between their housework, and then bring it to us once a week to get their pay and some new work. As they are all gathered together on that morning in the workroom, we have Bible reading and prayer with them. I hope that some of the girls who do not have as much work at home as the women, may be able to come several days in the week and work here in the workroom while some one reads something instructive and uplifting to them, so that this work may be a means of bringing them mental and spiritual food, as well as the physical food which it earns for them. And for the women this same thing can be accomplished by visiting them in their homes and talking and reading with them; this I hope to do during

the winter. But more still, I long to visit the Turkish women in their homes in the same way. Wherever I have gone into their homes they have received me most cordially and listened well to the reading, and sometimes I would find one who could read for herself. How you would love to visit some of these Turkish homes "behind the veil" where the women have their own secluded quarters and see the pretty faces which have always been covered with a thick veil when you have seen them outside. In the better class of homes you will find them fascinatingly pretty and refined in their manners and speech, and often dressed with taste and elegance. Now and then you find one who has learned to read, and it almost makes you ache to think of the possibilities buried in these four walls. And yet you seldom meet a group of Turkish women among whom there are not some who show up in a glaring light the vulgarity and the low plane to which their religion has brought them. Quite a group of Moslem women came to see me a few days ago and asked me to show them over the girls' school. They were particularly delighted with the kindergarten where the children sang some of their motion songs for them. We have one little Turkish girl in the primary department, and her sister has just come to enter kindergarten; but since the language of the schools is Armenian which the Turks do not understand, they are the only ones in the schools. In Constantinople there are many Turkish girls being educated in schools under missionary management, and we pray that the time may soon come when that will be possible here.

From Helen Curtis, Marsovan, Turkey

Our long journey came to an end last Friday when the Pyes and I reached here under the guidance of a large and cordial escort. From the start it has all been delightful even including the delays and quarantines. I have enough pleasant memories from this trip to feed my mind for a long time to come. There has not been the slightest excuse for loneliness, or homesickness, and I am sure Marsovan is not the place to foster anything of that sort. Everything has far exceeded my expectations, and even now I feel and share the fondness for this work and place that is so evident among all the workers.

Miss Willard is allowing me time to become acquainted, and somewhat established, before giving me full work. I have made a beginning however, and have three different classes in English, a regular morning to lead prayers and some supervision of the lace making and embroidery. Later I shall meet all the girls in gymnastic classes. In a few days my own lessons will begin, and I am most eager to start that work which

must be, to share in any way in the work as I would like to. Everyone has been so kind and thoughtful for my comfort in every way. I take my midday meal with Dr. White and his family. To go into their home would be sufficient to drive away all missionary prejudice. I am learning many things. I realize for the first time how unfair we Americans are to judge the Greeks and Armenians by those who may happen to annoy us in some small town in our own land. Here one learns to have respect for them as individuals and as a nation. I am delighted to find, too, that the work in the schoolroom is so thorough and so adequate. These schools are in advance of ours at home in many respects, for here music and domestic science and sewing and Bible study are included in the curriculum. They are not considered extras. It is all full of Silver Bay atmosphere, where each task, each event of the day is undertaken in a spirit of prayer. The rush of many things does not here crowd out time for prayer and quiet thinking together. That must be the secret of the success of these schools, and the reason that the missionaries find such joy in their work. They have such wholesome good times, too. Some of us play one or two sets of tennis every day, or enjoy the horses for an hour. On Saturday we are going to the vineyards for a picnic! I am so glad that my good times at camp are likely to be continued here.

The trip from Samsoun to Marsovan was delightful. It seemed to me like genteel gypsying. We were four days on the Black Sea instead of two, one twenty-four hours doing quarantine, and another waiting for the sea to calm sufficiently for us to land. We had about as rough weather as is possible, and you may know the reputation the Black Sea has made for itself. The landing in the small boat would have been frightful, had it not been for the skill of the six oarsmen. We rode in on the breast of a great wave that sent us scudding as though we were on a toboggan. Then the sailors picked us up one by one and waded ashore with us,—a novel experience. Dr. Riggs met us and was a delightful traveling companion.

“THE one motive that makes any other effective, and endures where others grow weak, is love for the Lord Jesus Christ and the loving purpose to obey his word of commission. Nothing less than this is sufficient to sustain for long periods the Christian’s missionary enthusiasm. The enthusiasm generated in a great convention, or by striking and thrilling address, often prompts generous giving. But the glow of it fades, and steady principle must be relied upon to keep in action the impulses started in enthusiasm.”

Junior Work

Evangelistic Medical Educational

HELPS FOR LEADERS

CHAPTER IV

BY MARY PRESTON

As she approaches Chapter IV, of *Touring in the Gleam*, the Mission Circle leader will almost surely draw a breath of relief.

The stories of Buddha, of Lao-Tsze and Confucius, accounts of Hindu and Chinese worship, have been confusing and difficult to present in an elementary way to the child's mind. Here at last in the animistic beliefs is something comparatively simple. Children with their imaginative powers unbridled as yet will easily comprehend this spirit worship of the "grown-up" children in the human race. So readily, in fact, will their minds receive impressions from tales of spirits and snakes and witch doctors, so prone will they be to let their imaginations enlarge upon the stories told until they become fairly real and terrifying, that the leader will do well to exercise extreme caution in her choice of illustrations, altogether leaving out the horrible, and to continually emphasize the reality of our Heavenly Father and the falseness of the spirit belief.

In line with this warning, Luke ii, 8-14, with its account of the shepherds' fright at that which they could not understand and its companion messages of "Fear not" and "Peace and good will among men," is suggested as the Scripture selection. Let the prayer be a very simple petition that the Father will use us to carry those messages to the people who are always afraid because they do not know any better.

Starting with this familiar illustration of fear and its needlessness as a beginning, the leader may go on to explain briefly the animistic belief in evil spirits, its consequent system of propitiating them, and the accompanying superstitions and faith in charms and witch doctors.

We Congregationalists will naturally devote the larger share of our meeting to Africa, since we are best acquainted with that country. Perhaps the "Gleam" will allow us to spend a day there. If so we shall visit a native kraal, go inside a hut, see the women with their babies at work in the fields and at their mills, play a bit with the children, wit-

ness the treatment of a sick man by the witch doctor, watch the men prepare for war with absolute faith in their fetishes, see a girl run away because she does not wish to marry the man to whom she is sold, and following her to the mission school, get a glimpse of that portion of mission work.

Leaders will find, "Flashlights into Zulu Homes" and "Why African Mothers Fear" (leaflets obtainable at the Board Rooms for 5 cents each) helpful in their own preparation, though some of the stories should not be repeated just as they are to children. The December LIFE AND LIGHT has two good articles, others appear on pages 201 and 208 of the volume for 1910 (see page 196 for a picture of a kraal), and in the September and February numbers of 1911. *Children of Africa*, by James B. Baird, *Fetishism in West Africa*, by Robert H. Nassau, *Missionary Story-Sketches and Folk Lore from Africa*, by Alexander B. Camphor, are only three of the many books good for reference.

An African Curio Box, which is loaned from the Board Rooms for fifteen cents, will prove helpful in this meeting if it can be obtained. Some Junior Secretaries also have these boxes for the use of their leaders.

That the children may have some part in the program, let one represent the blind man making sacrifice to Leezaba in Assam, and another Mounng Gyi in Northern Burma, and allow each to tell in three or four minutes a little about his life and his way of "going to church." Rather than trying to visit their countries in the "Gleam," since too many backgrounds are confusing, let the car be used during the day which the Band spends in exploring Africa to bring down to that country these two representatives of other spirit worshiping races.

As the children's sympathies will be aroused even more than usual by this story of "fear," be sure that the final impression is of the joyful change which our missionary message brings about and of the definite part which the Band through its connection with the Woman's Board has or may have in that change.

SURELY it is no accidental thing that practically all the starving die in the lands where the Christ's influence has not gone. We have looked out on great Hindu famines, we have looked out on great Buddhist famines, we have looked out on great Confucian famines, we have looked out on great Mohammedan famines; we have not looked out on any great Christian famines; for wherever His influence has gone, even on the plane of the common necessities of human life, Jesus Christ is sufficient for the needs of all men.—*Robert E. Speer.*



Our Work at Home

MRS. SPENCER FEELS THE CONTAGION

BY HAZEL BANKS NORTHROP

Events had conspired, as they sometimes do, to knock at the soul of Mrs. Warrington Spencer. Three events there were, and they attacked the lady in her one vulnerable spot.

Mrs. Spencer was an efficient member of the Ashland Avenue Church. Most people liked her. A few, who did not, spoke of her as bristling with executive ability. The minister, they said, would as soon dare undertake a social or church reception without Mrs. Spencer's chairmanship as to tell the moon to stand still.

The first of the three events came in the guise of a Sunday-school convention in another city. Mrs. Spencer went as delegate. Nobody else was spoken of. Warrington told his wife he guessed she could give pointers to the best speaker there. Mrs. Warrington patted his shoulder and looked conscious.

"The best speaker there," was a brisk young man seemingly the age of Mrs. Spencer's Sunday-school class of young people. "Is he twenty?" she asked herself. He had made perhaps a dozen remarks, when she said: "He is older than he looks. He must be thirty." As the minutes slipped by she forgot his age. A new prophet of the Lord was speaking. She twisted her muff cord uneasily. He hammered the desk and waved his arms, and Mrs. Warrington Spencer forgot how capable she was.

"Have we the right"—and the young man pounded the desk—"to leave missions out of the Sunday school?"

Mrs. Spencer could see no connection.

"Do we not wrongly consider them as an appeal from the Board? as an artificial graft? an optional of our religion?"

An optional? The lady looked at the man. Everybody she knew either said: "Yes, I do believe in missions," or, "No, I don't believe in missions." Mrs. Spencer often attended missionary meetings, gave her dollar each year, and went her way.

"If we think closely," the young man seemed whispering to Mrs. Spencer's very soul, "we see that the missionary spirit goes back of the

church, back of the Bible, back of the Christian life, to Christ's very heart. Missions is our religion!"

Mrs. Spencer leaned back, and wished she might fan herself. She thought she had come to a Sunday-school convention. But the young man kept on.

"We must become exposed to missions as to the contagion of smallpox. No one will ever become interested when the subject is being treated in another room!" And Mrs. Spencer, having been exposed, went home. There she was overtaken by the second of the three events.

The Ashland Avenue Church saw fit, now and then, to adorn its services with some out-of-town celebrity. And the Warrington Spencers invariably threw open their doors in entertainment of that person. One month later a missionary from Africa put in an appearance.

"A delightful man," said Mrs. Spencer, "for a missionary." Warrington Spencer thought otherwise. He had been showing the delightful missionary his local pump factory.

"I shouldn't wonder if you've met a Spencer pump or two, even in Africa!" and Warrington unconsciously inflated his chest. "You know we ship them to every country in the world!"

"Do you believe in foreign missions?" asked the man.

"Well, I can't say I *don't* believe in them," explained Mr. Spencer, guilelessly, "but as my wife says, there's enough to give to right here in the city!"

The missionary coughed peculiarly. Warrington looked at him, and inquired of his spirit wherein he had blundered.

"If your business were the size of your religion," said the delightful missionary, "you would confine your pump industry to this city alone."

Warrington Spencer gasped, poked about for a fitting retort, and found nothing.

That evening the church was crowded. Mr. and Mrs. Spencer sat well forward. The missionary told the Ashland Avenue congregation about Africa. He described the lions and the jungles and the people,—ah, the poor, wild creatures, descendants and comrades of the lions and the jungles. Yet in the crude, vile bodies dwelt a flicker of the soul of God, ready,—so desperately ready,—for his call.

"Do you not believe it?" asked the jungle preacher. "Why, I have seen poor, black, tattooed, hairy fellows; women, their faces distorted with great, wooden nose rings; children, clothed in strings of beads, come walking—walking—walking, for twenty miles, over the trails and

through the bush, to pick up the crumbs civilization lets fall from the table, to hear 'The Words' of the Book of God, to give, when they have nothing. And in the last day will you have Christ turn his face from you saying, 'I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.' "

Mr. Warrington Spencer looked at his wife. She was looking into the missionary's face as if she had seen a great light.

And now came the third event.

The Ladies' Missionary Society was to occur the day after New Year's. Mrs. Owen Wendell, who had been appointed to "give Turkey," and who had a house full of guests, five children, and one maid, besought the committee to put some one in her place. Mrs. Warrington Spencer was known as a wonder in emergencies.

"What shall we do?" the committee asked. "Shall we postpone it, or appoint some one else? Nobody but Mrs. Wendell would have thought of writing her paper New Year's week!"

"I'll take it," said Mrs. Spencer, and the committee knew the meeting was in capable hands. But they did not dream how gladly and joyously those hands were held up for the first time to touch the Master's! She began to look over some of her old missionary magazines, those she had always subscribed for, but somehow failed to read. How alive they were, these messages from the field—from Christ's fighting ground. How real! How worth while!

"Do you believe in foreign missions?" asked Mrs. Spencer of the Ladies' Missionary Society the day after New Year's. The ladies politely raised their eyebrows and waited for Turkey. They were not disappointed. She began very softly to tell them of the Adana women during the massacres, of their great desire to raise money enough for their new church. Like sheep without a fold they gathered about their shepherd, bringing their little bits of finery, their poor pieces of jewelry, even their wedding rings,—for they had little else,—and asked the missionary to sell them in America when she went "home," for only so could they hope to have a share in giving for the new church. When Mrs. Spencer added that the exorbitant charge on the poor little trinkets at the Custom House had been far above their intrinsic value, the ladies began to feel that Turkey might have a personal meaning for them.

Then she spoke of the Bible woman who had come into a poor village of Armenia and had gathered about her the ignorant Christian women

and told them of the darkness of the heathen world, giving them the story of unsaved Africa. "Ah," had said the women, "we must pray for these wretched creatures,—so much worse off than we are." But one poor widow had spoken, "If we pray, we must give," and the others had said, "Yes, we must give." It had meant starving themselves but they gave *two dollars* for the African women, that they too might share in the Light of the World!

Mrs. Spencer's voice had broken here. "Ladies," she implored, "don't you see that foreign missions began when Christ left the right hand of the Father, and came to this world? During this year may not a single day pass when I shall not pray for all these 'daughters of sorrow.' Who will join me in praying? 'And if I pray I must give.' " She did not even hear the closing hymn. She only knew that she had felt the divine contagion of love for all the sinning, suffering, shameful womanhood and girlhood of this wide world, and that just so far as in her lay she would day by day through the new year expose the Ladies' Missionary Society of the Ashland Avenue Church to the same influences. She hoped as she sat there that by and by missions would mean no longer "an artificial graft" upon their church life, but the natural, inevitable, beautiful fruit of their love to Christ.

And the evening and the morning were the second day of the happiest new year that Mrs. Warrington Spencer had ever known.

SUGGESTED PROGRAMS FOR THE SEASON 1911-12

Based upon the text-book, *The Light of the World*.

The complete set of eight programs is now published in leaflet form and can be obtained from our rooms, price five cents.

PROGRAM VI

Topic: Mohammedanism, the Youngest in the Sisterhood of Religions.

Material: Text-book, Chap. IV. Former text-book, *The Nearer and Farther East*, pps. 1-150. Its companion book for Juniors, *Springs in the Desert* (of especial use to the Narrator). Current missionary magazines and secular papers (of especial use to the News-Reporter). *The World Missionary Conference*, Vol. IV, pps. 122-155, most valuable collation of testimony from every Moslem land.

Hints: Some one in almost every church can tell a story well, perhaps the Primary Sunday-school teacher, perhaps even a man! If such an one can be secured, let her—or him—become the Narrator, regardless of former missionary interest. The point is to have a story-teller tell the story. Introduce her, not by name, but simply as the "Narrator of the hour who has a story to tell us."

The Historian's part will be made more effective if a simple map is made and hung, to show Moslem lands. One such, used in a meeting for young people, was made on unbleached cotton, the lands were outlined by a brush dipped in black ink, and Moslem areas were tinted with green water-color paint. If this program is used by

Juniors, as the Historian reads her first chapter let some one pin small red paper swords on to the sections named, in the order of the Moslem advance, beginning with Arabia.

A copy of the Koran is in many public libraries. If possible have a copy at the meeting, with marks in certain places, that any who wish may afterwards read for themselves the principal teachings of Islam.

SPECIAL PROGRAM FEATURES

I. The Narrator.

(Beginning with the boyhood of Mohammed, the story should vividly portray the traditional as well as authentic incidents of his romantic youth, his development and decline, the whole to cover not more than *seven* minutes, and *not* to include his religious scheme.)

II. The Historian.

(She announces that she will read three chapters from her soon-to-be-published book, *Islam, the Youngest in the Family of Religions*: Chap. I, The Growth of Islam. Chap. II, The Many-sided Temperament of Islam. III, The Womanhood of Islam. This should all be written, and occupy fifteen minutes. Chap. I will be geographical and the map can well be used with it. Chap. II sets forth the different sects of Mohammedanism, like the Shiah, Babists, etc. Chap. III will emphasize those features which limit and degrade woman.)

III. The Theologian.

"It is incumbent upon the true believer to have a firm faith in six articles, viz., In God, His Angels, His Books, His Prophets, The Day of Judgment, The Predestination for Good and Evil."

(Let the Theologian, with this as a text, set forth the distinguishing doctrines of Islam; the chief features of the Koran; the points of contact and contrast with Christianity.)

IV. The News-Reporter.

(By previous preparation the Reporter should be able to give in brief, condensed items, the latest intelligence from Moslem lands, missionary, political, miscellaneous, using five minutes.)

Prayer for the Moslem world should be emphasized in connection with this program.

The Leader's *finale*, always a feature in order, should briefly answer the question, "Has Christianity been found adequate to cope with Mohammedanism?"

M. L. D.

SIDELIGHTS FROM PERIODICALS

CHINA.—"The American on Guard in China," "The Chinese Revolt," "China and the Chinese in the Newest Books," *Review of Reviews*, December. "The Chinese Revolution," *Contemporary Review*, November. "China's Revolution Spells Progress," "New Born Men in China," *Missionary Review*, December. "Dr. Sun Yat Sen and the Chinese Revolution," *Fortnightly Review*, November. "The Kingdom of Flowers—

China," *National Geographical Magazine*, November. "The Passing of the Manchus," *North American Review*, December.

JAPAN.—"James Curtis Hepburn, the Pioneer in Science and Religion in Japan," *Missionary Review*, December. "Glimpses of Japan," with colored illustrations, *National Geographical Magazine*, November. "Japanese Commercial Honor," *The Atlantic*, December.

INDIA.—"Islam in India," *Missionary Review*, December.

WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1911

MISS SARAH LOUISE DAY, Treasurer.

Friend, 1,000; Friend, 1,000, 2,000 00

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Machias, Aux., 24.12, S. S., 10. *Jubilee*, Brewer. Mrs. Warren Morse, 1. Less expenses, 30, 5 12

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Augusta, South Ch., Aux., 6.46; Gorham, Aux., 50; Portland, Annie A. Gould Tent, Dau. of Vet. and Bethel Ch., 46, High St. Ch., Aux., 100, State St. Ch., Aux., 129.29, 331 75

Total, 336 87

NEW HAMPSHIRE.

J. L. B., 10 00

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Dover, Knollys Miss. Club, 5; Hanover, Aux., 10; Jaffrey, Aux. (to const. L. M. Mrs. Matilda Harling), 25; Littleton, Aux., 58.80; Nashua, First Ch., Adelpineau Club, 14.50; Orford, Aux., 5; Portsmouth, Rogers M. C., 40; Rochester, Aux. (prev. contri. to const. L. M. Mrs. Etta Hanscom); Tilton, Outlook Club, 6.50; Sanbornton, Aux. (to const. L. M. Mrs. F. M. Morrison), 25; Wolfeboro, Aux., 10. *Jubilee*, Concord, Gifts, 10; Portsmouth, Gifts, 55. Less expenses, 10, 254 80

Total, 264 80

VERMONT.

Vermont Branch.—Miss May E. Mauley, Treas., Box 13, Pittsford. Brattleboro, West, Aux., Th. Off., 16.09; Burlington, First Ch., Aux. (Th. Off., 76), 107; Chester, C. E. Soc., 5; Hartford, Aux. (Th. Off., 16), 20; Richmond, Light Bearers, 1; Wallingford, Aux., 8, 157 09

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Off. at Ann. Meet., 19.60; Billerica, 2.50; Lexington, Hancock Ch., Aux. (to const. L. M. Mrs. George E. Martin), 25; Lowell, Elliot Ch., Aux., 25, High St. Ch., Woman's Aid Soc., 50, C. R., 7.03, Kirk St. Ch., Aux., in mem. of Miss Lucy Fay, 12.50; Methuen, Aux., 3; Stoneham, Aux., 4; Winchester, First Ch., Aux., 105, 253 63

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Two Friends in Berkshire, 250; Dalton, Senior Aux., 212.45, Y. L. M. C., 12; Middlefield, Ladies' Aid Soc., 10; North Adams, Aux., 56; Pittsfield, South Ch., Aux., 60.12. Less expenses, 10.52, 590 05

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Lakeman Scholarship Fund, 25; Beverly, Dane St. Ch., Jr. C. E. Soc., 10; Marblehead, Aux., 20; Salem, Tabernacle Ch., Aux., 168, C. R., 10; Swampscott, Aux. (with prev. contri. to const. L. M's Miss Annie E. Boynton, Mrs. Charles Q. Lowd), 5, 238 00

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 7.36, E. B. S., 5; Northfield, Aux., 43.15; South Deerfield, Aux., 15.60, Prim. S. S., 2.80; Sunderland, Aux., 19, 92 91

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Enfield, Frances Woods Kimball (to const. L. M. Miss Charlotte A. Lathrop), 25; Northampton, Edwards Ch., Aux. (100 of wh. to const. L. M's Mrs. Lewis Rabbit, Mrs. S. D. Drury, Mrs. Collins Gere, Mrs. Marie E. White), 127.96; Norwich, Ladies' Aid Soc., 5, 157 96

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Dover, Aux., 10; Natick, Aux., 2, Y. L. Guild, 10; South Framingham, Aux., Th. Off., 51.50; South Sudbury, Memorial Ch., Ladies' Benev. Soc., 26.12; Wellesley, Off. at Ann. Meet., 21.40, 121 02

Newton.—Miss Constance P. Wilder, 50, Miss Margaret Wilder, 100, 150 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, Porter Ch., Aux., 70; Cohasset, Aux. (add'l Th. Off., 5.50), 6.02; Randolph, Aux. (Th. Off., 18.50), 28.50; Stoughton, Aux., 5; Weymouth and Braintree, Aux., 22; Weymouth Heights, Aux., add'l Th. Off., 50 cts.; Weymouth, South Union Ch., Aux. (with prev. contri. to const. L. M's Mrs. J. Ellis Gardner, Mrs. Wilson Tirrell), 33.60; Whitman, Friend, 1; Wollaston, C. R., 4.23, 170 85

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common.

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| Concord, Mrs. Damon, 1; Townsend, Aux., 1.50; Westford, Aux., 10, | 12 50 |
| <i>South Hadley</i> .—Mt. Holyoke College, Miss Frances E. Haynes, | 5 00 |
| <i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at Y. W. Meet., 5.11; Blandford, Aux., 5, S. S., 10; Granville Center, Aux., 10; Holyoke, Second Ch., Aux., 10; Ludlow Center, Aux., 4.50; Monson, Mrs. Mary Warren Tufts, 31.50, | 76 11 |
| <i>Suffolk Branch</i> .—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Mrs. Frank Wood, 400; Auburndale, S. S., Prim. Dept., 5; Boston, Central Ch., Aux., 150, Mt. Vernon Ch., Aux., 5, S. S., 30; Cambridge, First Ch., Aux., 77, Prospect St. Ch., Woman's Guild, World Dept., 40, Bearers of Glad Tidings, 5; Dorchester, Second Ch., Aux., Th. Off., 54.54, Y. L. M. S., 5; Newton, Eliot Ch., C. R., 15.60, S. S., 30.02; Newton Highlands, Aux., 53.22; Newton, West, Aux. (prev. contri. to const. L. M.'s Miss Marion G. Bell, Mrs. William F. Chase, Mrs. Irving T. Farnham, Mrs. Henry B. Patrick), C. R., 10; Newtonville, Central Ch., C. R., 23; Roxbury, Eliot Ch., Aux., 20.50, Imm.-Walnut Ave. Ch., For. Dept. (Th. Off., 59.72), 116.72; Wellesley Hills, Aux., Th. Off., 25. <i>Jubilee</i> , Boston, Mrs. W. L. McKee, 300; Brookline, Mrs. E. C. Mills, 10, Leyden Ch., Aux., 25, | 1,400 60 |
| <i>Swampscott</i> .—First Ch., Prim. Dept., | 5 56 |
| <i>Worcester Co. Branch</i> .—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Ashburnham, Aux., 8.50; Athol, King's Messengers, 5; Hardwick, Mr. and Mrs. Flagg, 25; Oxford, Aux. (25 of wh. to const. L. M. Mrs. Carrie E. Cady), 30; Webster, Aux., 9; Whitinsville, E-C-A-D Band, 14.78; Worcester, Old South Ch., Little Light Bearers, 12.70, Union Ch., Aux., 20.49, | 125 47 |
| Total, | 3,399 66 |

LEGACY.

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| <i>Taunton</i> —Mrs. Caroline P. Woodward, by William H. Fox, Admr., | 500 00 |
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RHODE ISLAND.

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| <i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on bank balance, 5.16; Mrs. Edward Carrington in mem. of Mrs. W. F. Sayles, 25; Chepachet, Aux., 5.50; East Providence, Luther's Corners Union Ch., C. E. Soc., 4; Providence, Union Ch., Jr. Dept. S. S., 10; Wood River Junction, Ladies' Miss. Soc., 5, C. E. Soc., 5. <i>Jubilee</i> , Bristol, Mrs. Annie B. E. Jackson, 1; Edgewood, Mrs. John H. Larry, 1; Central Falls, Mrs. C. S. Foster, 10; Kingston, Mrs. H. J. Wells, 25; Woonsocket, Globe Ch., Mrs. L. E. Taylor, 5, | 101 66 |
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LEGACY.

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| <i>Slatersville</i> .—Miss Harriet T. Johnson, through Treasurer of Rhode Island Branch, | 10 00 |
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CONNECTICUT.

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| <i>Eastern Connecticut Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Westfield Ch., | |
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| Aux., Mrs. Almon Bartlett, 25; Norwich, Broadway Ch., C. R., 4.25, Park Ch., Aux., Th. Off. (Mrs. H. H. Osgood, 30), 67; Preston City, Aux., 50 cts. <i>Jubilee</i> , Norwich, Park Ch., Miss C. T. Gilman, 5, | 101 75 |
| <i>Hartford Branch</i> .—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 112.50; Int. on Julia W. Jewell Fund, 40; Friends, 25; Friends, 25.39; Ellington, Aux., 120; Hartford, Park Ch., Y. L. Soc., 10; Kensington, C. R., 9; New Britain, South Ch., W. F. M. S., 37.20; Rocky Hill, Aux., 5; South Coventry, Ladies' Assoc., 12; South Windsor, Y. L. M. C., 15; West Hartford, J. E. S., 5, | 416 09 |
| <i>New Haven Branch</i> .—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 400; Friends, 100; Friend, 30; Ansonia, Jr. C. E. Soc., 10; Bridgeport, South Ch., Aux., 102.46; Bridgewater, Aux., 20; Canaan, C. E. Soc., 5; Centerbrook, Miss Hubbard's S. S. Cl., 1; Ellsworth, C. E. Soc., 5; Madison, Aux., 118; Milford, First Ch., Aux., 9, Plymouth Ch., Aux., 36; Middletown, First Ch., Aux., 10.06; New Haven, Centre Ch., Aux., 154; New Milford, Aux., 87; Northford, Aux., 17; Norwalk, Aux., 19; Roxbury, Silver Cross Cir., 5; Saybrook, Aux., 36.20; Seymour, Aux., 16, C. R., 2.20; Sharon, Busy Bees, 50; South Canaan, C. R., 2; Stamford, Aux., 25; Stratford, Aux., 35, Miss. League, 5; Westbrook, Aux., 19; Westport, Aux., 22.50, | 1,341 42 |
| <i>Norwich</i> .—Off. at Ann. Meet., 173.47, 312.34, | 485 81 |

Total, 2,345 07

NEW YORK.

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| <i>Corbettsville</i> —Friend, | 75 00 |
| <i>East Bloomfield</i> .—Mrs. Eliza S. Goodwin, | 5 00 |
| Total, | 80 00 |

NEW JERSEY.

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| <i>Upper Montclair</i> .—Mrs. Mary R. Cole, 25, Mrs. William Rogers Westerfield, 50, | 75 00 |
| <i>Westfield</i> .—Miss Emma L. Bridges, | 10 00 |
| Total, | 85 00 |

SOUTH CAROLINA.

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| <i>Charleston</i> .—Off. at Jubilee Rally, | 130 92 |
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GEORGIA.

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| <i>Columbus</i> .—North Highland Ch., | 2 00 |
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ALABAMA.

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| <i>Birmingham</i> .—Seventh Day Adventist Ch., | 6 59 |
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MINNESOTA.

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| <i>Minneapolis</i> .—Miss Katibel Chadbourne, 100 00 | |
| Donations, | \$4,419 98 |
| Buildings, | 792 39 |
| Work of 1912, | 3,632 34 |
| Specials, | 164 95 |
| Legacies, | 510 00 |

Total, \$9,519 68

GIFT FOR LEGACY EQUALIZATION FUND.

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| <i>Massachusetts</i> .—E. B. D., | 333 32 |
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Board of the Pacific

President.

Mrs. R. B. CHERINGTON,
Porterville, Cal.

Foreign Secretary and Editor.

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MISS HENRIETTA F. BREWER,
770 Kingston Avenue, Oakland, Cal.

“Big Nails in Our Missionary Boards” was the caption of a bright paper on the great movements of the last two years, while “Climbing the Nails” was an appeal for the Every-member Campaign; both papers were read before a large union meeting, home and foreign, in Los Angeles. In the afternoon the whole convention was resolved into a Young Ladies’ College of Missions with Miss Ella DeVoe as dean. Groups of women were called out as classes in history, geography, biography and mathematics, reciting upon the significance of the societies of the American Board, the countries and schools where our missionaries are, the missionaries themselves, and the amount of money needed for the year.

Last Friday afternoon, the women’s missionary meeting was about the “World in Boston.” Miss Gertrude Wyckoff had spent a great deal of time and pains working it out with Shu Kuan. Shu Yun led the meeting, and Mrs. Stanley prepared the “exhibits.” They had the pictures cut out of that little magazine and pasted onto a large sheet and labeled in Chinese characters. Then in order to give them some idea of an exhibit of curios from different countries they had two tables, on one of which were the Filipino things sent by Miss Kellenborger, and on the other were all the American Indian things we could muster. Shu Yun explained it all so nicely, and the women were so interested. I was amazed at the way even the hospital patients examined things and asked questions. There was one picture of a dog team in Alaska, and one young woman was so anxious to remember about it. She repeated several times. “In *Mei Kuo* (America) they use dogs to draw carts.” Mrs. K’ung told her it was a country in the Far North of *Mei Kuo*. So the young woman repeated it over again with that correction. Then she said, “Now what country was that other country picture of—the girl that I saw?” I said she was an Indian girl

and she repeated that over and over. Another girl that was with her said, "Now you remember about those two pictures to tell your mother."

LUCIA LYONS, PANG-CHUANG.

It is very kind of you to keep me in mind. I hope I may prove to be all you ask. Certainly there is a chance for usefulness. If I were twins,

At the there would still be work which has to be left undone.

Doshisha. That sounds like the usual missionary letter, doesn't it? It will be a comparatively short time before you see Miss Denton and she can tell you ever so many things that you will be interested in. But I'm sure she won't tell you that the girls and teachers idolize her, and that we are all fortunate in having her at our head.

We are waiting eagerly for Miss Hill. The music department usually has a Japanese assistant, but we couldn't find anyone this year. I have been doing all the teaching so far, expecting to put about twelve hours of it on Miss Hill. When nobody knows what to do about work, we have one convenient little sentence, "Let's give that to Miss Hill." Do you wonder that we will give her a warm welcome?

I don't find it as difficult to teach as I expected. I talk to my oldest class as though they were Americans. They always respond to suggestions as though they understood perfectly. But my first year class can't understand "page 14" without counting up on their fingers.

LOUISE DEFOREST.

The Chinese of San Francisco, and of the entire Pacific Coast, sympathize deeply with the revolution in their native land. The yellow dragon

China's flag has disappeared from Chinatown, San Francisco,

Sympathizers. and every shop flaunts the new revolutionary flag with its red, white and blue, a white, twelve-rayed sun in the corner, on a blue ground, the rest of the flag being solid red. Many thousands of dollars have gone from this city to aid the revolution. Last week the Chinese Christian Union cabled a thousand *taels* (seven or eight hundred dollars) to China for the Red Cross work. Last Saturday the Chinese generally undertook the work of raising money for the same object in a thoroughly Chinese fashion. A glittering *papier-maché* lion, escorted by drum and cymbal corps and performing athletes, made the rounds of Chinatown, while three thousand dollars was fed to the rapacious monster. To-day the Chinese women have been invited to meet and prepare bandages for the Red Cross nurses. Mr. Ng Poon Chew, editor of the San Francisco *Chung Sai Yat Po* (Chinese-Western Daily News), for some years a

Presbyterian pastor among his countrymen in the United States, last Friday addressed in faultless English the ladies' missionary society of the First Congregational Church, Oakland. He declared that the Manchus "belong to the down-and-out club," that the last chapter of China's forty-five centuries as a monarchy is finished, and that she has discarded "the false and exploded theory of the divine right of kings."

The excitement has interfered somewhat with the work of the missions for Chinese in San Francisco and elsewhere, diminishing both attendance and contributions. Doubtless this disturbance is only temporary. In our own mission, the children's school has been enlarged by the admission of two married women. "The women all want to learn to read now," says their teacher. Mrs. Yang, formerly connected with Mrs. Nelson's school in Canton, China, is an assistant in this school. S. F. H.

THE DOSHISHA GIRLS' SCHOOL

BY MARY F. DENTON

We have had a six months long to be remembered, for after long waiting and after making great efforts to come up to the government standard, we have at last received the coveted recognition for the academy. Not yet are we able to get it for the two departments of the college; the Literary College and the Domestic Science Department are still unrecognized. You all understand that we get no money from the government, only permission for our high school graduates to enter any school or college, or to enter any examinations for teachers' licenses. We must next try for recognition for both colleges and then when we secure this our graduates can be granted teachers' licenses without examination. Now that we have the lesser recognition, we must press on for the greater. As a result of our receiving recognition, we are again getting up in numbers. We are now more than one hundred and seventy strong, numbering all departments of the girls' school. And next year we hope for more, and as soon as we are justified in doing it, we must make great efforts for recognition for the Literary and Domestic Science Colleges.

The spiritual life of the school is most satisfactory. Thirteen girls have been converted.

The Y. W. C. A. grows and does its work better and better. There is much activity in private. Bible study classes are carried on among the girls themselves.

The Y. W. C. T. U. also in its flower and tract mission has been full of activity. You would love to see the girls go off in especially large groups on Sunday afternoons to carry flowers to all the hospitals, where we always have a warm welcome.

Our Sunday schools carried on by the girls, to say nothing of the girls

who work in the regular church Sunday school, are the joy of my heart. We have a settlement, where lives a family, two daughters of which are daily pupils. These girls are teachers in the night school, conduct the Sunday school, carry on a splendid praise service every Sunday night before the preaching and do much for the poor who come to the free dispensary.

Sometimes disappointments come. Last year one of our girls married a non-Christian and seemed at first to give up everything. Now to-day I hear that although she has married a rich man and did not make any bargain with him beforehand that she was not to be hindered in the Christian life, yet she has been so lovely; and at last she has found one Christian woman in that village, and with her husband's consent, she and that one woman hold a regular service every Sunday night, and now she is happy and her husband is more than satisfied, and says women educated in Christian schools are far different, and Christianity must be examined!

Years ago only one girl in a large class graduated unconverted, a strong Buddhist. Now her husband is dead and to my great joy she came a few weeks ago to my young men's class, bringing her sixteen-year-old son, asking me to teach him and herself. At the last communion, the oldest son of one of our graduates in this same class was received into the church. I wish that you who have done this great work could have all the joy that comes to me.

I am sure I must have told you that the only missionaries ever sent by an independent Japanese church are Mr. and Mrs. Marazama, sent by the Presbyterian Church Society to Peking; both are graduates of our Doshisha. We have nine men and women graduates of the Doshisha in the Salvation Army.

WOMAN'S BOARD OF THE PACIFIC

Receipts for October, 1911.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

IDAHO.

Northern California Branch.—Mrs. E. V. Krick, Treas., 2710 Divisadero St., San Francisco. Boulevard Cong. Ch., 5; Lockeford, 5; Oakland, First, 70, Plymouth, 10; Saratoga, 12; Sunnyvale, Jr. C. E., 2.40. 104 40
Balance, October 1st, 82 52

Idaho Branch.—Mrs. W. L. Phelps, Treas., 111 W. Jefferson St., Boise. Boise Branch, 26, C. E., for support of girl in Marash, Turkey, 10; Pocatello, Missionary Aux., 20, 56 00

OREGON.

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, S. S., 26.84, S. S. Jr. Dept., 16.70; Los Angeles, Plymouth, 25, Trinity, 10; Pomona, 30; Redlands, 38; Riverside, 25, 171 54

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Forest Grove, Aux., 10; Arlita, Aux., 1; Portland, First, Aux., 21.95, 32 95

WASHINGTON.

SPECIALS.
Claremont, W. S., "Extra" for Dr. Tracy of Marsovan, Turkey, 50, "Extra" for Dr. Haas of Adana, Turkey, 250, 300 00

Washington Branch.—Mary D. Smith, Treas. Ahtanum, Special to Miss Wiley, Foochow, 10; Seattle, Pilgrim, Mrs. London, for India Sch'p, 15; Plymouth, Woman's Ass'n, 30, Queen Anne S. S., for India, 10.10, 65 10

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OUR MISSION SCHOOLS IN BOMBAY

BY ANNA L. MILLARD

I have not been able to attend the five outside schools as much as I could wish on account of multitudinous demands here, but I find Mr. Sarode a very efficient and reliable assistant, who regularly visits the schools, keeping the records and filling in the statistical tables required by government.

In the Seven Roads Girls' School, Mr. Sarode's wife, Vithabai, is the head mistress. She is a gentle little woman of Brahman origin, having been formerly one of Pandita Ramabai's widows. The school goes on much as usual, with perhaps sixty children on the rolls, numbers of them now being Brahman girls whereas they formerly were mostly Beni-Israelites. The Second Standard in this school is taught by Susanbai, who has been with us so many years. She has recently become a widow, and so is now quite dependent on her teaching for her support. The third teacher, Sundrabai, is one who has had some kindergarten training, and is therefore very useful with the little ones. The children who attend this school are some of them very bright and attractive, and we are very glad to have this opportunity to influence all their after lives for good.

Upon my return I found that the neighborhood in which the Burnell School was located had been changing, so that it is now largely Mohammedan, and that a large Mohammedan school for both boys and girls has been opened in the same building with ours just one flat below. This had materially interfered with our school, Hindu parents fearing to send their little girls thus among Mohammedans, and so I immediately began to search

for a better place for the school among Marathi speaking people. This I soon secured in Love Lane, not far from the Blind School. Some of the older children continue to attend and others have been secured nearer by, the calling woman being vigilant in her efforts to bring in new pupils. The two teachers are quite enthusiastic about working up the new school, and report many interesting conversations with the parents and relatives of the children. We expect that it will soon be as prosperous as it was formerly.

The Poor House School rejoices in its new cognomen of the Towle School, a name which for me is happily associated with the pleasant visit of Mrs. Towle. This school is only a step or two from Abbott House, and I am able to run in there more often than to any of the other schools. We have here also a new teacher, as it seemed wiser to have a woman in charge who could visit in the homes of the children and become a friend to them all. They have an interesting Sunday school here every Sunday morning, where the grown-ups too, blind, halt and lame gather together for the lesson hour.

The other two outside schools of which I am in charge, the Parel Girls' School and the McKinley Boys' School, are both interesting and prosperous, with three teachers each, and like *Oliver Twist*, always asking for more. It is astonishing the number of things these teachers and schools can require, and the number of things that are always written on my memorandum to meet those same needs. At the time of the royal visit next November, arrangements are being made to seat all the school children of Bombay along the route of procession. We have asked for one hundred and fifty seats for the older and more responsible of our children with the teachers, that they may catch at least a glimpse of the King and Queen.

I have taken charge of the two Bible women, as I think I have before mentioned, with the intention of handing them over to Miss Coan as soon as she is able to take charge of them herself. I am encouraging them as far as possible to visit in the homes of the children who attend these outside schools, to talk with the mothers and older sisters, thus keeping in touch with the children themselves, and strengthening the influence which we have had over the children in the schools.

The Blind School is, as you know, always my delight; in caring for these poor afflicted children are we not following the example of the Master who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"? The kind things which government officials, influential natives and other visitors have written in our visitors' book, from the governor's wife down, indicate the important position which the school holds in the eyes of the public. Half a dozen new children have come in within

the last six months, one a little Brahman girl from another city, and one a poor wee girlie off the streets in Bombay, who had never known a home or friends. I was told by those who brought her that she had received her food from door to door and that when she was thirsty she would call out, "Give me to drink." Occasionally an old garment was thrown to her, which would serve the purpose of both clothing and bedding.

Such are the things that fill the daily life of a missionary, many of them too trivial to be recorded, but in reality they are not unimportant and cannot be left undone.

Year by year it seems to me we have more and more business to accomplish. I presume this is natural enough as our work grows and our community increases. We sent our usual earnest request for a kindergartner for the Bombay day school. I presume you are still on the lookout for the right person and I sincerely hope she may be found ere long.

When I think what a splendid opportunity is awaiting this young woman I long to be young again or to be able to double my strength and time to meet all the needs.

As the oldest member of the Bombay station I am more and more looked to by many as their oldest friend and this fact alone makes many demands upon my time within our church and community.

Since my return to Bombay the first of June, our new pastor's wife and I have made an effort to revive the Dorcas Society of the church and to inspire our women with a spirit of service such as they have not had.

The church has taken on a lease of life since calling a pastor and all are looking forward to the centennial celebration in 1913.

There are endless opportunities in a large Christian community like ours for stimulus and encouragement.

THE FELLOWSHIP OF SAINTS

BY GERTRUDE WYCKOFF

Would you like to have a slight résumé of what I have been doing the last two or three weeks? It has been the finishing up of vacation, and though rather full of many little things, it has been a very pleasant time. As a station class of about twenty women were studying during the summer, and the autumn harvest time was hastening on, we came home from the seashore a week earlier than we otherwise would have done. The class was left in the charge of two schoolgirls, one graduated this summer from the academy, and the other is one of our boarding school

teachers. Is it not good to think of work of this kind going on under the care of native help?

The day after we reached home, we gave up to the examining of classes for young girls in a primary geography, arithmetic and the Chinese trimetrical classic. These studies were all so new to girls who cannot hope for education in schools, and what they get must be in some such way. They really did very nicely, and it means not a little to them to have had such help.

You surely would have been interested in a class of middle-aged women who were just trying to learn about continents, islands, seas and lakes, with isthmuses and straits. A map was before them and they had learned the directions and did have a little idea of things. The trifle they now know will pave the way for a little more sometime, and the words America, England, Russia, etc., will mean something when they hear them. An effort was made also, to help them do some systematic study in the life of Christ, but their minds are muddy when you want clearness and confused when you are after order.

We think our two teachers did remarkably well in teaching this kind of material, quite different from teaching a class of bright little girls. Truly they know what stupidity means, I am sure. The class was dismissed just in time, for ever since we have had hard rains and the roads are very bad. Doubtless my sister Grace will have a story to tell this evening when she returns home after accompanying the schoolgirls, who are going to Peking, as far as Techou. Oh, if only there were some way by which long hours of travel by cart could be lessened. The two large, long carts were well piled with boxes and bundles of bedding, and as it was raining, some straw mats had to be bound over the bamboo slats; the last I saw some of the girls were doubled over, their heads not clearing the top. I hope they could either lie down or straighten up during the four hours' ride!

These girls are all so happy to go back to their study in Peking. I want to tell you who they are, but first let me say that after our Summer Conference, there was not a girl or teacher who attended who would not like to have taken further study; it was good to see them so eager. There were about twenty of them, but some are already in their own homes and have their private schools; others are hardly capable of much advanced work in the college course, and some must help in the work already in hand.

But let me tell you about those girls who left us this morning. One, a college graduate, is entering upon her second year in the medical course,

and for her journey had put on her school uniform, and had her hair combed "A la Japanese ladies," so she looked a little strange to us. She is a girl of grit and purpose, and even though her parents think she is unfilial in looking after herself in this way and refuse to help her, and even though her only brother, doing well financially in the Customs House in Chifoo, opposed her continuing study in the church, and refused her aid, still she is pushing on, and is a sunbeam wherever she goes. The story of her parents coming into the church and consecrating the only two children, a girl and a boy, to the Lord, in the midst of the severest persecutions, is too long to tell here.

Miss Kung is our kindergarten teacher. She is not very pretty, and has a little of a stupid look; but she has always done well in her studies and seemed to catch the spirit of kindergarten work, and is as sweet and lovely with little people as one could wish. Children everywhere love her. She lacks one year of finishing her course and she is so ambitious to receive her diploma. She is battling with tubercular tendencies but has more of an idea how to care for herself than many have. While she does not come from a poor family, still those more well to do think they have nothing to spare in any case, so Miss Kung cannot have as much nourishing food as she knows she needs. We help her in some ways and are hopeful that she may see her desire fulfilled this year in finishing her course. She has taught either in boarding school or kindergarten for three years and deserves all she is to receive. As she sees the coldness and indifference of her father in religious matters, she says, "I can do nothing but pray for him and the family." It makes me heart-sick as I write that last sentence, for the bitterness and unkindness that there is in the hearts of the five or six members of the family is pitiable. When, O when will love conquer selfishness and sin! All of them however love the sister of whom I have been speaking. She wins them by love and gentleness.

Of the number going north, another is Miss Chang, Shu K'um of whom I have written before, who has done such helpful work in evangelistic lines for a year and a half, captivating the hearts of women everywhere by her enthusiasm, earnestness and love. She has greatly longed to take some work in some special preparation, and so she goes away with her big heart overflowing with gratitude. The rest of the party are girls just out of our school, or just finishing the academy; they are all growing in their Christian lives and learning a little more of the meaning of "life" and what the possibilities of it are.

And now I wish I could take you into the spirit of our brief meeting

Sunday evening with the few women in the yard, and the girls whom I have mentioned above. We had been working over and over in our minds how to get the girls to pay some more toward their own tuition in school; they started out with money not a great deal for necessary expenses, but were still dependent upon the church for the bulk of expenses, and it is not strange that they seemed to expect it, little thinking of what their blessings cost others. We had read in *Mission Studies* about the shortage, and the fear of debt, and it seemed as if the bringing of our dear home workers, and all the Board's work would make them think. So with the photos of the leaders in the Rooms at Chicago and a picture of the Bridge, representing the young ladies' work, we told them of the special need, and the special call to prayer, and that our evening meeting was to "help a little" with your prayers. "God's grace to them, what they are, what they are receiving," they were reminded, "all came through the Woman's Board in America, and now when these provisions were being made for them, they needed to "remember the work of faith, the labor of love and the patience of hope which is back of all they have received." The faces were serious and the prayers sympathetic and earnest that God would open a way for closing the year without debt. I hope it will make them realize that they are stewards of a very little of the home gifts and that they will spend money carefully and thoughtfully. We closed with "More love to thee O Christ," and felt that the link between them and our home work of the line was a little more real and stronger.

It made our hearts more tender to mention the calling from earth to heaven of Miss Russell, whom some of them knew, and at the same time to tell them of the great vacancy in the Rooms through the removal of Miss Pollock, so strong and beautiful a helper. One dear young woman in her prayer breathed the names of these two workers, one in the East and one in the West, and asked the Lord to let some one be found in each case to take up the work.

The absent members of our station return and in a short time we shall welcome the Drs. Tucker after their furlough and Miss Sawyer, the trained nurse, with them. A reunited station, may we do our best work for the Master, continuing faithful, patient and hopeful to the end knowing that "in His Name" no work is in vain. Pray for us as we do for you.

" My life is but a field
Stretched out beneath God's sky,
Some harvest rich to yield."

MISSIONARY MESSAGES

Miss Nellie O. Prescott writes from Parral, Mexico:—

It has been necessary for us as well as people in general to economize by giving the work of four teachers, engaged last year, to three this year. While there are fewer pupils there are the same number of classes. The school has come to the aid of the church by giving work to the pastor whom the church could not support longer. He was willing to supply the church if by teaching he could earn a reasonable salary. He enjoys the school work and the church is glad to have him remain.

Twenty-three years ago "El Progreso" was really a primitive affair. There were about a dozen children coming together in a little dark room where light and ventilation came through a door, the only opening, and that was under cover. It was a cold dismal place where never a ray of sun could enter. The children were from families which had become Protestant. When the question was asked, "Why a school?" The answer was, "Because of the persecution of the Protestant children in the public schools." The teachers of those schools were glad to be rid of the responsibility of protecting the children from their Roman schoolmates. For some years it seemed as if our school would never have any other object. But little by little parents not Protestants began to patronize the school and now the majority of the children are from non-Protestant families. Persecution seems to have entirely disappeared. A father brought his little girl the first day saying that I must not forget that she was not to be taught any religion. He had warned me before and I had told him that she would be taught the Bible but no religion. She has been here now three years so I do not think he can object to anything she has been learning.

From that little dark room we moved into better houses. Rents came up beyond our appropriation and we moved into the church for a year. The next year we had a home of our own where we have lived and worked ever since. Miss Dunning came as a companion and to open a kindergarten. This department has been a success and a great help to the school in general. The attendance has averaged one hundred and forty during the last two years. While the school has not been and done all that could be desired it has begun to prepare boys and girls for a useful and upright life. The main object of the school now seems to be to give wholesome Christian and moral teaching which will build up character and make strong and noble men and women.

Our school opened August 7th. Owing largely to the unsettled state of business since the outbreak of the revolution in November, 1910, our enrollment is smaller than usual.

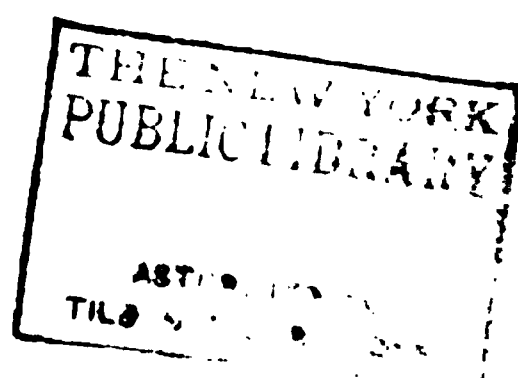
A little group of Telugu women formed themselves into a home missionary society and asked the treasurer of the Telugu Mission for an apportionment. The apportionment came, fifty rupees, a month's salary for their missionary in Africa. They said, "We will do our best and try to meet it." Despite great sacrifice that year the result was only forty rupees instead of fifty. It was a disappointed group of women who met to consider plans for the next year, but they were not discouraged. After a conference with the missionaries, they decided to increase their offering by soliciting from every woman in the Telugu church. Some of these women were so poor that they had only one scanty meal a day, but by putting aside a handful of rice when cooking their meal, they were able to contribute something. At the end of the year they held a missionary rally and the women came and brought their thank offerings,—the total of which was seventy-five rupees. Are not those little piles of coin a rebuke to us?—*Baptist Leaflet.*

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10, TO NOVEMBER 18, 1911.

| | | | |
|---|--------------|---|-------------|
| COLORADO | \$474 25 | GOLDEN JUBILEE FUND. | |
| ILLINOIS | 8,434 15 | Receipts for the month | \$1,002 17 |
| INDIANA | 580 91 | Previously acknowledged, plus 1 | 7,172 01 |
| IOWA | 3,982 64 | Total since October, 1910 | \$8,774 18 |
| KANSAS | 582 98 | BUILDING FUND. | |
| MICHIGAN | 692 34 | Receipts for the month | \$656 38 |
| MINNESOTA | 768 74 | Previously acknowledged | 12,790 05 |
| MISSOURI | 8 00 | Total since October, 1910 | \$13,446 43 |
| MONTANA | 19 00 | ADDITIONAL DONATIONS FOR SPECIAL OBJECTS. | |
| NEBRASKA | 249 88 | Receipts for the month | \$20 00 |
| NORTH DAKOTA | 29 00 | Previously acknowledged | 1,090 68 |
| OHIO | 503 00 | Total since October, 1910 | \$1,110 68 |
| OKLAHOMA | 401 52 | FLORA STARR, Asst. Treas. | |
| SOUTH DAKOTA | 312 41 | | |
| WISCONSIN | 1,168 65 | | |
| WYOMING | 21 28 | | |
| ARKANSAS | 1 00 | | |
| MASSACHUSETTS | 1 00 | | |
| TEXAS | 5 00 | | |
| AFRICA | 1 00 | | |
| TURKEY | 20 00 | | |
| MISCELLANEOUS | 896 63 | | |
| Receipts for the month | \$19,103 38 | | |
| Previously acknowledged, less 1 | \$82,935 31 | | |
| Total since October, 1910 | \$102,038 69 | | |





A BRAHMAN FAMILY AT WORSHIP



Life and Light

Vol. XLII.

FEBRUARY, 1912

No. 2

From the *Morning Star*, a newspaper published in Jaffna, Ceylon, we take the following extract from an address of welcome read by Mrs. J. C.

A Welcome to Muttiah, on the occasion of the visit of Miss Lamson and Uduvil. Miss Day to the Uduvil Girls' Boarding School: "We, mothers and grandmothers and great grandmothers and our daughters, granddaughters and, in some cases, great granddaughters, jointly welcome our foreign sisters, Miss Lamson and Miss Day, the Secretary and Treasurer of The Woman's Board of Missions in America. You have had the kindness to visit the northern end of Ceylon, the island of spices, where the missionaries came nearly one hundred years ago to spread the gospel of Christ. Their preaching of God's word has yielded marvelous fruitage, so that what seemed like the mustard seed has become a flourishing banyan tree. For the blessings which this gospel has brought to us we are all greatly indebted and we feel that it is our duty to thank heartily the American Board and to pray that we may be firm in our faith and jointly help in bringing our less fortunate sisters to know of salvation by the merits of Christ.

"We, as students and graduates of the Uduvil Boarding School, would especially thank the Christian people of America and the Woman's Board for this institution. More than two thousand students have been educated here, and most of these are now settled in their own homes, some of them in this peninsula, and others in different parts of Ceylon, in India and in the Straits Settlements. Some have obtained higher education and are teachers in our schools. We who are wives and mothers do our best to keep our homes for Christ and to bring up our children for the work of spreading his kingdom. On behalf of the graduates of the Uduvil Girls' Boarding School."

Miss Lamson's account of this reception at Uduvil is the first of the series of articles which we hope to receive from her pen. Unfortunately, the photographs illustrating the school life at Uduvil were not clear enough for reproduction. See page 55.

At the time of this writing the conference in Shanghai, called ostensibly in the interests of peace, has not resulted in any agreement between the "China in Convulsion." leaders of the opposing factions. Dr. Sun Yat Sen has been named by the revolutionists as President of the Chinese Republic. It is rumored that Premier Yuan Shi Kai is practically a prisoner in Peking and in some quarters his good faith in his attempts to bring about harmony is seriously questioned. Before this is in print the Chinese people will almost certainly have taken the reins of self-government in a degree surprising to those of us who have not realized the progress toward such a step which has been going on among the leaders of the New China.

One is tempted to rub one's eyes and ask if this condition of affairs is a vision of the night or a sober daylight fact. Whatever the outcome of the present efforts to adjust matters between the Manchu rulers and the leaders of the rebellion, it is not possible to doubt that wonderful opportunities for the ongoing of the kingdom of God in China will soon be before us,—opportunities which should bring Christian people to their knees in earnest prayer that they may be equal to the demands of such a time as this in the world's history.

Meantime our missionaries with great calmness and devotion to the interests of those about them are finding hearts and hands filled with work quite out of the ordinary but sure to bring its reward in the increased confidence of the people.

The narration of Mrs. Lawrence Thurston's escape from Wuchang, taken from *The Hartford Daily Courant*, and Miss Reed's story of the anxious November days in Peking, may seem like ancient history in the light of these kaleidoscopic transformations. Deepest interest attaches, however, to these accounts, as they show the conditions under which our missionaries must live and work in such times.

In a letter written from Foochow to her parents in Springfield, Ohio, Miss Irene Dornblaser tells of the Red Cross work in Dr. Kinnear's hospital in which she and her sister and other women missionaries were assisting.

Officers of the Revolutionist Army had visited the hospital and General Sung, the head of the "Fukien Republic," had expressed to the United States Consul his appreciation of the kindness of the missionaries and the care given by them to the wounded and dying men.

The poverty and suffering occasioned by this mighty revolution,—the greatest perhaps in all history,—cannot be overstated. God grant a speedy peace, and wisdom to the men who are making this epochal effort for China's freedom!

Mrs. Ament writes under recent date: "One of our preachers took as his text last Sunday, 'And we were in all in the ship two hundred and **An Incident in** three score and sixteen souls.' After a graphic description **Peking.** of the circumstances, he said, 'And who is there among us to whom I can liken this 276th man, Paul, who knew how to be silent, but also knew how to speak and to act when necessity arose?' My attention was close as I waited to hear if to his thought Yuan Shi Kai, the long waited for official, was such a one. But no, to my great surprise, he attributed all these qualities of courage and resourcefulness to 'the company of foreign ladies and teachers, who instead of seeking some safe asylum for themselves in Japan or Korea, have stayed and planned day and night for the protection of women and children and for the families of the people round about them.' This was such unexpected appreciation that for a moment it was not easy to keep back the tears, for many of the Christians have looked askance upon our efforts to help the people of all faiths and none, fearing perhaps that their interests might be overlooked.

"Others have caught the spirit of helpfulness and have done what they could to further our movement. More than one Chinese woman has given generously of her time and has helped to make comforters for the Red Cross work, or has pricked her fingers trying to push a needle through the stiff canvas of the knapsacks. Business is almost paralyzed. The streets are full of trains of carts laden with grain on their way to the camps."

As we turn to the quiet victories of the home side of our work, it is a pleasure to express our appreciation of the splendid campaign conducted by **Southern Post Jubilee Work.** Mrs. Theodora Crosby Bliss in Florida, following her strenuous service in connection with the Jubilee meetings. She represented the Congregational work with the Jubilee party in Charleston, S. C., Atlanta, Ga., Birmingham, Ala., and Jacksonville and Bartow, Fla. Union meetings were held also during November, with Mrs. Bliss as speaker, in Jacksonville, Sanford, Winter Park, New Smyrna and Daytona, while other services were addressed in Demorest, Ga., and Orange City, Ormond, Lake Helen and New Smyrna, Fla., including a district convention of Christian Endeavor societies and the East Coast Conference of Congregational Churches. The whole number of addresses made by Mrs. Bliss during the six weeks was sixty-two. A more extended account of her tour will be given in the March LIFE AND LIGHT.

Mrs. Peabody writes of the Southern Jubilees: "The loveliest thing I have heard about the Post Jubilee work is the account of the Charleston, S. C., women. They carried the Jubilee through magnificently in spite of

the cyclone which almost wrecked their city just after the committees began work. Their spirit was beautiful and after we left, they met again for prayer and the meeting place was too small. Then they started, two by two, and canvassed the city in that one day. They met again in the evening, a great host, and reported *one thousand and one* new members! That is to me the greatest canvass thus far. It was united, concentrated, and undertaken with prayer. So few cities have really *followed the plan*. One city did nothing till the middle of November. Then a little urging led them to try and five hundred new women in one week came into the societies.

Why do not all our societies try it? Are we too deep in the ruts, or are we a bit lazy, or don't we care that only ten per cent of our women are helping to lift the load? It seems so obvious that we must do something definite to reach the ninety per cent. This method seems so sane and simple; it proves effective; it can be tried any month in the year; it ought to be tried *some* month of the year in every society. Is it availing in *your* town, in *your* society?"

And what better month to try it than January or February, if you have not yet made the effort?

Following the October and November Campaign in the Boston churches, a reception in honor of new members was held on Tuesday, December 12th,

Boston's at the Hotel Vendome. Arrangements had been made under **Gain.** the auspices of the Continuation Jubilee Committee, of which Mrs. Van Rensselaer Thayer was Chairman. Mrs. Peabody presided and gave telling facts concerning the Campaign in various places, notably Pittsburg, where the work is still forging ahead. Under Miss Stanwood's direction, reports were given from churches of the different denominations. A total of between seven and eight hundred was reported, but the effort for advance had not been carried to its completion even for the present season. Dr. Sarah Ellen Palmer represented the Association of Doctors and Nurses in Boston and vicinity, an outgrowth of the Boston Jubilee, which promises much in the interest of medical women in promoting medical missionary work. Mrs. Montgomery gave an inspiring address in which she especially emphasized the need of a new vision of Christ.

Miss Emily Bissell of Ahmednagar, after several months spent in Waverley, Mass., near her sister Julia, has been obliged to undergo a severe

Missionary surgical operation. Miss Bissell is rapidly recovering at the **Personals.** Battle Creek Sanitarium, Melrose, Mass., and is soon to visit relatives in the West. She is supported by the Woman's Board of the

Interior, but to the regret of all, was unable to attend their annual meeting in Denver.

Mrs. James L. Fowle of Cesarea, has also had surgical treatment at the New England Hospital for Women and Children, in Roxbury, Mass., but is happily making good progress toward health.

Miss Delia Leavens of Tung-chou, China, who has been convalescing at Kuling from a long siege of typhoid, had various interesting experiences on her recent journey down to Shanghai, where she wisely decided to remain with friends till traveling should be less hazardous.

Letters from Sendai, Japan, bring the unwelcome tidings of the crippling, temporarily, of Miss Annie Bradshaw's multiform activities, by an accident which resulted in the breaking of a rib. Miss Bradshaw is gaining and is able to hear some of her classes in her room.

New Year greetings have been received at the Rooms from many friends, among them Miss Noyes of Madura, now in Cincinnati, Miss Annie Allen, now touring on the Pacific Coast in the interests of the W. B. M. P., Miss Lucy E. Case formerly of Osaka, Japan, now at Los Angeles, Cal., where she has classes for the deaf, in lip reading, and from Mrs. C. M. Lamson who with her son Kenneth is spending the winter in Munich. How these good wishes at the holiday season warm the heart and give courage for the New Year!

“On Thursday, November 9th, a great company gathered in Arnaoutkeuy, to witness the laying of the cornerstone of Gould Hall, the Administration

Laying the Cornerstone of Gould Hall. Building of the American College for Girls in Constantinople, by his Excellency, Hon. W. W. Rockhill, the American Ambassador. The students of the college at Scutari and the preparatory students from Arnaoutkeuy arranged themselves on mounds of earth surrounding the growing buildings, under the great Turkish and American flags waving from the tops of the derricks, while many guests from different parts of the city stood in groups during the addresses and through the swinging into its place of the great cornerstone.

The exercises were essentially religious in character, the devotional note being strong from beginning to end. The leading thought in the minds of all present was the significance of this occasion, made possible not only by the splendid generosity of Miss Helen Gould, but also by her spiritual perception and comprehension of the great future possible for this college. Dr. Patrick spoke briefly, explaining the nature of the occasion and giving an outline of the plans for future buildings. The new college when com-

pleted will consist of a group of seven buildings, arranged in a line about one thousand feet long, somewhat irregular in form and giving the effect of a semicircle. Gould Hall will stand in the center and about it will be grouped other buildings. Among those who have contributed largely to the fund for these buildings are Mrs. Henry Woods of Boston, Miss Olivia Phelps Stokes and Mr. John D. Rockefeller.

"Others who took part in the exercises were Hon. W. W. Rockhill, Dr. Bowen and President Gates of Robert College who offered the dedicatory prayer. A delightful feature of the occasion was the presence and participation of representatives of many different races and communities in the city, each offering congratulations in his own language, and bringing words of cordial appreciation of the work of the college for the women of their country." Abridged from *The Orient*.

There is still an opportunity to secure a Prayer Calendar for 1912, if you make early application. The sales of the January days are reducing our

Calendars and stock quite rapidly. It has been a disappointment that Miss **Literature.** Hartshorn has received so few orders for the unusual little leaflet, "All in a Nutshell." A large edition was printed and is still on hand. While it is of use at any time, it is especially adapted to the work of 1912. Price twenty cents a dozen. The same is true of the very pretty Folklore Series (five cents each). Much time and money have been spent during the past year in making the publication department useful and efficient and this lack of demand for the leaflets offered for sale raises the question as to what the constituency wishes along this line another year. If you like the supply of literature offered you, please make use of it!

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM NOVEMBER 18 TO DECEMBER 18, 1911

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|--------------|----------------------|-------------------|----------------------|-------------------------|-------------------|------------|
| 1910 | \$7,165.28 | \$105.00 | | \$56.00 | \$2,062.50 | \$9,388.78 |
| 1911 | 7,217.42 | 122.00 | \$333.00 | 383.66 | 925.00 | 8,981.08 |
| Gain Loss | 52.14 | 17.00 | 333.00 | 327.66 | 1,137.50 | 407.70 |

FOR TWO MONTHS TO DECEMBER 18, 1911

| | | | | | | |
|--------------|-----------|----------|----------|--------|----------|-----------|
| 1910 | 11,518.01 | 4,821.50 | | 90.30 | 2,105.75 | 18,535.56 |
| 1911 | 11,637.40 | 914.39 | 3,965.34 | 548.61 | 1,435.00 | 18,500.74 |
| Gain Loss | 119.39 | 3,907.11 | 3,965.34 | 458.31 | 670.75 | 34.82 |

The American Board has a fine reprint of the remarkable article published in the September *Century*, "Christian Missions in Japan," by Adachi Other Kinnosuke. To quote the author as to his standpoint, "This, **Publications.** frankly, is no defense of the foreign missions; it is not even a Christian view of the work. I am a Japanese by birth,—a mere heathen. It is therefore an impression of an outsider pure and simple, and these I know to be facts." Illustrated, price five cents. "The Christian Movement in Japan," giving a view of missions in Japan from the inside, and "The China Mission Year Book," are two new handbooks which should be in the library of every missionary specialist. To be obtained from the Missionary Education Movement, 156 Fifth Ave., New York, price respectively 87 cents and \$1.50, postpaid.

CEYLON

A STORY OF CONTRASTS

BY KATE G. LAMSON

WAVING palms against blue skies, heavy rains that flood the earth, vivid green of rice paddy standing in the welcome moisture, fences of woven palm hiding groups of mud huts, half-clad men and women, nude babies, toe rings, earrings, nose jewels, necklaces and bracelets, Hindu and Buddhist shrines by the wayside and temples large and small, gaudy, loathsome, grotesque, now and then a Mohammedan mosque,—it is Ceylon. Birds of bright feather and sweet song, clouds of ravens croaking their unpleasant notes, elephants, monkeys and leopards wild in the jungle, reptile and insect life swarming everywhere,—it is Ceylon. Throngs of people constantly on the move through the streets, weddings and funeral processions accompanied by the beating of tom-tom and the blowing of horns, bazaars where fruits and vegetables and various native wares are offered for sale and where great crowds congregate,—it is Ceylon. A neat church here, a Christian day school there, a hospital and dispensary yonder, a boarding school and college beyond, neatly dressed and sober-minded people moving in and out, reverent listeners in the churches, intelligent, bright-eyed pupils in the schools,—it is Ceylon.

Out from the chaos of new sights and sounds it seemed a foretaste of the heavenly welcome to hear the voices of Miss Howland and Miss Bookwalter saying, "Here they are," on the platform of a station more than an hour from our journey's end. It was but the beginning of welcomes from missionaries and native Christians, and from that moment

scene followed scene with endless variety and interest. Let us shift them now before the mind's eye with something of the same rapidity.

On the veranda of the Uduvil Girls' Boarding School stand a double line



JAFFNA STREET SCENE

numbering two hundred and fifty pupils, "clad in white robes with palms in their hands," singing words of welcome and waving their palms high in air. This is the present fruitage of the school, started seventy-five years ago under an olive tree by Mrs. Myron Winslow, fostered through long years of growth by the revered Eliza Agnew, and still blessed by the devoted life of Miss Susan Howland whose daughters are found throughout the Ceylon Mission rising up to call her blessed.

A few minutes later the school fills the assembly hall, made gay with many decorations, and with a banner of Mt. Holyoke blue showing that this school is a true and loyal daughter of the noble institution on the banks of the Connecticut. Songs and addresses

voice the gratitude of teachers and pupils to the Board that has done so much for them.

Later in the day the scene shifts again and the alumnae of the school gather by invitation. They fall naturally into arrangement by classes in their delight at meeting each other again. Five old ladies whose school days were passed in 1837 and 1838 are sitting together and stroke each other's faces or pat the hands of the schoolmates of so long ago. The groups of faces grow younger as we review them on the veranda, while in the distance are the eager eyes of the schoolgirls of to-day, too many in number to be bidden on this occasion. The day is made memorable by the opening of a new wing which provides rooms for the care of sick girls and a gathering place for the teachers in the evening. An inspection

of the classes, and close association with the daily life of the school show the predominance of the spiritual side of the work.

In every department the girls are being taught the best things. Whether they come from Christian or from Sivite homes all have the risen Christ held up before them, and seldom does one leave the school without being at heart a Christian, while many come out openly as such.

We cannot hope to do more than study types in a visit of ten days in a mission and still less in the limits of one short article, so we must pass over with only an allusion the splendid work of the Udupiddi school with its great opportunity for reaching a strong Sivite community. In smaller degree, numerically it is doing the same great work in the western section of Jaffna that Uduvil is doing in the east. Both are essential to the Mission, both demand enlarged facilities.

Another change of scene, and with Dr. Scott as guide, we are inspecting typical day schools. The first is of best grade as to housing and equipment. We pass through the gate of an enclosure to the schoolhouse. It consists of stone and cement walls three or four feet high from which rise posts of the same material supporting a thatch roof. There are no windows or doors, but none are needed in this climate. A stone seat runs around the walls on the inside. The floor is the earth over which the building is erected. There are two or three small blackboards made by plastering and blackening parts of the posts. The teacher has a desk and there are a few others for the use of pupils, but there are no desks of modern style and workmanship, they are old and awkward in shape, perhaps cast aside from some office or school where they have served their day.



A TAMIL SCHOOLHOUSE OF THE BEST TYPE

The next school is in housing of medium grade. It has mud walls with a mud seat running round the interior. Wooden posts support the

thatch roof. These posts are irregular in shape owing to the fact that they are hewn by hand. A table for the teacher, one or two benches for pupils are the only pieces of furniture to be noted. The children sit on the ground and kneel before the benches to write or do sums in arithmetic. In the schoolhouse of the third and lowest grade the mud walls are giving way, the thatch of the roof lets in copious streams of the water that descends in a deluge during the rainy season. There is not even a bench here for the children to write upon nor a slate on which to do a sum.



SUNDAY-SCHOOL CHILDREN AT THE WOMAN'S MEETING

Little brown forms sit huddled together cross-legged upon the ground; brown hands smooth over the surface, and forefingers write Tamil characters or numbers on the earth so prepared.

The work accomplished in these schools is out of all proportion to the equipment provided for them, and with American standards in mind it is humiliating to study this tale of bricks made without straw. The government is threatening to withhold grants unless better plants can be furnished for our day schools, and Hindu schools well supported are setting up a powerful opposition which has already met with success in some quarters

and is a menace for the future if we cannot improve the conditions under which our work is done.

The last type which we can call in review before us is that of the Bible women, and for this two scenes must suffice. One is a gathering of these women from the various stations of the Mission. They have come to tell of their work and express their gratitude to the Christian women of America who support it. Some of these workers are aged, having seen long years of service. None are very young since social conditions would not permit of sending such into homes and villages. The faces are earnest and thoughtful, and they become at times radiant as they tell of the open doors which formerly were closed. One woman working where



HINDU WOMEN ADDRESSED BY MISS LAMSON AT ARALY

the heat was unusually severe determined not to go out in the middle of the day, but the opportunity all about her so appealed to her, and she was "so thirsty for souls" that she forgot all else, and every part of the day found her at her work. To listen to the stories of these humble handmaids of the Lord is to hear a new version of the Acts of the Apostles.

Our closing scene is on a Sunday afternoon. A cluster of mud huts in a grove of cocoanut palms forms part of a Sivite village. Only one ray of Christian light and influence penetrates the darkness and this shines through the school-teacher and Bible woman who makes her home in this heathen community. She is a widow with little children to support. Just outside of her two-roomed mud house, into which almost no daylight comes, she has covered a bit of ground with a rude thatch supported on

poles, and around three sides has put matting made of woven palms. Under this shelter are gathered on this Sunday afternoon some sixteen Sivite women, while children and older people of both sexes, moved by curiosity, crowd around the open side. A little group of Christian boys from Jaffna College sing hymns. A boy, also from the College but not yet a Christian, one whose home is in this village, has been hovering near and runs away to call his heathen mother.

Mrs. Brown is the missionary lady in charge of this field. She sits down in the midst of these half-clad, chattering, giggling women and talks in a friendly, informal way with them about the funeral of a child that has just passed down the road. Sorrow like kindness makes the whole world kin. They, too, have known sorrow. The life to come is to them also a reality, although it means to them to live again as an animal or reptile. It is an easy step from this to the religion of Jesus Christ, setting us free from sin in this life and preparing us for a life of joy in the presence of God hereafter. The vacant faces grow sober, the silly laughter subsides, the quiet of a new thought settles upon these untrained minds. Are any depths stirred? Only God knows the answer to that question, but it is He who has said that His Word shall not return unto Him void, it shall accomplish that whereto He sent it.



A FUNERAL PROCESSION ON THE WAY TO THE BURNING

WHAT TAOISM MEANS TO THE CHINESE WOMAN

BY ALICE SEYMOUR BROWNE

THE warm brilliance of a certain Second Sun of the Second Moon (which in prosaic American fashion we call February second), flooding the house-rimmed Chinese courtyard I entered, seemed to be radiating extraordinary atmosphere of leisureliness. The older women, with faces like wrinkled bronze, blissfully smoked their tiny long-stemmed pipes in the full blaze of the sun, while their (more or less) obedient wives, technically called their daughters-in-law, were gaily gossiping over their babies in a corner.

"What sewing have you been doing lately?" I asked, after the ordinary greetings had been exchanged. This is a staple and ever-interesting topic of conversation among the women folk of our hard-working China.

"Not much," said the oldest old lady, knocking the ashes out of her pipe; "and of course, as the dragon lifts his head to-day, no one can touch a needle." So that was why they were all idle! But I still felt inquisitive. I had heard of the mythical Dragon King, who lives in his great palaces under the sea, and makes the earth quake with a stir, and interferes with the digging of mines and other useful modern deeds, which he hates. Also I knew that the lifting of his head meant spring; but the idle? I made inquiries.

"To-day he lifts his head," they said again simply; "if we used a needle, we might stick it into his eye, without knowing it! So no one sews to-day, of course."

Of course! I felt stupid indeed to have asked, and thought to change the subject by asking the meaning of the big circle of ashes, with a brick, identically covering something, in the center. The younger women looked somewhat embarrassed. Perhaps they had a feeling that one never could tell what a foreigner would or would not believe. The old lady explained in a most matter-of-fact manner.

"The circle represents a granary. Under the brick are beans and grain. If the wind does not blow the ashes away, we shall have our grain full this year. We have always done it this day, every year."

"We have always done it." What a weight of sanction and impressiveness were behind her words! Century after century, year after year, the great-grandmother had handed down to the baby girl these countless traditions and habitudes, festivals and customs. As surely as the little

girl grew up in the home with her mother and grandmother and aunts and grand-aunts, so inevitably would her mind shoot up in the atmosphere of their old wives' tales and superstitions, which would cramp the eager heart and brain no less than the cruelly tight cloth bands would bind her tender feet. Day by day, in that narrow circle of house or village, she hears and sees,—and learns.



Photo by Chas. F. Gammon

IN A TUNG-CHOU TEMPLE

As she grows older, she must act out what she has been taught until they become as much a part of her life as that of her remote ancestress. The web of her humdrum everyday life, especially if she belongs to the vast majority of country people, is shot through and through with the these strange-colored threads of fancies and fears and faiths. Every important decision of her life is dependent on them. The source lies back in that hybrid system now known as the Taoist religion. The grim humor of history shows itself in the way the mystic meditation of Lao-tsze and his followers, have developed into the present irrational combination of folklore, superstition and demon worship, which is such an inexorable factor in the life of women who cannot distinguish between

Buddhism and Taoism, who cannot read a single character in the Tao Te Ching, who can never eat the gold-colored pills of immortality, or become a happy immortal!

The black-eyed little maiden, hobbling along the village street on her newly-bound feet, and gorgeous in home-dyed scarlet and green, wears a charm written by the gray-clad old priest at the Taoist temple. She must help worship the kitchen god, and carry offerings to the temples. When only a few years old, perhaps, her parents will invite the fortune teller, wise in the wisdom of stars and times and symbols, to divine whether her betrothal to Little Baldy of the Wang family, at Chang Village, will be lucky or not. Only he can tell on what "lucky days" the betrothal gifts may be exchanged, and the wedding itself take place.

If she has the welfare of her family truly at heart, on the first and fifteenth of each month she must carry little plates of greasy cakes or bread to the doorway of the tiny brick temple no bigger than a dog-kennel, to beg the favor of the god of wealth,—who may be a snake or a hedgehog, a weasel or a fox.

If her child dies, she will chop off its tiny fingers to frighten its little ghost away from the house, and perhaps she will call in a *feng shui* (wind and water) specialist to divine the cause of her ill-luck in losing the child. He may assure her that the position of the door must be changed to suit the offended spirits, and bring her prosperity, and she pays his fee with a sense of relief. Better yet, if she is fortunate enough to secure it, she will paste on her doorpost a strip of yellow paper, on which cabalistic charms have been written in cock's blood by the priests or the Taoist Pope. She will wear a bit of scarlet on her hair ornaments, or a pomegranate flower, if it is the last night of the year, for then all the gods and spirits walk the earth, and the evil ones are afraid of scarlet! On the seventh of the seventh month, she will teach her daughter to put a cup of clear water with a needle in it in the sun, that she might later discover how clever she is going to be.

But it is when she is ill that these threads of fear and superstition bind her most closely. In spite of prohibitions by enlightened officials, she will send for a "god-jumper,"—usually an old woman whose wealth is in direct ratio to her reputation for power over gods and demons. The witch may declare, perhaps by watching the form of the incense smoke, that the invalid is possessed by some demon,—by the snake or fox or weasel, which often will openly confess (!) itself. Then the incantation begins,—a chanting adjuration, going into a trance, the brewing of

witch tea, and usually a needle-thrust in one of the thirteen places prescribed by Taoism. Any reasonable demon then retires!

If she dies, a big paper cow must be burnt, to drink up the quantities of water whose purity she has sullied in a lifetime of washing and cooking (one wonders whether that is the reason they are seemingly so chary of its use?), lest the water god take revenge on her.

So from birth to death, in and out, among the strong threads of toil and care, these bizarre, many-colored strands of superstition and fear and narrow cunning are woven into the pattern of a Chinese woman's life. These few you know,—but there are countless others. The loves and hates of her woman's heart, and her instinctive faith in the invisible spirit world, make her a credulous victim of the Taoist fables at which her husband laughs, but which touch her everyday life at so many points. Her fear of the demons and the ill they can do her and her dear ones, as well as of the lazy priest or witch doctor who has power over them, combine with her passion for the welfare and comfort of her children to make her scrupulously observant of all hoary rites and customs. Yet by this very reverence she but weaves the firmer the blight of paralyzing fear into the ignorant young lives growing up about her.

Do we try to pull them out,—these threads woven so fast by custom and fear? In our schools are girls whose life's web will never be marred by fear of demons or mean gods; and as for those in whose long lives the threads are strong, perhaps one or two of the most ugly and distorting can be done away with. For the rest, we are content to weave in a wonderful new pattern, beside whose beauty the colors of other gods and faiths shall pale and fade away of their own accord.

NELLIE N. RUSSELL

PEKING, 1890-1911

“That he for whom the world doth sorely grieve
Greatly hath blessed mankind in that he once did live.”

EARLY last summer Miss Russell marked these lines in a book of poems. Now we turn to them, as we think of her at the close of her years of joyful, loving service. She was a blessing to others from her arrival in China, twenty-one years ago, and ever since she has brought inspiration and helpfulness to all with whom she has come in contact. Now her going from us does indeed leave us sorely bereaved.

All the years in China were spent in active, strenuous work for the

people to whom her life was given. At first there were many years when more than half of her time was spent in the country, staying in the poor sordid homes, going from village to village in the heavy springless carts, and for weeks and sometimes months at a time, seeing none but the people of the country, poor, ignorant, untutored. Many would see here only a life of hardship, and would find it hard to seek the spiritual in the midst of so many difficulties. Not so Miss Russell. She ever kept the vision. She saw there the souls whom the Lord Jesus would win for his own. She felt the pathos of the lives there, she found where the ray of light might enter, she aided the faint hopes and aspirations with unquenchable zeal. And how the years have shown the results of her deep faith, her eager love, her unrelaxing hold on those whom she had touched. The women in many a village would show them to you, if you could talk with the groups of those who through her love found a Saviour. The churches of this widespread country field show many marks of her earnestness, and everywhere the deep grief at her loss shows what she has been to them.

After those years came the time of sorrow, the Boxer year, with its suffering and privation. Miss Russell was one who ministered to many during that terrible summer in Peking, and her health never recovered from the effects of those weeks under shot and shell. The next winter in the city was one of confusion and terror for the people. Many were those who brought to her their story of loved ones killed, or of property gone, or of other bitter and helpless sufferings. And to each one was given deep, true sympathy, and aid or advice in finding a new way of life. Courage and comfort came to them, through the aid so unstintedly given. Yet to the giver it was indeed a year of burden-bearing, another year which left its mark upon her health.

After a time began the new days, and gradually new opportunities of work arose. Miss Russell was the one who saw them, and she had the courage to take advantage of them, and to plan new movements. She began the lectures for women, at first with some fear, wondering if the women would venture to come, and then with more and more of confidence. And the lectures filled the need of the time. The awakening women of the city were reached and touched. Many were brought to the church and its teachings, and others, who have not yet come so far, have received new thoughts and impulses, and a broadening of life that is helping them on the way. And the end of this influence is not yet.

Through this work came wider acquaintance in the city, and a knowledge of the educated and cultured class. With her remarkable social grace and tact, Miss Russell won these women as fully as she had won the

plain women of the country, and she had great influence in turning them to unselfish service and to a higher thought of life. One piece of work done among them was the suggestion of founding the anti-cigarette society, which has now a thousand members among the women and schoolgirls of Peking, and in which she and Miss Miner have continued working with the Chinese women.

During her last year, still broader work was planned. The lectures were extended throughout the city, by the co-operation of others. Special rooms were prepared for classes and talks for the women of the city, and here she and Mrs. Ament worked last year. Every means was taken, every effort made, to win acquaintance and friendship, and with the friendship which grew so rapidly there came always the deep heart talks and the pointing to the Saviour who controlled her life. She never forgot the aim of all this effort, and all that she did was guided by her longing for growth in the spiritual life of each of those who came to her. And many were the rewards that came, as one and another told of receiving comfort from prayer, and grew in eagerness to learn more of this blessed truth.

There was also work in the Bible school with Miss Porter in these last years, and with all this, the friends in the country were not forgotten, though the trips made to visit them had to be shorter, both on account of her health, and from the increased work in the city.

Who shall tell of the beauty of this gracious, winning personality so given to the Master's work? A Chinese woman says of her, "The second time you saw her, you felt as if she were an old friend." Her interest in each one was real, her sympathy was ever ready, and her tact in conversation was ever leading the talk to higher levels. And through it all shone a love and an absolute self-forgetfulness that never failed to leave its impress. No weariness, no plan for self, could keep her back from joyful deeds of service. The dignity of life, the beauty of high ideals, the glory of service, the radiance of love, stand before us as we think of her. She combined the power to initiate and carry forward great things with the love and sympathy which could work for the poorest and the weakest. All who knew her felt the strength and inspiration of her life—felt, as one friend has said, that she was "majestic." We rejoice that this life with its rich gifts could be so used in the Master's service. We rejoice in these years so crowded with works of love, and in the broad plans which still reach on into the future. And while we long for her in our sorrow, we yet rejoice with her in the joy of the great reward that has come to her.

RECENT DAYS IN PEKING

BY BERTHA P. REED

I AM sure you have seen my letter telling of our Women's and Children's Protective Association, though I am not sure that I called it by that name. The plan has grown and grown, and it is a large and widespread affair that we are carrying on.

These are strange days. I lie down at night with the sense of hearing still alert, listening for every sound on the street. Yet so far the streets have become wonderfully quiet each night, for people are too frightened



Photo by Chas. F. Gammon

ENTRANCE TO LEGATION QUARTERS, PEKING

to be out. And each morning I wake with a feeling of great thankfulness and relief, that no terrible thing has happened during the night. To-night, how will it be? Word has come from the telegraph office that outside soldiers are very near, and people who seem to know expect an attack to-night. Some of the women are coming to the refuges to stay, and we may have to be up at any hour, helping people to get to the places near here that are prepared for them. These certainly are new experiences. I have to think back to remember how it seems to live in a time of peace and security, without constant preparation for some coming disaster.

Tuesday morning early, looking out of my window, I saw an American flag waving over our compound gate for the first time since I have been in China; but it brought this time a strange sinking of the heart to watch it, for it meant that we needed official government protection. Usually we cannot have it there, for we are not an official government center.

We are being sought by all now. It is pitiful to see how many places are being offered to use as refuges—beautiful great places with one hun-



Photo by Chas. F. Gammon

ON THE WAY FROM SHANSI

dred and two hundred rooms, the homes of proud and wealthy families. They will do almost anything if we will use them, for that means some protection for the place, and apart from that they have no protection to trust in. They fear there will be only looting and pillaging in them. Of course we can only use a small proportion of them, but a good many fine places are being used. To-day come offers of more very large places; and people throng our rooms, buying certificates for entrance to a refuge, at a dollar apiece of our money, fifty cents of yours. Yesterday so many names were handed in, that this morning eight teachers wrote till nearly noon, writing names and addresses of applicants on the certificates, before those for that day were finished. These four days we have been crowded like that, and this evening some men are still writing to finish up to-day's lists, for their own family and the neighbors,—very

few women are coming out now. Poor people—it is their only hope, and it does weigh on one's heart to watch them. They trust so in our certificate and badge—it must be that it will be a sufficient protection. We are doing our best for the protection of the places. A government board is assisting, and promises protection of police.

Under later date. Our plans and refuges have gone on developing. The Red Cross Society has just been established, and we have a sort of affiliation with it. Naturally, their constitution does not provide for such work, as the need for it does not exist in most countries, but we are granted some connection now. May it be that it will not be necessary here for many years to protect women and children so carefully in time of war! There are about fifteen places of refuge now. Some women have already gone into them, but we are persuading most of them to stay at home longer, as there seems to be no immediate danger. Their fright is the worse for their memories of 1900.

Our hopes are growing stronger that there may not be great disturbance in the city. Meantime, other work stops for some of us, and all the time is given to meeting people who come, and working among the refuges, seeing that they are managed rightly. Our acquaintance is extending in a wonderful way, and we wonder much what the result will be in the work of the future.

We shall be so thankful when it is over and settled, and life is normal again. We need to pray much that God will be with this people, as well as with the leaders. Here, perhaps four hundred thousand have left the city. Think of the amount of money that has been taken away. Shopkeepers are beginning really to suffer, for they make almost no sales. The work of many has ceased, and there is sure to be a great deal of suffering in the city this winter, just from this sudden poverty.

LEAVING HANKOW IN HASTE

Mrs. Lawrence Thurston, then Miss Matilda Calder, was a missionary of the Woman's Board at Marash, Turkey, previous to her marriage. She went to China with her husband, Rev. J. Lawrence Thurston, to join the Yale Mission in 1902, but returned to California in 1903 because of Mr. Thurston's illness. After his death she returned to Changsha where she has taught for five years in the Ya Li School. After her furlough she expects to return to China where she will have charge of a school for missionary children at Kuling. This account of her escape from Hankow is taken from the *Hartford Daily Courant* for December 21st.

Just two months ago Mrs. Lawrence Thurston was at Wuchang, China, the day before a large part of the city went up in flame and a day before China and the world realized that the revolt against the emperor was a

deal more than an uprising restricted to one quarter of a single city. In short, Mrs. Thurston missed the revolution by a single day. She was aboard a ship, sailing for Shanghai on the night of the burning of the viceroy's yamen and soldiers' camps in Wuchang, and describes the fire-lit skies as a scene of terrible magnificence.

After teaching five years in the Ya Li School, the Yale Mission School at Changsha, in the province of Hunan, Mrs. Thurston was granted a furlough of a year and chose to leave China in time to spend the Christmas holidays in her father's home in Hartford. "No one even dreamed," said Mrs. Thurston yesterday, "that the disorder would result in so great a revolution. It looked at first like a simple revolt, and everyone expected the government would put it down in a short time. I left Changsha on October 7th, traveling by boat to Wuchang, where I was to take another steamer for Shanghai; at Shanghai I was to leave for home, by way of Marseilles. Changsha is about 200 miles from Hankow and we reached the city on October 9th.

"Hankow, you know, is one of the three cities centered about the conjunction of the Han River with the Yangtze. Hankow is the commercial city, Hanyang the industrial city and Wuchang, on the other bank of the Yangtze, is the official city. The three cities remind one a good deal of the way Brooklyn, New York and Jersey City are situated, although in all they—the three Chinese cities—comprise but one million souls.

"I spent part of the day, before sailing, in Wuchang, and had no trouble in getting out of the city that afternoon, but it was rather fortunate I did get out, for after the disorder and fire that night the gates were closed, and the city shut up for two days, when the revolutionists gained control. Until then it did not look like a 'big' thing; in fact, Bishop Roote had left his post in Hankow for a short visit to a point further inland. He came back rapidly indeed when he heard how serious was the revolt. As our steamer went on its way to Shanghai the burning yamen of the viceroy and the soldiers' camps lit up the skies for miles around.

"The regular mission work," said Mrs. Thurston, "of teaching in the schools and of visiting places more removed from the larger Chinese cities stopped when the first signs of trouble began to show themselves. The men took up quarters on an island in the river, near Changsha, together with some of the consular officers. They are there still, I believe. The women and children were sent immediately to Shanghai, where they are now what one might call 'camping out' in rented houses, with rented furnishings, and so forth. All of the women and children—

the non-combatants—of all the missions are now in Shanghai, out of the way of possible bloodshed.

“At the first signs of trouble there was a great exit of foreigners and native Chinese from the revolutionary zone. A strange form of panic seized the young Chinese clerks employed in the great Hongkong and Shanghai Bank. There was a great demand for money—silver entirely, for the people would not take paper—and the bank officials were without sufficient help in their counting department. So they pressed a number of missionaries into service between October 10th and October 20th; the missionaries were simply without their usual tasks, as the schools had closed. The missionary physicians, however, have organized in Red Cross work and are even more busy than usual.

“Of course, it would not be prudent for the foreigners in China to express great sympathy for the revolutionists or their cause,” continued Mrs. Thurston, “but the sympathy is there just the same. The general opinion is that China is fast moving up in the scale of civilization and that the progress will be faster if the revolution proves successful. This same opinion, I believe, exists among the modern educated Chinese, also, and is caused in their cases by the work of the mission schools. So, exclusive of the business men, whose interests are endangered or disturbed by the warfare itself, the foreigners and educated Chinese are on the side of the revolution.”

THE INTERNATIONAL TEACUP CLUB

BY MRS. A. E. DUNNING

Mrs. Dunning, with her husband, Dr. A. E. Dunning, former editor of *The Congregationalist*, is enjoying a tour of the world, with many unusual opportunities for interesting experiences.

THE war in China has lately kept tourists from visiting the interior of the country and many have even turned from cities near the coast. But our little party of eight ventured inland to Peking and from there made an excursion to the Ming Tombs and the Great Wall, spending one night in a delightful little Chinese inn in the town of Nankon. The mission work being done both in Peking and Shanghai has impressed me so greatly that I am moved to write some facts concerning it for readers of *LIFE AND LIGHT*.

The extreme poverty and the hard conditions of daily living for almost all the people of Japan and China are far greater than I had supposed. If it is still worse in India I can hardly imagine it. But if the shadows are

darker, the lights in pictures of these lands are even brighter than many of us know, and I will briefly mention a few of them.

Mr. Harry Martin, a young missionary of the American Board, with some Chinese helpers,—for he has not yet conquered the difficult language,—is caring for a little Sunday school in a most wretched part of the outskirts of Peking. It is approached by narrow, filthy and crowded streets and is near a temple containing a great number of the most curious and dilapidated old gods that we have yet seen, but the enclosure containing the little schoolrooms is a haven of peace, and surely some of the bright boys and girls who gather there will enter into new life that will lift them out of their present dreadful surroundings.

The home of a Chinese pastor, not far away, but somewhat better placed, was a most interesting spot. From the living room, where we were received, a bedroom opened on the left, a kitchen on the right. Everything was neat and well arranged, that which was most unusual to our eyes being a fireplace, like our grandmothers' ovens, only built in under the bed.

The work of Christian Colleges, Methodist and Congregational in Peking, Episcopal in Shanghai, is already well known, but not yet so well appreciated, because so recent, is that of the International Institute under the care of Dr. Gilbert Reid, formerly a Presbyterian missionary. It is now more than ten years since this mission among the higher classes in China was established, and it is very promising, although now it naturally, and in common with other colleges, feels the influence of the revolution. In forming it Dr. Reid had the cordial support of the princes and ministers of the Imperial Board of Foreign Affairs, as well as of many prominent citizens of China and other countries.

One great object of Dr. and Mrs. Reid is to encourage friendly social intercourse between Chinese gentlemen and ladies and those of other nations, and the ladies of our little party were greatly pleased that a meeting of the International Teacup Club, to which we were kindly invited by Mrs. Reid, occurred during our sojourn in Shanghai. Here we met ladies of many nationalities but were principally interested in those who belonged to the land. To me they were most attractive and contrasted in some respects very favorably with the foreigners. They were quiet and simple in their manners, and modestly as well as richly dressed. A Chinese lady's gown is intended to drape and conceal rather than to display her figure and I could not but admire the little lady at my side, clothed in garments of rich black figured silk against which her magnificent jewels gleamed and

sparkled, rather than another near by in a street suit of pink and an immense black hat that projected on each side several inches beyond her shoulders. The neat hair of the Chinese ladies was bound down by smooth black bands. Some of the younger ones wore soft white ruching around the edge of their high black collars, and one had a European suit, but it was of soft dark blue silk and velvet.

Our conversation with these ladies was necessarily limited, although some could speak a little English, and the missionaries kindly interpreted for us. Several of them were Christians, and one, at least, was a Mohammedan. With the Christians we were at once in loving fellowship and cards and assurances of remembrance were left with each other at parting. We came away feeling sure that this Teacup Club will have its part in the great work of uplifting China.

COMMENCEMENT AT MT. HOLYOKE SEMINARY, BITLIS

BY GRACE H. KNAPP

A COMMENCEMENT in October? Yes; for Mt. Holyoke Seminary, Bitlis, unlike all other mission schools has a summer session. It is transferred bodily to a mountain camp where its pupils escape the diseases so prevalent in a filthy Oriental city during the hot months, roam the hills in freedom, play games in the moonlight, study out of doors, imbibe pure air and pure water, and thus acquire a large reserve fund of health and vigor, so that, in spite of cramped winter quarters, cases of serious illness have been exceedingly rare in the forty-three years of the school's history.

We do not have Commencement exercises every year by any manner of means. Indeed, the class of 1911 is only the third class to be graduated since 1895 and is the largest class ever graduated, though it numbers but five. Girls enter from homes so lacking in everything a child needs for its right development, require so many years of mental and moral training to make them worthy of the school's seal of approval, and marry so young, that the greater number drop out within a year or two of graduation.

But quality has made up for quantity, always. The Misses Ely have associated so intimately with their pupils, have studied their individual dispositions and needs so carefully, have surrounded them with such an atmosphere of love and prayer, that it is small wonder that most of "their girls" have become women of unusually strong, sweet, well-rounded

Christian character, useful, honored and beloved wherever their lot has been cast—and they have been scattered far and wide. The daughters of some of them, by the way, are now attending their mother's Alma Mater.

One Friday morning our fifty girls skipped gleefully down the mountainside, then fell into line and marched sedately two by two, the re-



GRADUATES OF BITLIS SCHOOL, 1911

mainder of the three miles to the city, where, the next day, they washed and cleaned house and bathed, on Sunday listened to the baccalaureate sermon by one of the missionaries, and now on Wednesday, after two days of busy preparation and rehearsal, await our audience demurely, the gay ribbon fillets on their sleek little heads making their corner of the room look like a flower garden.

Space is limited, so the audience is limited too. Fathers and mothers

and a number of specially invited guests, about two hundred and fifty in all, are admitted by ticket at the gate, have their shoes, not their hats, checked by two schoolboys, are ushered to their seats by the teachers of the boys' school, resplendent in frock coats and high, stiff, shining collars, and look about them in wonder and admiration. .

It is a pleasant sight, this large and lofty and sunny schoolroom of ours, with its real desks, board floor, rugs, maps, books, organs, its many pictures on whitewashed walls, its red-curtained windows filled with green growing things. Those of our audience who have never been outside of the province have not seen anything remotely like it in all their lives before. To-day there are vases of flowers about, and the American and Turkish flags droop over the picture of our President.

The members of the graduating class look quite self-possessed and very nice in their simply made dresses of blue merino, their white embroidered ties, and the white veils that cover their heads but not their faces. Three of them were orphaned by the massacres and have been reared by the missionaries, so the class motto, "Saved to Serve," is an especially appropriate one.

One of these orphans has a voice like a woodthrush, and as she thrills her hearers by her sweet rendering of a lovely and pathetic song, we mentally contrast her with what she would have been, a ragged, unkempt, depraved beggar on the streets, had she not indeed been "saved to serve."

The valedictorian, whose name is "Dove," is the daughter of a man of wealth and influence in a distant village. She will there be the only woman of any education within a radius of many miles. So when the Gregorian bishop, winding up his long speech at the close of the exercises with a play on each of the girls' names, says he hopes that as Noah's dove bore back the olive branch to the ark, she will carry peace and light to her home and people, we all within our hearts say "Amen." And she will, we know she will, for she recently told one of her teachers she was taking with her from school that which she could not purchase even by the laying down of her life.

Commencements are few and far between, as I have said, so we make the most of them; and as the only intellectual and aesthetic entertainment the people of Bitlis ever enjoy is that provided by the mission schools; and as only on such occasions may proud parents hear their children "speak in public on the stage," the program is long and there are many participants.

The seniors read essays: "Religion in Art," "The Two Golden

Doors—Memory and Hope,” “Against the Stream,” “Woman and Education” (this in Turkish), “Saved to Serve.” There is a dialogue between Autumn and the Poet, four recitations, and twelve musical numbers including two instrumental pieces and songs in English, Turkish and Armenian. Besides their class song the seniors sing a farewell song, and the school sings a farewell to them.

The acting *vali* presents the diplomas and speaks at some length on the education of women. It is the first time the *vali* has been present on such an occasion, and the first time Turkish officials have attended, not as spies and censors, but in a friendly, appreciative spirit.

There are two other addresses and our pastor, who has acted as master of ceremonies, thanks all present for their courteous attention. Then—every blessed individual in the audience comes up to shake hands with the graduates and with us, and to congratulate us!

MISSIONARY ITEMS

THE LEPERS' LOVE.—“We were much touched the other day,” writes Mr. Hockett again, “by receiving a letter from the Leper Christians on our settlement at Ambohimandroso. It was addressed to the churches and contained a collection for the Self-support Fund which is practically helping the Society. The matter was arranged by their requesting us to deduct from their allowances for food the amount they desired to give to this object. The letter expressed their wish to take some part in the financial burdens pressing on their friends outside, and is most impressive from the fact that they are all destitute, and supported by charity and what they can grow on the grounds. Yet they denied themselves in this way to help. When destitute lepers feel the burden and desire to share in bearing it, how much more should those who are in more favorable circumstances! As a native Christian said: ‘This action of the lepers makes us feel ashamed of ourselves and is a rebuke to our selfishness.’”—*The Chronicle*.

I CANNOT speak of the native teachers in detail—there is quite a staff of them; but I do want to mention Araxia Jeliejian, who teaches the Bible—a Gregorian of strong evangelical views and life—a truly wonderful woman, who will have great power some day. Her work in Bible is superb for its intellectual quality as well as for its spiritual power. She says to her pupils, “I shall not be satisfied until I see my lessons in your life.” I sought a special interview with her and looked into her course of study, reading, ex-

aminations, questions, etc. I wish some of our American young people could see what these Armenian college girls are doing in that line. Her examination on Hosea was first-class work.—*Dr. Cornelius H. Patton in Mission Studies.*

BUDDHIST PRIEST BAPTIZED.—Among those recently baptized at Shimo-Shibuya, a suburb of Tokyo, Japan, was a Buddhist priest and his family. He belonged to one of the largest temples in Kyoto, and all his relatives are of priestly families. When he announced his decision to become a Christian, they expostulated strongly and at first he wavered. Then his little child became very ill, but in answer to the prayers of some of the Christians was wonderfully healed, and this thoroughly confirmed his faith and he wrote to his people, announcing his final decision. They wrote in reply, excommunicating him from temple and family. After the service one morning he related his religious experiences, confessed how he had wavered and spoke of his repentance and his present firm decision. Then he produced the letter he had received the day before from the head of his clan, excommunicating him, and read it to the congregation, who heard it with much joy and thanksgiving. Of course, he loses all financial support from the temple.—*Rev. W. P. Buncombe.*



FRIDAY MEETINGS IN PILGRIM HALL

The meetings of the Woman's Board held each Friday morning at eleven o'clock from October till June, have had several very interesting missionary speakers during the last few months. October 13th the hour was given to a Commission Service for Miss Delpha Davis and Miss Edith Douglass, both about to sail for the European Turkey Mission. Dr. E. E. Strong conducted the service and presented the Commissions for the American Board.

The last Friday in October, the second chapter of the text-book, "Buddhism," was presented by the Rev. Enoch Bell, formerly of Japan. November 24th the third chapter, "Animism, Confucianism and Taoism," was made attractive by Mrs. Chauncey J. Hawkins of Jamaica Plain. Among the missionaries who have spoken at one or more meetings are

Miss Mary T. Noyes of Madura, Miss Ellen M. Blakeley of Marash, Miss Frances Parmelee of Matsuyama, and Mrs. Etta D. Marden of Constantinople.

Recent news from the mission fields and reports of great missionary gatherings have also been features of the hour. A very helpful Christmas service, though unfortunately with a small attendance, was led by Mrs. Lucia Witherby Greeley, December 22d.

WAYS OF WORKING

I have been to many conventions and conferences. I have heard many people make many plans. I have heard many plans reported.

But always, through them all, over and over in my mind, like the ringing of a silver bell, I hear these words, "Hand-picked fruit is best. Hand-picked fruit is best."

I do not remember who said them, but it was long ago at one of my first conventions. I have never heard any wholesale plan that at all dislodged them from their place in my mind. The woman you go to and win personally, or take notice of and hold personally, the subscription you take time to talk up and work up and keep "talked up," is the one that will bring the best results.

Organize a committee if necessary, but give each woman this motto. Tell her, too, that it is her gift to the Master—her personal influence that she will be happier over forever than a whole cartload of circular letters.

I wonder, after all, if to-day, in glory, down in the bottom of Andrew's heart, the finding of his own brother, Peter, and of Philip, does not seem a greater gift to the Master he worshiped than the sufferings of his martyrdom?—*Lutheran Woman's Work*.

SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme providing for eight meetings, based upon the text-book, *The Light of the World*, appeared in our August issue. The complete set of programs is now published in leaflet form and can be obtained from our rooms at five cents a copy.

PROGRAM VII

TOPIC: Asia's Own Opinion. Testimony from Facts and Experience.

Material: Text-book, *The Light of the World*, chap. v. *Western Women in Eastern Lands* (Jubilee text-book), chap. v, on *The New Woman of the Orient*. Vols. I and IV of *The World Mis-*

sionary Conference. Kim Lu Bang—Korean Sketches, Wagner (Woman's Board of Foreign Missions, 810 Broadway, Nashville, Tenn.). *Pandita Ramabai*, Dyer (Revell). Current missionary incidents of converts on the mission field.

Aim: To present this and the following program as the two parts in a trial by jury as to whether Christ is the Light of the World. In this meeting testimony is the prominent feature, given by those best qualified to speak, viz.; men and women who have passed out of the sway of the old-world religions into Christianity. This presupposes former programs which have set forth the old-world religions.

Following this program will come the final word of appeal from these religions, also from Christianity, the verdict of the jury and decision of the judge.

Preparation: Appoint a jury at this meeting, of three, Reason, Experience and Faith, introducing them. Their part is to listen to the evidence for report at the next meeting.

As there are no women witnesses in Mr. Speer's book, chap. v, we give some special references concerning such and suggest the appropriateness of adding woman's testimony in this program.

IN THE MEETING

I. The leader of the meeting, acting as judge, will propose, in the beginning, the following questions which summarize those on p. 245 of the text-book to which the witnesses are to speak, viz. :—

1. What are the essential differences between Christianity and the non-Christian religions?

Please note that questions 1, 2, 5, 8 on p. 245 of the text-book are combined in preparing answer.

2. How should Christianity be presented to the non-Christian peoples?

Please note that questions 3, 4, 6, 9 on p. 245 of the text-book are combined in preparing answer.

8. How far has Christianity as yet actually touched the life and thought of any Asiatic land?

The jury will be appointed and introduced.

II. Five competent witnesses are presented in turn.

[Break their testimony with a hymn.]

Mr. Kozaki (Japan) speaks three minutes on question 1. Professor Siraj ud Din (India) upon same, three minutes. Mr. Tsen (China), question 2, three minutes. President Ibuka (Japan), question 8,

three minutes. Pandita Ramabai (India), question 3, as it bears upon woman, five minutes.

Read all the testimony in the text-book and include some from others in these persons' opinions.

III. A reading of a poem, a selection from current literature or an appropriate missionary message may give relief to the thought of the evidence. See LIFE AND LIGHT for January and February.

In closing give special notice of the next meeting which completes this.

M. L. D.

BOOK NOTICES

William Scott Ament. By Henry D. Porter, M.D., D.D. Published by Revell Company. Pp. 369. Price \$1.50.

For thirty-six years Dr. Ament was a missionary of the American Board in China. He studied theology at Andover and in the same class were Dr. J. P. Jones of India and President Charles F. Thwing of Western Reserve University.

Dr. Porter has the sympathetic insight of a co-worker. He had a noble life to portray and the literary skill to bring the stirring events of that life before the reader with vividness. Once more China is at the front and the eyes of the world are fixed on the giant empire rousing from the sleep of centuries.

Dr. William Ashmore, the Baptist missionary to China, once said that the words of the Prayer Book applied to that conservative country: "As it was in the beginning, is now and ever shall be." But since China's war with Japan, since the Boxer outbreak, since the heroic attempt to stamp out the traffic in opium, and especially now since the Manchu dynasty seems about to be overthrown no one can accuse China of undue somnolence.

Dr. Porter allows Dr. Ament to tell his own story as far as possible. At least one hundred pages of the book are devoted to Dr. Ament's letters to home friends. His mother, ninety years old, died only a few months before her son. During the Boxer troubles his wife was in America, and although their interchange of letters was suspended for two months during the siege yet the story of that siege is told by Dr. Ament himself. Dr. Porter gives six chapters to these tragic events in missionary annals, and he does not omit the cruel criticisms which those brave missionaries had to meet from the omniscient press at home. When the newspaper editors and reporters saw their mistake they made the *amende honorable*.

Mark Twain, in spite of overwhelming evidence, never retracted a word of his false charge. That Dr. Ament felt this keenly to his dying day is proved by Dr. Barton's article in the Appendix. In spite of all proof to the contrary Dr. Ament's feeling was, "Will the truth ever catch up with the charge?" But he had the approval of his own conscience in all that he did at that critical time, the endorsement of Minister Conger and other foreign officials and the unbounded gratitude of the poor smitten Chinese whose necessities he had relieved.

Although pre-eminently a man of action and prompt initiative, as evidenced at the time of the Boxer outbreak, he was also a scholar. One of his associates says, "Dr. Ament's greatest talent was the power of prayer. To him prayer was the act, almost an art, in which all of life culminated." Another says, "Dr. Ament stood among the few who had such mastery of the Chinese language that he made it a living medium of great thoughts and noble feelings." The last important service he did the mission was at the Shanghai Conference in 1907 when, as Chairman of the Comity and Federation Committee he presented a paper on that subject.

In less than two years "the Angel Death," like an armor bearer, unclasped the harness of the weary warrior, who had so long been as he often said "upon the fire line."

Pictures of Dr. Ament from boyhood to manhood show that his noble soul was well lodged in the earthly tabernacle. The mottoes that preface the chapters are admirably chosen. If only a clue to the pronunciation of Chinese people and towns might have been given to the Occidental reader the biographer would have earned the gratitude of that perplexed individual.

The Happiest Girl in Korea. By Minerva L. Guthepfel. Published by Revell Company. Pp. 106. Price 60 cents.

As several of these unusually bright, attractive sketches of Korean child life originally appeared in the magazines representing the Methodist women's foreign missionary work we infer that the writer of them is a missionary worker of this denomination. Two of the stories appeared in *Everyland*.

The book is dedicated to the children of missionaries who "when mother seems dearest and father seems nearest" have to journey to the homeland for their education. While all these stories are worth reading even by those who are long past childhood yet "The Happiest Girl in Korea" and "Only a Prince of Korea" are particularly charming. At the Advent season effective use might be made of "Only a Prince" who "never had a Jesus Birthday," in showing Sabbath-school children the difference between their condition and those born in non-Christian lands.

SIDELIGHTS FROM PERIODICALS

CHINA.—“The Chinese Revolution and Missions” and “Observations in China,” *Missionary Review*, January. “Will China Break Up?” *Nineteenth Century*, December. “The Chinese Student in America,” *North American Review*, January. “China, a Republic,” *Fortnightly Review*, December. “Hope of China’s Future,” *Contemporary Review*, December.

JAPAN.—“A Japanese View of Missions in Japan,” *Missionary Review*, January. “Journalism in Japan,” *Independent*, December 28th.

INDIA.—“The King’s Tour in India,” *Nineteenth Century*, December.

TURKEY.—“Difficulties of the Young Turk Party,” *North American Review*, January.

AFRICA.—“What Missions are Doing in West Africa,” *Missionary Review*, January. “The New Latin Africa,” *Independent*, December 28th. “France and Her Congo,” *Contemporary Review*, December.

THE ISLANDS.—“Human Nature in Hawaii,” *American Magazine*, January.

The January *Missionary Review* gives a review of the year under the title, “Missionary Assets and Liabilities in 1911.” It also has two articles on missionary union, “Is Unity Possible To-day in Missionary Work” and “Practical Methods for Missionary Co-operation.” *The Nineteenth Century* for December throws some light on the United Study Course for the year in an article, “Europe and the Mohammedan World.”

F. V. E.

WOMAN’S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1911

MISS SARAH LOUISE DAY, Treasurer.

| | |
|---|--------|
| Friend, | 1 00 |
| MAINE. | |
| Eastern Maine Branch. —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, Hammond St. Ch., Stearns Cir. of King’s Dau., 5; Bar Harbor, Woman’s Miss. Soc., C. R., 12.25; Lincoln, Jr. C. E. Soc., 1.10; Madison, Cong’l Ch., Friend, 5, | 23 35 |
| Western Maine Branch. —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Auburn, High St. Ch., M. B., 25; Bath, Winter St. Ch., Aux., 64.50; Bethel, Aux., 5.65; Cape Elizabeth, Spurwink Ch., Aux., 12; Harrison, Aux., 7.20; Portland, State St. Ch., Aux., 64.23; Wilton, Aux., 7, | 185 58 |
| Total, | 208 93 |

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| LEGACY. | |
| York.—Olive Fernald, by J. Horace Blaisdell, Admr., | 300 00 |
| NEW HAMPSHIRE. | |
| New Hampshire Branch. —Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Exeter, Aux., 61.40; Hampstead, Aux., 11; Keene, First Ch., Aux., 45; Lyme, Aux., 15; Salem, Aux., 5. Less expenses, 36.40, | 101 00 |
| VERMONT. | |
| Vermont Branch. —Miss May E. Manley, Treas., Box 13, Pittsford. Burlington, College St. Ch., Aux., Th. Off., 19, First Ch., Aux., Th. Off., 5; Brattleboro, Friend, 5; Castleton, Aux. (Th. Off., 17), 20.25; Chelsea, Ladies’ Benev. Soc., | |

Th. Off., 20, C. E. Soc., 10; Cornwall, Aux., Th. Off., 18.75; Dorset, Aux. (Th. Off., 15.50), 56.85; Glover, West, Aux. (Th. Off., 6.60), 10.85; Hardwick, East, Aux., Th. Off. (with prev. contri. to const. L. M. Mrs. J. C. Stafford), 13.85; Jericho Corners, Second Ch., Aux., Th. Off., 7.50; Ludlow, Aux., Th. Off., 21.15; Middlebury, Ladies' Assoc., 28; Morrisville, Aux., Th. Off., 21; Newport, Aux. (Th. Off., 50), 54; Peacham, Aux., 15; Rochester, Aux., Th. Off., 10.80; St. Johnsbury, South Ch., Aux., Th. Off., 50.55; Union Village, Frances A. Lord, 40 cts.; Westminster West, Aux., Th. Off., 5.35, Jr. C. E. Soc., 5; Wilmington, C. E. Soc., 10.50; Windsor, Aux., Th. Off., 10; Woodstock, C. E. Soc., 1. *Jubilee*, Burlington, College St. Ch., Aux., 3,

417 30

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Abbot Academy, 23.57, Seminary Ch., Aux., 10, South Ch., Aux., 88.65; Lawrence, Trinity Ch., S. S., 20, Prim. Dept., 5; Lowell, Eliot Ch., Miss Russell, 5, Kirk St. Ch., Aux., 6; Pawtucket, Ch., Aux., 5; Malden, First Ch., Aux., 10; Maplewood, Ch., Aux., 21.75; Medford, Mystic Ch., Aux., 5; Woburn, Aux., 25,

224 97

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Off. at Semi-ann. Meet., 41.70; Dalton, S. S., Home Dept., 25; Hinsdale, Aux., 27.56; Housatonic, Aux., 28.20; Lee, Senior Aux., Friend, 50; Lenox, Aux., 42.36; Monterey, Aux., 30; New Marlboro, 1; North Adams, Haystack M. B., 10; Richmond, Aux., 41.65; Stockbridge, Aux., 7.85; Williamstown, Aux., 349.70. Less expenses, 18.06,

634 96

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. *Jubilee*, Friends,

2 00

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Salem, Tabernacle Ch.,

1 00

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 5; Montague, Aux., 9.25, Jr. C. E. Soc., 2; Northfield, Aux., 13.30, C. R. and Mothers, 15.09; Orange, Aux., 54.65; Shelburne, Aux., 38.74; Sunderland, Aux., 2,

140 03

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., Th. Off., 33; Amherst, South, Aux., 30; Cummington, Ch., 6.22; Hatfield, Wide Awakes M. B., 10.90; Northampton, Edwards Ch., Aux., 2.25, First Ch., Aux., Th. Off., 150. *Jubilee*, Miss Mina Wood, 5,

237 37

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Dan. of Cov., 10; Natick, Aux., Th. Off., 52.28; Wellesley, Wellesley College, Y. W. C. A., 200. *Jubilee*, Gifts, 33.

294 28

Newtonville.—Mrs. D. Brewer Eddy, 200 00
Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Easton, Aux., Th. Off. (25 of wh. from Mrs. Mary Dean Howard to const. L. M.

Miss Nellie Dean Kennedy), 30, Hingham Centre, Aux. (Th. Off., 38.50) (25 of wh. to const. L. M. Mrs. Abbie L. Downing), 40 50; Holbrook, Aux., Th. Off. (25 of wh. to const. L. M. Miss Mary V. Jordan), 87; Quincy, S. S., 32; Randolph, Aux., 25; Weymouth, South, Old South Ch., Aux. (Th. Off., 18), 27.77, Union Ch., Aux., Th. Off. (25 of wh. to const. L. M. Mrs. Albert V. House), 41.15,

283 42

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Ashby, Woman's Union (Th. Off., 23),

83 00

Orleans.—C. E. Soc.,

10 00

South Hadley.—Mt. Holyoke College, Y. W. C. A.,

95 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 9.25; Holyoke, First Ch., Aux., 22.75, Second Ch., Aux., 25; Springfield, Hope Ch., Aux., 40,

97 00

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 40.06; Auburndale, Aux., 40; Boston, Mt. Vernon Ch., Aux., 37.45, Old South Ch., Aux., 28.40, Park St. Ch., Woman's Guild (25 of wh. to const. L. M. Miss Elizabeth J. Ford), 30, Shawmut Ch., Aux., 24; Brighton, Aux. (C. R., 4), 136.32, Pro Christo Club, 80; Brookline, Leyden Ch., Aux., 90, Beacon Lights, 13.48; Cambridge, First Ch., Aux., 23.25, Prospect St. Ch., Woman's Guild, 39; Chelsea, Central Ch., C. R., 5; Dedham, Chicatawbut Club, 25; Foxboro, Aux., 2, Cheerful Workers, 5; Hyde Park, Aux. (C. R., 6.84), 74.84; Jamaica Plain, Boylston Ch., C. R., 7.85; Newton, Eliot Ch., Helpers, 10; Newton Centre, First Ch., Aux., 150; Newton Highlands, Aux., 24.44; Norwood, First Ch., C. R., 10; Roxbury, Imm. Walnut Ave. Ch., For. Dept. (add'l Th. Off., 4.25), 39.25, Jr. C. E. Soc., 5, Norwegian Ch. of Boston, 5; Roxbury, West, South Evangelical Ch., Prim. Dept. S. S., 8; Somerville, Broadway Ch., 5; Wellesley Hills, Aux., 32.50. *Jubilee*, Auburndale, Mrs. Joseph Cook, 15; Boston, Park St. Ch., Woman's Guild (to const. L. M. Miss Susan E. Stratton), 25; Newton, Mrs. Wolcott Calkins, 20; Newton Centre, Mrs. F. H. Butts, 10, 1,010 84
Wellesley.—Wellesley College, Y. W. C. A., 160 00
Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Gilbertville, Aux., 52 65; Shrewsbury, C. E. Soc. (prev. contri. const. L. M. Miss Ruth G. Holland), 52 65

Total,

3,476 52

LEGACY.

Cambridge.—Miss Susan K. Sparrow, by Arthur M. Goodridge, Albert W. Sparrow, Extrs.,

150 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Chepachet, C. E. Soc., 15; Little Compton, C. E. Soc., 5; Providence, Pilgrim Ch., Aux., 38. *Jubilee*, Providence, Miss Mary C. Smith, 5,

63 00

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St.,

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| New London. Chaplin, C. E. Soc., 2; Danielson, Aux. (Th. Off., 15.28), 16.70; Jewett City, Aux., Th. Off., 5.35; New London, First Ch., Aux., (Th. Off., 10.80), 22.70, Second Ch., Aux., Th. Off., 157.29, Norwich, Miss M. A. Morgan, 2.40, Park Ch., Aux., add'l Th. Off., 2; Pomfret, Searchlight Miss. Club, 2; Putnam, Aux. (Th. Off., 54.50), 56.50; Stonington, Second Ch., Aux., Th. Off., 13.50; Wind- ham, Aux., Th. Off., 10; Woodstock, Aux., Th. Off., 40, | 330 44 |
| Hartford Branch. —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Friends, 56.66; Berlin, Aux., 91.20; Bris- tol, Aux., 48.70; Hartford, Farmington Ave., Ch., Aux. (50 of wh. by Mrs. Charles R. Burt to const. L. M's Mrs. Frederick J. Bliss, Mrs. Edward J. Pearson, 25 of wh. by Mrs. Bradford Scott to const. L. M. Miss Bessie M. Eddy), 234.75, M. B., 5, First Ch., Aux., 270.40, S. S., 21.08; New Britain, South Ch., Aux., 37.75; South Manchester, Aux., 12; Tolland, Aux., 10.65, | 788 19 |
| Mt. Carmel. —Friend, | 50 00 |
| New Haven Branch. —Miss Edith Wool- sey, Treas., 250 Church St., New Haven. Friend, 102.46; Friend, 10; Bethel, Aux., 7.86; Bridgeport, First Ch., Aux., 253.50; Brookfield Center, Aux., 13.60; Center- brook, Aux., 12.70; Colebrook, Aux., 42.90; Cornwall, Second Ch., C. E. Soc., 15; Fairfield County Meet., Th. Off., 24.62; Guilford, Aux., 100; Haddam, C. E. Soc., 5; Higganum, Aux., 22; Ivory- ton, Aux., 5; Madison, Aux. (prev. contri. const. L. M's Miss Mary J. Bishop, Mrs. Augusta Parmelee, Mrs. Ida W. Sawyer, Mrs. Ida C. Wilcox); Meriden, Center Ch., Aux., 70, First Ch., Aux. (250 of wh. to const. L. M's Mrs. C. W. Brooks, Mrs. J. L. Dalgleish, Mrs. Jeanette Eggleston, Mrs. Agnes A. Gardner, Miss Grace Lane, Mrs. Jud- son Meigs, Miss Beulah Pinks, Miss Vera Pinks, Miss Annie Rust, Mrs. W. G. Snow), 380; Middlebury, Aux., 36; Middlefield, C. E. Soc., 9.21; Middle- town, First Ch., Aux. (25 of wh. from Mrs. J. H. Bruce to const. L. M. Miss Mary Hubbard Paulding, 25 of wh. from Friend to const. L. M. Miss Georgiana Minor), 77.96; Milford, Plymouth Ch., Aux. (prev. contri. const. L. M. Mrs. Herbert J. Mathewson); Morris, Aux., 18; Naugatuck, Aux., 35; New Haven, Center Ch., Aux., 54.25, Ch. of Redeemer, Aux., 100.70, City Mission Mothers, Aux., 10, Dwight Place Ch., Aux., 37.05, Pilgrim Ch., Aux., 25.38; Newtown, Aux., 23.75; North Greenwich, Aux., 5; North Haven, Aux., 50; North Madison, Aux., 8.36; Norwalk, Aux., 25; Portland, Aux., 10; Ridgefield, Aux., 13; Salls- bury, Aux., 63.86; Seymour, Dau. of Cov., 3; Sharon, C. E. Soc., 20; Shelton, S. S. Cl., Light Bearers, 4; Stamford, Aux., 21.48; Stratford, Aux., 23; Water- town, Aux., 17.25; Westbrook, Aux. (prev. contri. const. L. M. Mrs. George D. E. Post); Winsted, First Ch., Aux., 53.79, Second Ch., Aux., 52.22, Golden Chain, 5. | 1,866 90 |
| Norwich Town. —Mrs. Wallace S. Allis, | 5 00 |
| Total, | 3,040 53 |

LEGACY.

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| Durham. —Mrs. Selina R. Foote, through Treasurer of New Haven Branch, | 475 00 |
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NEW YORK.

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| Brooklyn. —Miss Josephine L. Roberts, | 6 00 |
| Katonah. —Miss Helena L. Todd, | 4 40 |
| Total, | 10 40 |

PHILADELPHIA BRANCH.

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| Philadelphia Branch. —Miss Emma Fla- vell, Treas., 312 Van Houten St., Pater- son, N. J. D. C., Washington, Mt. Pleasant Ch., Inter. C. E. Soc., 5; N. J., Chatham, Stanley Ch., Aux., 9.50; Mont- clair, Louise Wheeler Fund, 500; New- ark, First Ch., Aux., 2.75; Upper Mont- clair, Aux., 75, S. S., 10; Pa., German- town, C. E. Soc., 1; Glenoldin, Women's Soc., 8, Girls' Guild, 1; Kane, Aux., 12; Philadelphia, Central Ch., Aux. (prev. contri. const. L. M. Mrs. Elizabeth Pes- sano), Y. L. Soc., 5, Pearl Seekers, 5, Snow Flakes, 5; Pittston, Little Glean- ers, 22; Scranton, Plymouth Ch., Dau. of Cov., 5; Williamsport, First Ch., Aux., 24.40, C. E. Soc., 3, | 693 05 |
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VIRGINIA.

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| Fairfield. —Thomas Cecil, John Bolling and Daniel Howe Kemp, | 3 00 |
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WEST VIRGINIA.

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| Vivian. —Master Tommie Patterson, | 3 00 |
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NORTH CAROLINA.

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| Southern Pines. —Ladies' Aid Soc., | 15 00 |
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TEXAS.

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| Dallas. —Central Ch., Ladies' Miss. Soc., | 10 00 |
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MINNESOTA.

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| Minneapolis. —Miss H. M. Griffith, | 3 00 |
| St. Paul. —Miss Alice E. Andrews, | 3 00 |
| Total, | 6 00 |

TURKEY.

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| Nigdeh. —Women's Gift, | 6 75 |
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|---------------|------------|
| Donations, | \$7,217 42 |
| Buildings, | 122 00 |
| Work of 1912, | 333 00 |
| Specials, | 363 00 |
| Legacies, | 925 00 |
| Total, | \$8,961 00 |

TOTAL FROM OCT. 18, 1911 TO DEC. 18, 1911.

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|---------------|-------------|
| Donations, | \$11,637 40 |
| Buildings, | 914 30 |
| Work of 1912, | 3,965 34 |
| Specials, | 548 61 |
| Legacies, | 1,425 00 |
| Total, | \$18,500 74 |

RETIRED MISSIONARY ALLOWANCE FUND.

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| Received from the estate of Mary Bry- ant Daniels, late of Osaka, Japan, through the Treasurer of Hampshire County Branch, | 1,000 00 |
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Board of the Pacific

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770 Kingston Avenue, Oakland, Cal.

I planned to get away about this time, but the excited condition of the people and the real need of aid has detained me. We have a society **Leaving** inaugurated by the Chinese ladies, but with Miss Miner now at **Peking**. its head, striving to prepare for and provide protection for women and children in case of disorder or a siege. Last week and early this week we could hardly keep up with its work, but the last day or two there has been a lull, and while it gives time, I want to send you a brief reply. . . . When I shall start home I do not know. If Peking is to be in distress, I want to aid here. I know you pray for us. A wonderful opportunity is ours at this time. Rich and poor, high and low turn to us for help, and instead of being hated and assailed as in 1900, we are counted friends by all parties. It is indeed a marvelous change.

MARY H. PORTER,
Peking, China.

A church member living six miles from the city came begging that medical help be sent to his daughter whom he considered at the point of **Medical** death. Her illness was such that simple treatment gave **Notes.** prompt relief. A few days later two carts brought eleven patients from that village, and others have been coming ever since. Unfortunately a large proportion of the people are in advanced stages of tuberculosis, or with some equally serious ailment for which little or nothing can be done. One recent out-patient was a little neighbor boy, the only son of his old father. His eighty-year-old grandmother often comes to church carrying a tiny granddaughter inside her garment. There was almost nothing that could be done for the little boy, but the family always welcomed the doctor gladly, and was pleased to have her talk to them. One day she asked them what prayer was. They said, "Oh, we do not know how to pray, but grandma does. She prays just the way you do. She says, 'Great Heavenly Father make Precious Completion well,

if it can be, and if not, take him to heaven where he will not be cold or sick or hungry any more.' "

Patients with carcinoma and sarcoma have seemed more numerous than last year. Some are most pitiful. One is an old man who begs with importunity that we amputate his leg, and says, "I will not leave this room until it is done." A woman who has suffered intensely for months says, "Can't you operate? If I should die it would not matter. I am worse than dead now." Then there was the woman with sarcoma of the thigh upon whom we operated two years ago. She recently returned so ill that no operation seemed advisable. When she and her son came to pay their respects before going home, the young man said, "Though my mother cannot be cured, her coming to the hospital has not been in vain. She has more than a year and a half added to her life. And during most of the months has been free from pain. Then she has learned to pray and to read a little. Think how much broader her life is than before she came." Then as they were questioned, they spoke more of the prayers they had learned, and the truths she had learned. We often long to do more for our patients than is possible, but that which is possible, physical and spiritual, is very well worth while.

DR. SUSAN B. TALLMON,

Lintsing, China.

ARRIVING IN KYOTO

BY ANNA L. HILL

Miss Hill, who gave timely help at the Plum Blossom School in Osaka in 1910, has now returned to Japan under the W. B. M. P. and is teaching in the Doshisha Girls' School.

Well, here I am safe and sound in Kyoto, and beginning my work. I arrived last Saturday evening and was met at the gate of the Doshisha by the girls who were anxious to see the new teacher, and who had been anxiously waiting for several days; for the good ship Minnesota was delayed in Yokohama Harbor for some time owing to a prolonged strike among the Chinese stokers who were finally persuaded to return.

The voyage across the Pacific was rather rough and stormy nearly all the way, fierce head winds and heavy seas; but as the boat was heavily loaded, there was little motion that disturbed me as I am a good sailor; but my poor roommate was quite ill for a week. However I was delighted one dark night to see the friendly beams of a lighthouse, which winked and blinked and threw the shaft of light right out into the inky blackness.

Then we knew that Yokohama Harbor was only seventy miles away. But the good ship slowed down and proceeded very carefully, for it was not far away that the Empress of China went on the rocks only a few weeks ago.

In the morning after we had anchored in the bay and the quarantine officers, polite little Japanese doctors, had inspected all the passengers and crew, the mail was brought on board, and behold! there were many, many letters for me; letters of welcome and greeting from the members of the mission, from the girls and from friends. Of course I was delighted to have such a warm welcome, and eagerly read the kind messages. It was pouring outside, and the harbor and distant port were covered with a gray mist; but the passengers were so glad to see land once again that they filled almost to overflowing the little launch which came out to greet the big ship and to convey its passengers to the shore. We were two days late, for we had encountered so much rough weather, narrowly escaping two severe typhoons, so we supposed our stay in Yokohama would be limited, and so it would have been if it had not been for the strike.

The weather here in Kyoto is cool and pleasant now after the torrid heat of the past summer; but many of the missionaries look pale and thin and worn. Dear Miss Denton seemed rejoiced to see me and gave me a warm welcome. The new building has been begun and is progressing, but Miss Denton will not leave for her long delayed furlough until she is sure everything is all right and in a fair way to be satisfactory. I am so glad to be here to help relieve her, for there is an enormous amount to be done, and every one is as busy as a bee. Miss Denton is living in very cramped quarters in about two rooms that are not comfortable, but she wishes to be right in sight of the new building to oversee it. There was no room for me there, so I am for the present with Dr. and Mrs. Cary who live not very far away.

There are so many girls who want music this year I am going to help Miss DeForest. There does not seem to be one good organ in the school; all are old and almost worn out. Most of the girls wish lessons on the organ,—only a few prefer the piano. All want singing lessons. I shall begin a Bible class for the seniors on next Sunday afternoon and expect thoroughly to enjoy it. At morning prayers a few days ago, I said a few words to the girls who were quietly seated on the straw mats while I stood. They were very appreciative and sweet and bowed very low, almost to the floor when I was through.

As I look out through my open window to the distant mountains behind which lies the broad Pacific, lies between me and all my loved ones so far away in America, my thoughts go intuitively to all the good and loyal women of the W. B. M. P. How kind and loving they were to me while I was in America last summer. I am only their representative here, I am in the forefront of the battle, right on the firing line, so I feel that I must have their prayers and interest to uphold me, and to help me to bring to these Japanese girls the knowledge of the love and of the saving power of our Lord. Do pray for me every day that He may use me to do his will in every way.

“If we refuse to be corns of wheat falling into the ground and dying, if we will neither sacrifice prospects nor risk character and property and health, nor, when we are called upon, relinquish home and break family ties for Christ’s sake and His gospel, then we shall abide alone.”

WOMAN’S BOARD OF THE PACIFIC

Receipts for November, 1911.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 2710 Devisadero St., San Francisco. Benecia, 3; Berkeley, South, 15; Ceres, 15; Campbell, 8.75; Oakland, First, 50, First. Special for hospital work Harpoot, Turkey, from Mrs. S. T. Fisher, 5, Plymouth. S. S. Primary Dept., 2.32; San Francisco, Plymouth, 25.50; San José, 125; Sunnyvale, Y. P. S. C. E., 10.56, 260 13
Balance, November 1st, 14 67
Expenses, 1 00
Balance, December 1st, 6 48

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Corona, W. S., 60; Los Angeles, East Ch., W. S., 25, First Ch., S. S., J. O. C. Cl., 25, Park Ch., W. S., 24.60, Plymouth, W. S., 20; Long Beach, W. S., 18; National City, W. S., 25; Pasadena, First, W. S., 80; Redlands, W. S., 75. Cradle Roll, 8.72; Rialto, W. S., 10; Riverside, W. S., 36.10; San Diego, First, W. S., 27.50; Santa Barbara, W. S., 21; Saticoy, W. S., 20, 475 92

SPECIALS.

Claremont, W. S., Extra for Rev. W. N. Chambers, Adana, Turkey, for hospi-

tal furnishings, 15; Riverside, Personal Gift for Miss’y Hospital, Foochow, China, care Dr. Kinnear, 5, 20 00

OREGON.

Oregon Branch.—Mrs. A. I. Cake, Treas., 421 W. Park, Portland. Wilsonville, Aux., 18; Ashland, Aux., 20; Forest Grove, Aux., 20, 58 00

WASHINGTON.

Washington Branch.—Mary D. Smith, Treas. Anacortes, Mrs. A. Allan for Brousa Sch’p, 10; Everett, Thank Offering, W. M. S., 63.25; Seattle, Keystone W. M. S., 4.95; Spokane, Mrs. W. B. Porter, Special to Miss Wiley, 0; Sylvan, W. M. S., 5; Washougal, Home Miss. Soc., 2.88, 96 08

NEW MEXICO.

Mrs. M. A. Dry, Treas., 308 S. Broadway, Albuquerque. Albuquerque, Cong’l Ch., Ladies’ Miss. Soc., 16 00

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MISS WEBB'S SEMI-JUBILEE AT ADANA

BY W. NESBITT CHAMBERS

The "semi-Jubilee" for Miss Elizabeth S. Webb was fine. It was organized by the alumnae of the seminary and well carried out. Nothing could demonstrate in such striking way the fine work of Miss Webb and the benign influence exerted by her during the past twenty-five years on the women and girls with whom she came in contact. It was at the same time a great revelation to us of the far-reaching and beneficent influence of the Adana Seminary within, yes, and beyond the bounds of the Adana Station field.

That representatives of various communities—graduates of the seminary—should vie with each other in paying honor to Miss Webb was altogether most satisfying not to say inspiring, which indeed in a very real sense it was. Not only so, but the newly-consecrated Bishop of the Armenian Gregorian Community together with notables of that and other communities were present and with evident good will added their words of commendation and good will. It was a fine testimony, spontaneously given to a fine service spontaneously rendered and with fine success for the betterment of the women of the land. All honor to Miss Webb and her fellow laborers! All honor also to the women who have responded so well to the efforts put forth in their behalf.

Some of the speakers also paid high tribute to that splendid corps of

Christian women from America, who have exerted such a tremendous influence for good in Turkey and set the pace for Oriental womanhood. Once and again mention was made of Miss Shattuck, Miss Millenger, Miss Fraser, Miss Lambert and others as well as Miss Webb, and those present were exhorted to emulate such noble examples.

The following day after graduating exercises, amongst others, two Turkish officials spoke expressing their appreciation of the work done and being done by the seminary, giving voice to the hope that the school might continue and extend its great work and influence. Their words were most cordial and encouraging.

THE GIRLS' SCHOOL AT ING-HOK

BY CAROLINE E. CHITTENDEN

School opened after the China New Year holiday, the last of February, with fifty girls enrolled during the spring term, our highest number so far. The teachers and matron of last year all remained, a great help, and saving of the strength that must go into adjustments with new workers. We had work in six grades, the older girls being in their final year of preparation for the girls' college at Ponasang. It was a great help to me personally, to have them in Bible, and realize now how they had developed from the little mites who began with us eight years ago. We used the new International Graded Series (of the intermediate grade) and I found it, even without the translation except the outlines I gave them, a method to which they responded. The maps they do well, being so quick with all brush work, and David's sons will mean more to us all after tracing his wanderings one year and studying the Psalms in their connections.

Easter will mean more too, for on Easter Sunday the two who were to be received then, our school cook and one of the graduating class, both lay very ill. The cook recovered, but Almond Flower, the first Sunday in May was at rest from the months of weariness and pain,—two weeks before dear Miss Pollock. And so the Easter lessons we had been having in school chapel exercises have a close personal meaning for the girls and all of us now.

This year marked also an advance in the social standing of the girls. Most of them come from substantial middle class families, but this was the first time we had received girls from families of official standing, six altogether, three from the city, and two from outlying places, both of the latter where there are no Christians. If we can meet the opportunity, our

school can practically be the girls' high school of the district, for government girls' schools will come slowly though a beginning has already been made. The oldest of these girls seemed especially responsive to the Truth. She is a sweet girl of twenty whom we hope to keep until she is ready another year to enter the girls' college at Ponasang, if her ambition can be realized.

In the wider work of the district there was the advance of the term, because for the first time the women and day-school children had a missionary to concentrate her thought, prayer and work on them. And the results were most encouraging especially considering that only half her time could be given after all, on account of remaining language study. This autumn with her required study finished, Miss Meebold, who has made a record for speed and skill in the language, will be free for the ideal touring weather of the autumn months. She is planning to spend some time at each of our twelve stations outside Ing-hok City, holding Bible classes and trying in every way to come in touch with the Christian women, the wives of members or inquirers; and the mothers of the day-school children. She will reach a wider circle of outsiders through them, but the great thing will be this getting in touch with our special constituency—less than one hundred Christian women in a district the size and population of Connecticut.

And then—at the end of the Chinese year we expect the next change will come in the station force, when our dear Miss Meebold will be claimed by a member of the Foochow City Station and thereafter her work will be outside of Ing-hok, although both she and Mr. Christian would be very glad to be located there, if it were best considering the work of the mission as a whole.

We are hoping to borrow Miss Deahl during her first year of language study, and trust the new worker already called for may come speedily.

A DAY OFF

BY EMMA C. REDICK, OCHILESO, AFRICA

Recently Mr. and Mrs. Woodside, Mrs. Stover and I went on an excursion to the various falls and interesting nooks near here along our little Krimi River. We took a look at the hot pond beyond which the vegetation is so tropical in places. We struggled through a swampy place and high grass to the nook where the maidenhair fern grows so luxuriantly. Clumps of it look as though they had been arranged purposely in a rockery.

We stood a long time in a ferny grove surrounded by tall wild date palms and another kind of tall tree many of them twined with vines of various kinds. These places never lose their charm and interest for us.

When we reached the lower falls we crossed to the other side. The water had already gone down considerably but I felt a little shaky as I crossed on the stones over the rapids with Mr. Woodside's help. Mrs. Woodside crossed the dangerous part in a tepoia and Mrs. Stover, afraid even of the tepoia, had the boys make a chair with their hands and crossed that way.

By the side of another series of falls or steps of the incrustations we sat in the shade and ate some oranges we had brought along. Then we returned on the same side, Mrs. Stover in the tepoia as she is not used to these tramps. The sun was pretty hot by that time.

A great many of the station men and boys have gone to the Interior to trade. A large caravan left Saturday with a crowd from Uhenge, one of our out-stations. They will be gone about two months.

One small company that went some time ago to the Kuanva to dig the rubber plant has already returned without a great deal to show for their month's work. Others went first to the oil district, two weeks away, and are taking or sending oil into the rubber country. The late caravan has taken several oxen which they will kill later on and cut up to sell for rubber. Cloth is the principal thing they use in trading but they can trade well with corn meal.

Rubber is a good price now and the whole country nearly is on the march to the rubber country. Sunday evening one of the men who had not left on Saturday with the others said he would go next day and overtake the others. He said if they went to the same district where he had been before, they would find the people glad to hear the "Words," and any way they would find people ready to listen to them when they read and explained.

He asked for the prayers of those who remained behind that the caravan might travel in harmony ready to listen to the elders, and that he who knew the language of the people to whom they were going might always be willing to read and to talk to the people when they were camped near the villages, no matter if he were tired, and that he might not be impatient with the other boys because they had not learned the language too. This last caravan takes away a number of the choir boys but there are still some who help with the singing and can sing something special if we want it. I am the organist now since Mrs. Neipp left, and it gives me an incentive to practice.

A VISIT FROM THE DEPUTATION

BY HELEN STOVER, BAILUNDU

Miss Stover, a trained nurse, joined the Mission in 1908

Early in August we welcomed the long looked for Deputation. It consisted of Dr. Patton, Home Secretary of the Board, and Mr. Bridgman of our Natal Mission. Father went to the coast to meet them and we gave them a grand welcome. An arch was built on the road in front of our houses. It was decorated with green leaves and flowers, our flags and the Portuguese flag. A crowd of natives went out to meet the company and start songs and cries, guns were fired and there was a general rejoicing. The day after their arrival the annual meeting was begun. On Sunday Dr. Patton preached a fine sermon from Colossians iii. 1. Father was interpreter. During the week sessions of the annual meeting were held thrice daily and much business was discussed and settled. One important thing was the asking for a doctor for this station. We hope he may soon be found. From here the Deputation went around to all the stations and such out-stations as they could reach easily.

They came back by the way of Epanda and were here again three days.

Both Dr. Patton and Mr. Bridgman spoke Wednesday evening. I had my final examination in Umbundu by interpreting for Mr. Bridgman. It is no easy job I find, and I was badly frightened. After the meeting they had the elders and gave them a plain talk. They—the elders—were very unresponsive and gave no evidence of any desire on their part to have things change. However, there are two elders—younger men—who want to do their duty in spite of the others. These three days since the talk they haven't been idle. If they can carry out their plans with God's help this station and church will be purged of the corrupt members and things will take a fresh start. We pray it may be so.



MISS STOVER AND LITTLE PATIENT

more so. In Canton men, women and children on every hand from the beggars to the richest, smoke cigarettes. So far as their own civilization is concerned the people here are behind the Cantonese. Some of their marriage customs and the women's hair dress is much more barbarous.

There is one thing about which I have already written, that I want you and others to keep in mind. That is the special evangelistic effort that is to be made this fall for schoolgirls and women in Canton. The spiritual life in many of the schools and churches is not what it should be. Then there are many who have heard the gospel for years and seem to take favorably to it, though they have never taken a stand for Christianity. We hope that this fall many such will decide for Christ. The plans are not fully made. We are very anxious that it be done in the right way. As one of the women said in a committee meeting, "Let us let God go before and then follow him."

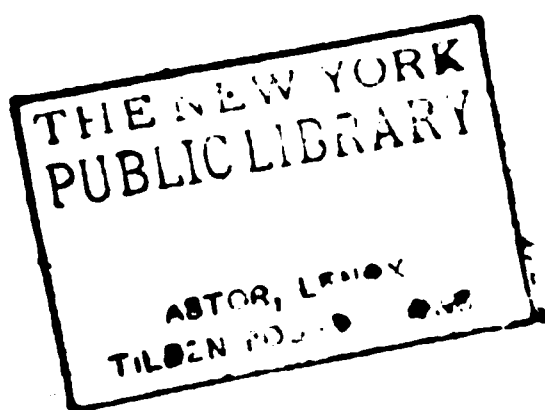
ONE fifth of all the women in the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese mother's arms, unwelcomed and unloved save by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy in some Chinese temple, murmuring her meaningless prayer in hope of help and blessing that never come. One fifth of all the women are waiting, waiting in China for the Saviour who so long has waited for them. What burden of responsibility does this lay on us—the women of Christendom?"—*Mrs. Hudson Taylor*.

A living coal! And with its glow
It touched another coal, when, lo,
The dark form into radiance grew,
And light and cheer beamed forth anew.

A loving heart! And with its love
It touched another heart, which strove
With adverse waves on troubled sea,
When oars were plying heavily;
And, lo, through rifted clouds Hope smiled.
And Love the weariness beguiled.

That living coal be mine to glow,
That loving heart be mine to show,
While earth has sorrowing hearts that wait
The opening of Redemption's gate.

—*The Advance*.





GRADUATION CLASS AT SALER, FEBRUARY 18, 1812. (see page 17)

Life and Light

Vol. XLII.

MARCH, 1912

No. 3

THE GREAT CENTENARY IN SALEM

TABERNACLE CHURCH, FEBRUARY 6, 1912

BY REV. JAMES L. HILL, D.D.

It is Ann Hasseltine Judson, the bride of a day, who is pictured in the ordination scene of February 6th, one hundred years ago, kneeling in the aisle of the Tabernacle Church in Salem, when Adoniram Judson, Gordon Hall, Samuel Newell, Samuel Nott, and Luther Rice were ordained as



THE FIVE YOUNG MEN ORDAINED IN SALEM, FEBRUARY 6, 1912

the first missionaries sent from this country to foreign lands. She has been often called the "woman of the century." No other wife in missionary service ever witnessed and passed such scenes of suffering or made such efforts to effect freedom as she did during her husband's im-

prisonment of one year and seven months, nine months in three pairs of fetters, two months in five, six months in one pair, and two months a prisoner at large. She showed a tact and inventiveness in caring for him and in finding the means to visit him, and in her efforts for his liberation that would never have occurred to a man. When her heart is involved a woman has an insight and an ingenuity that men do not possess. A martyr to her sufferings and superhuman efforts, she had the joy of announcing to him his liberty.

In commemoration of that early ordination, after an exact century, James K. Lyman, assigned to Turkey, William R. Leete, to China, S. Ralph Harlow, to evangelistic work at Smyrna, Jerome C. Holmes, first of a band of four from Hartford Seminary, to Japan, Charles H. Maas, a native of Germany, to the Marshall Islands, which are under German control, were ordained. They are all under appointment by the American Board. The young men occupying the same settee used by the Immortal Five, were solemnly consecrated to the gospel ministry in foreign lands in a great ceremonial, at the Tabernacle Church, February 6th. Thirty-six hundred persons are estimated to have composed the audiences of the day.

The same bass viol led the singing as a hundred years ago,—the one vocal link with the past,—the mite box was present, which in woman's meetings in 1812 collected the gifts for the first missionaries, and to have the analogy complete, Mrs. Harlow *née* Stafford, married February 1st, was the center all day of a group of admirers.

Everybody wanted to entertain her, just as they did Harriet Newell who was present at the solemnities one hundred years ago and was married at eighteen to Samuel Newell three days after the ordination.

The families that entertained the two young women while they were waiting for the Caravan, which sailed from Salem, on a bitterly cold day, soon after sunrise, February 19, 1812, would now like to have tablets placed on their homes stating that they opened their doors to them "for thereby some have entertained angels unaware."

Harriet Newell was the first American to lay down her life for the cause of foreign missions of which she stands forever as an unrivaled ornament. Her life is but very little more than a girl's autobiography, as Dr. Woods simply got hold of her letters to her mother, and a few written by her husband to her mother, and some others, and published them. But that volume, not large, became, after her sacrificial death at the age of nineteen, the greatest dynamic in early missions.

At the great Centenary people would pull over piles of pictures to get the photograph of Harriet Newell, which takes hold of the public mind for exactly the same reason that *Uncle Tom's Cabin* does, which is, on account of its immortal pathos. People are always attracted to a struggle, as is seen in athletics as witnessed everywhere, and that part she supplies with uncommon power. The contest implied being not with others but in her own soul, between her natural love of life on the one hand, and her affection and conscience and sense of duty on the other.

“What women these Christians have,” said a pagan orator of the second century, and so say we of February 6th, 1812 and 1912. They are the moral priestesses of the race. They touch the springs of action on some reformatory lines that very much need attention in foreign parts, leading us to believe that there is more than one evil of paganism that yet will be slain ingloriously like Abimelech and Phyrrius by the hands of women. Religion needs to go into some foreign quarters home first. The influence of a Christian home proved to be the power to move the heart, one hundred years ago, and reappeared in undiminished strength and with equal human appeal at the great Centenary just held in Salem, which many thought to be the most affecting ceremonial they ever witnessed.

The programs for the three sessions carefully arranged by the pastor of the church, Dr. De Witt S. Clark and his willing assistants, in conference with the officers of the American Board, moved forward with dignity and impressiveness, and nothing which could add to the comfort of the guests was left undone.

Dr. Clark's able address gave the setting of historical reminiscence needed to throw out the sharp contrasts between a century ago and the present day; the young men gave abundant evidence of their fitness for their chosen life work in their statements before the ordaining council; the presence of the mother and father of Mr. Harlow and the father of Mr. Leete, both pastors of Congregational churches, added much to the interest of the occasion.

The right hand of fellowship, given by that splendid veteran missionary, Dr. George T. Herrick of Constantinople; the note of triumph in Dr. Barton's charge to the young men; the tenderness and comprehensiveness of the ordaining prayer, offered by President Fitch of the Andover Theological Seminary; the ringing challenge to the “Home Guard” sounding in Dr. Calkins' “Godspeed of the Churches,” made an hour never to be forgotten.

The evening address by Dr. Newell Dwight Hillis, on Christianity, a Religion for Paganism at Home or Abroad, held the audience captive. Dr. Hillis kindly gave up another engagement to take the place of Dr. Lyman Abbott, who was detained by illness. The closing moments of devotion led by Rev. E. H. Byington, brought all into the immediate presence of the great Head of the Church.—THE EDITOR.

We are fortunate in being able to present to our readers this month an article by Irving F. Wood, professor of Biblical Literature and Compara-

"The Verdict of the Jury." This illuminating résumé of the study of the text-book will be a valuable aid in preparing the program for the eighth chapter as outlined by Mrs. Daniels on page 128. The little poem by Professor Wood on page 106 may well be used to close the program.

In this number will be found also material for the study of Chapter V, as given by Mrs. Mary Stanley Gammon in her thoughtful consideration of **"The Asiatic Christians and the Old Faiths."**

Mrs. Gammon's life in China, supplemented by the opinions of other missionaries on this topic, has given her wide knowledge from which to draw.

Mrs. Francis E. Clark, now traveling with her husband in Turkey, contributes additional information for the study of this chapter in **"Christians and Non-Christians in Asia,"** written in her own inimitable style.

In the Easter LIFE AND LIGHT,—the April issue,—further testimony will be given to the power of the Christian ideals,—both from the missionaries and from writers of spiritual insight in this country.

Owing to the political situation in the Turkish Empire and the quarantine imposed in various localities because of the prevalence of cholera, it

A Change of Plan. has been deemed expedient by the Prudential Committee of the American Board to abandon for the present the plan of sending a deputation to that country and also to postpone indefinitely the All Turkey Missionary Conference which had been partially arranged for next July. This word having reached Miss Lamson and Miss Day while in the Madura Mission, it was thought wise inasmuch as they must give up their extended tour of the missions in Turkey, to change their plans altogether. Accordingly they engaged passage on the *Austria* for Yokohama, sailing from Bombay, February 6th, after a month spent in the Marathi Mission.

Because of the unsettled conditions in China, it will probably be out of

the question for them to visit our missions, but they will spend a day or two in Hongkong and Shanghai *en route* for Japan where they purpose to remain two months. While sympathizing with them in their broken plans and the great disappointment this will bring to our workers in Turkey, we rejoice that such an opportunity to visit the Sunrise Kingdom and confer with our missionaries there is before our deputation.

As we enter upon the season of Lent with its reminders of our Lord's suffering and death, it is the custom in many auxiliaries to ask from the

Our Lenten women of the churches a self-denial offering. The Lenten **Offering.** letter has this year been written by Mrs. Mary H. Mitchell of the Springfield Branch, and breathes a spirit of loving devotion to the claims of those for whom Christ died, but who as yet have not been blessed with the glad shining of the "True Light of the World." These letters and the accompanying envelopes will be sent in any numbers desired, on application to Miss Hartshorn.

The Executive Committee has accepted with pleasure the cordial invitation of the Andover and Woburn Branch, of which Mrs. **Annual Meeting** E. Y. Hincks is president, to hold the forty-fifth annual meeting of the Woman's Board of Missions in the historic town of Andover, Mass., November 13 and 14, 1912.

It was a pleasure a few weeks ago to greet Miss Gertrude Cozad of Kobe, Japan, though we regretted that her stay in this vicinity was so brief.

Missionary Miss MacGown of Tientsin, China, has also been with us, **Personals.** improved in health and joyful in the hope of a speedy return to Tientsin. Miss Page of our girls' school in Barcelona reached her brother's home in Waltham, Mass., in December. As it seemed desirable that she should have special treatment she went almost at once to the Sanitarium at Clifton Springs, N. Y., where she will have everything possible done to insure her comfort.

Dr. Harriet Parker whose well-earned furlough is long overdue expected to sail December 22d for China, thence returning to America *via* Japan, and spending some weeks with friends in California before reaching her New England home.

A recent letter from Miss Marion P. Wells who went to Kusaie in 1909 to teach in the girls' school speaks of the relief felt at the news that the Misses Baldwin were on their way to give assistance to Miss Hoppin, in the event of Miss Wells' approaching marriage to Rev. Frank Woodward.

Miss Baldwin and her sister were expected late in November and it was

Miss Wells' plan to go about the last of January to Ocean Island and to be married in the home of Mr. and Mrs. Channon. She and her husband will take up the work of touring among the Gilbert Islands,—a hazardous and self-sacrificing life.

At an impressive service held in the American Board rooms, January 29th, Luther Richardson Fowle, son of Rev. and Mrs. J. L. Fowle of Cesarea, Turkey, and grandson of the beloved veteran missionaries, Dr. and Mrs. Farnsworth, was commissioned for missionary service in Turkey. Mr. Fowle sailed from New York, February 14th, and will join the Central Turkey Mission, being stationed at Aintab.

Mrs. Fowle had recovered sufficiently from her recent surgical operation to be present at this service. A daughter, Mary Caroline Fowle, is a missionary of the Woman's Board at Sivas, where she assists Miss Graffam and Miss Rice in the girls' school.

The friends of Miss Alice Seymour Browne, scattered all over the world, will be deeply interested to learn of her transfer to Peking, after nearly seven years of service at Tung-chou. At the request of the North China Mission and the trustees of the Woman's Union College, Miss Browne goes to the College to assist Miss Luella Miner, the president.

The loss to the work at Tung-chou is very great but the missionaries there are generous and self-denying, realizing the wider range of influence thus opening before Miss Browne. To meet the immediate emergency, the Woman's Board of the Interior have loaned Miss Lucy I. Mead of Peking, to share with Miss Leavens in the care of the girls' boarding school at Tung-chou. Miss Browne expects to come to America next summer for her furlough.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM DECEMBER 18 TO DECEMBER 31, 1911

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|--------------|----------------------|-------------------|----------------------|-------------------------|-------------------|------------|
| 1910 | \$4,887.85 | | | \$296.37 | \$2,570.01 | \$7,754.23 |
| 1911 | 6,043.49 | \$781.50 | \$423.50 | 102.00 | | 7,350.49 |
| Gain Loss | 1,155.64 | 781.50 | 423.50 | 194.37 | 2,570.01 | 403.74 |

FOR THREE MONTHS TO DECEMBER 31, 1911

| | | | | | | |
|--------------|-----------|----------|----------|--------|----------|-----------|
| 1910 | 16,405.86 | 4,821.50 | | 386.67 | 4,675.76 | 26,289.79 |
| 1911 | 17,680.89 | 1,605.89 | 4,388.84 | 650.61 | 1,435.00 | 25,851.23 |
| Gain Loss | 1,275.03 | 3,125.61 | 4,388.84 | 263.94 | 3,240.76 | 438.56 |

A cable dispatch received January 9th brought the news of the entrance into the heavenly life of Mrs. Elizabeth Ballantine Harding. Mrs. Harding **An Honored Life.** was a daughter of the Rev. Henry Ballantine, formerly of Ahmednagar, and a sister of Dr. W. O. Ballantine, of Rahuri. She was a student at Mt. Holyoke Seminary and taught there for some years. In 1869 she married the Rev. Charles Harding of the Marathi Mission and for many years their home was at Sholapur where their eldest daughter Mary, is now a useful and beloved kindergarten teacher, under the care of the Woman's Board. Their daughters, Mrs. Annie H. Burr and Mrs. Alice H. Churchill, are also missionaries of this mission, living in Ahmednagar, while one son resides in this country.

Dr. George Harding, another son, it will be remembered was a medical missionary at Ahmednagar from 1901-1903, but laid down his life while practicing his profession, having contracted blood poison.

Mrs. Harding will be remembered in this country as a very welcome speaker at women's meetings, and in her last furlough in 1903 was much in demand for this work. She was eagerly welcomed by the missionaries on her return to India, and during these later years of her life, as in all the years previous, her influence and presence have been a blessing to the missionaries and to the people among whom she has labored so long. Her death occurred in Ahmednagar, just after she had celebrated her seventy-fourth birthday. Hers has been indeed a full and honored life and her children and her grandchildren are rising up to call her blessed and to carry on the work of their father and mother in India.

Miss Lamson and Miss Day were present at the impressive, though simple, funeral service and write: "It has been a great privilege to be with the friends here in this time of sorrow and of triumph."

The remaining Prayer Calendars for 1912 will be sold now for fifteen cents with five cents additional for postage. Those desiring one of these **Prayer Calendars and Other Publications.** daily reminders of missionary friends should order at once.

Readers of LIFE AND LIGHT have been aware of the fact that the many helpful and attractive leaflets prepared for use at the Jubilee meetings and in connection with the study of the *Light of the World* have not met with the ready sale we had anticipated. To avoid a loss in the publication department, and, primarily, to secure for these little booklets the greatest possible usefulness, a *Bargain in Literature* is now offered. See last page of the cover of this magazine. These sets, or series, selected with care, are to be sold at just about the cost of printing.

In order to facilitate this sale still further a circular letter has been sent to Branch officers, asking them to supply their auxiliaries with the printed notices of this "Envelope Series." It has furthermore been suggested that the March meeting be called a "Leaflet Meeting." Whatever the program planned it would surely be possible to have the value of such missionary literature briefly presented and to have this series on sale.

Please send your order to Miss Hartshorn, *enclosing check or money order for the number of sets desired.*

All the officers of the Board have been encouraged and delighted with the long lists of new subscribers received from many places during the month of January. It has kept Miss Conley and her helpers busy and delayed the mailing of the February magazine nearly a week, but everybody is happy and appreciative of the efforts that have been made. The goal of 2,000 NEW SUBSCRIBERS is not yet won, so let the good work go on!

Mrs. Elizabeth Brownscombe Whiting who entered into rest, November 20th at Colebrook, Conn., was a charter member of the New **An Aged Subscriber.** Haven Branch and a subscriber to LIFE AND LIGHT for nearly forty years. To the last she maintained her subscription, sending it in each year early in December, and eagerly welcoming each number as it came.

The first number of the *International Review of Missions*, the quarterly published by the Continuation Committee of the Edinburgh, is at hand.

A New Magazine. It is published in Edinburgh with J. A. Oldham, M.A., as editor-in-chief, and an advisory editorial Board containing such names as Eugene Stock of England, Julius Richter of Germany, Robert E. Speer, John R. Mott and President Mackenzie of the United States.

The Missionary Education Movement, 156 Fifth Avenue, New York, acts as agent. Price, 75 cents per single copy; \$2 annual subscription. The January number is filled with able editorials and articles dealing with the vital missionary problems of the day by such writers as Ambassador Bryce, President Harada of the Doshisha, and Dr. Goucher, formerly president of the Woman's College, Baltimore.

With keen regret we accept the fact that Miss Ellen C. Parsons has laid down the editorial pen which for twenty-five years she has wielded in con-

Miss Parson's Resignation. nection with *Woman's Work for Woman*. Earlier in her career she was a missionary in Turkey under the auspices of our Congregational Woman's Board, an efficient teacher in the Constan-

tinople Home, now known as the American College for Girls. This experience, a large acquaintance with missionary workers, and opportunities for observation in visiting mission fields, added to unusual natural endowment and cultivated discrimination, have helped toward the remarkable success which she has attained. We are sorry to have her go, but when she makes excuse that "the sun is in the west and the traveler is thinking of home" we can only wish her peace and hope and joy now and when the day is done.

E. H. S.

"THE VERDICT OF THE JURY"

BY PROFESSOR IRVING F. WOOD

REASON

EACH of these religions has met the deeper needs of the human heart in some measure, or it would not have lived and grown. God has spoken to men through each of them. But God speaks more plainly through some than through others. As man searches for the best of all things, so we must search for the best religion.

It must be a religion which satisfies every need of his heart; which is so independent of any particular civilization that it can be at home anywhere; which rests on great principles and not on little precepts; which is therefore capable of infinite progress; which shows to man, not only the highest in humanity, but God himself; which does not ignore evil, but teaches man how he may overcome it; which helps the helpless; which is able to bring God and man into real harmony. These are reasonable demands, and I see that the religion of Christ meets them. But let us hear the verdict of the experience of the race.

EXPERIENCE

As I look back at the long way humanity has traveled, it sometimes seems a weary road. Every age has searched for God. Of all the experiments of man, none has covered so wide a field as his experiments in religion. He has laid all the realms of his nature under contribution, from the lowest passions to the highest ideals. The most earnest men in the world have been the leaders in the search. They have all brought back to their fellows something good—here a moral precept, there a great ideal, yonder a feeling of union with God,—but always there has been some grave defect. The religion was ineffective for the common people, or its

morality was soon outgrown, or it gave too much power to the priesthood, or it was too local to bear transplanting, or in some other way it missed being a religion for all people and all time.

A complete, well-rounded religion, that can meet the needs of all the world for all time, I trust has been found in Christianity. I say, I trust, for it has not yet made perfect any civilization which has professed to accept it. Experience has no right to give a verdict on any religion beyond its actual results.

FAITH

As I look at the way over which humanity must go in the future, the road seems bright to me. We are only in the morning yet, and the sun has not scattered all the shadows in which men are walking. The very fact that men have sought so eagerly and widely for God shows that God himself impelled the search, and will never let it cease till men find him. I see that the "broken lights" will only make more glorious the bright shining of the sun in all his strength.

All the best things in the religions of the world are summed up in the revelation of God through Christ. This religion can overcome the human imperfections which have made others fail. It fully and permanently satisfies the spiritual needs of men. It uplifts the lowly. It brings out the best expression of brotherhood. Its power and its spread depend upon the activity of those who profess it. I have confidence that God will inspire them to help their fellows, so that the long search may at last end in Christ.

THE WORLD'S SEARCH

Long have I sought for the Lord of Life;
Weary the search doth often seem;
Yet he calls me—calls me—I cannot think
That the voice I hear is only a dream.

I have thought I found him in river and hill,
I have bowed to his form in sun and star,
I have searched my heart to feel him there,
I have cried to him as to a God afar.

Is it true that he calls me—calls me now,
Through the life and words of the Nazarene?
O ye who have known him! Tell me—you—
What you have heard from him, what you have seen.

IRVING F. WOOD.

THE ASIATIC CHRISTIANS AND THE OLD FAITHS

BY MARY STANLEY GAMMON

"IT is the land of graven images and they are mad upon their idols."

In the Orient one realizes the truth of this. Everywhere, in village, town, city, is the temple, the idol, the devotee. For countless ages the inhabitants of Asia have been seeking; seeking in mystical lore, in ascetic observance, in moral precept—peace; and there was no peace.

The Star which was seen in the east became dim; religion, however pure in its inception, became a mass of superstition, and so myriads of human beings have lived through sunless ages. But the day dawns.

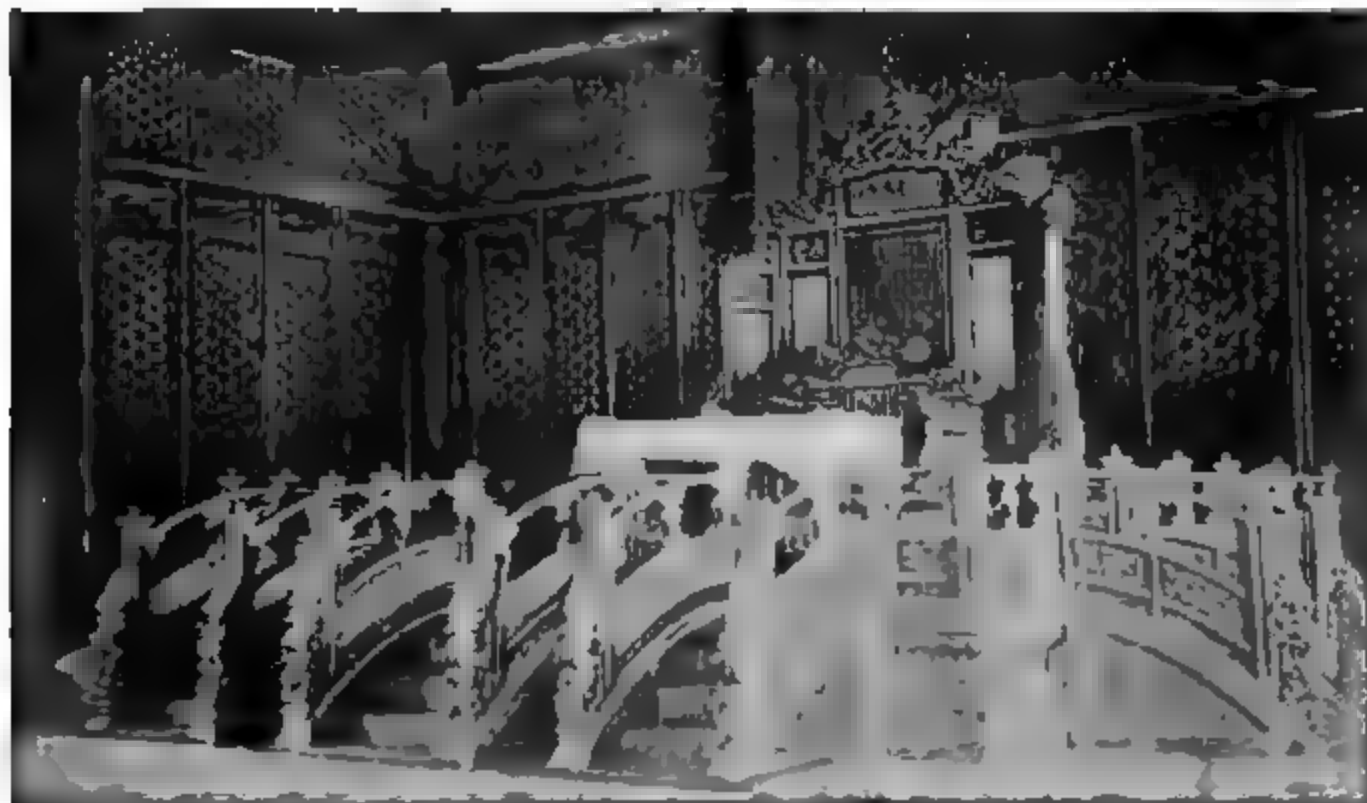


Photo by Charles F. Gammon

EMPEROR'S THRONE IN CONFUCIAN TEMPLE, PEKING

Darkness is fast being dispelled, nations are coming into the light, and again the Star is seen in the east, leading old and young to the throne of the King of kings.

None, perhaps, can judge more clearly between Christianity and the non-Christian religions than those men of Asia who have come out of the old systems and embraced the Christian faith,—those to whom the cleaving to the new has been oftentimes a matter of life and death, or if not that, a tremendous sacrifice based on a firm conviction that in the Christian religion alone is to be found what the soul has sought and craved—that in

the "Way" alone is to be found that dynamic force which, into cold morality, inert and negative precepts, instills life.

It is interesting to note that Western scholars rather than the Orientals themselves make much of the similarity between the great old world systems of religions and beliefs and Christianity.

Dr. Timothy Richards says, "Chinese and Japanese Buddhism after all is not Buddhism proper, but imbedded Christianity." We find, however, that the testimony of those who have come out from these beliefs into the light of the gospel is along the line of considering the points of contact to be incidental rather than fundamental; that too much emphasis must not be laid on likenesses, lest there come a spirit of compromise, and that the points of contact are in reality less apparent than is supposed by some, or more apparent than real.

Yet it may be fairly maintained that in some measure Christianity has influenced and revolutionized the religions of the Orient, thereby preparing the way, somewhat, for the glories to be revealed. It is sometimes true that a half truth is the greatest lie, but we who believe that God is guiding the world out of half truths and darkness into the truth and light must be grateful if it shines ever so dimly "through a dull, horn lantern of ignorance and superstition."

It has been correctly said that, "Heathenism consists largely of false standards of duty." In the case of the Chinese they are deficient not so much in a system of morality as in clear and correct notions of God, redemption and immortality. Confucius writes of the perfect man, but Christianity alone holds up as an ideal *the* Perfect Man—a reality, revealing the Father, leading the seeking soul ever upward with never a backward look.

From the myriads of Christians in the Orient comes the witness of the inadequacy of their own systems—"you can call them teachings, but not 'way' or 'road.' A 'teaching' has no power to change men's minds." To this quotation from a Chinese statement one might add that a teaching lacks power to change men's hearts or lives, which is the fact and the meaning probably intended.

Many instances come to mind of changed lives and new hearts: the village bully, at first making the lives of his Christian neighbors hideous, finally impressed by their patience and love, unwillingly listening to the words of truth and one day transformed from the dreaded tormentor into a kindly, helpful, humble Christian; or the sorrowing widow, testifying after the death of an only son—"No pilgrimage, no offering, no incense

burning nor giving of alms comforted me or brought me peace. One day a neighbor said, 'Go you to the Jesus Church and there they will tell you of the Way.' I went and found joy, peace, comfort and hope."

There is agreement among all who testify that only in Christianity is there found any teaching of the personal relationship between God and man; that these other systems lack reality, "faith being no more than a philosophical idea and not in any wise a statement of fact based upon divine revelation or trust in the Divine." Love, the fundamental of Christianity, is unknown, love in action, doing unto others, self-less-ness, unheard of—and for women, no place.

Of the native Christian's attitude toward the non-Christian religions in India, a lady who has done much work among the Hindus writes: "It is a difficult thing to say just what is the attitude of the Hindu convert toward the non-Christian faith. If the person be a recent convert, one direct from Hinduism, not a born Christian, he if from the higher castes, will have but little sympathy for Hinduism, and will not hesitate to express himself. Realizing how absolutely futile it all is, and having found peace in something better for himself, he is likely to try and show others the way.

"Sometimes they will publicly argue or write books and articles against it all, but are more likely to work among people quietly. If out of the out-caste class, they are likely to know little of Hinduism—only enough to say, 'It never did anything for us and cannot give anyone peace. The new religion does this and you had better try it.'

"On one occasion a caste convert, an unmarried woman, silenced a whole room full of Hindus who were objecting to the preaching of the men teachers, by telling the story of her own conversion, asking if Hinduism had anything of the same kind to offer and saying she knew both religions and where she had found peace.

"There are a number of books by Hindu converts which show they have neither faith in nor respect for Hinduism as lived and practiced by its followers. The second or third generation know but little of the faith of their fathers and do not as a rule attempt to say much about it."

Even more interesting is the expression of a Chinese, educated in the old Confucian teachings and in Western learning and the son of Christian parents,—a scholar in both the ancient Confucian teachings and in Western ethics: "I write you the following points as they appear to me.

"1. Christianity teaches man the love of one true God, whereas Buddhism is a pantheism and Taoism is a polytheism and in both we find the

most absurd and preposterous stories of superstitious beliefs. Confucianism, though teaching high moral philosophy, is yet not free from the depraving admixture of the worship of the inferior spirits. None of these is capable of existing by itself and people could find in neither of them the only true religion. Hence they accept them all and yet fail to get any help or comfort from them.

“2. Christianity helps man to go onward and upward, while Confucianism leads man to go back to the time of early ages. Buddhism maintains personal annihilation, while the fundamental principle of Taoism is ‘back to the early Arcadian simplicity.’ As a whole these religions have weakened the minds of the people and are mainly responsible for the national retrogression.”

The writer a “born Christian” has only a theoretical knowledge of heathenism, he has never known idolatry, nor gone into a temple save as a sightseer.

The woman of Samaria left her waterpot and hurried into the city saying to those whom she met—“Come”—and so the convert from idol worship spends little time telling of the emptiness, wrong and futility of that worship. He too, says, “Come—come, for I have found the Way.”

One, who speaks with authority, says of the Chinese Christians: “They have no ‘attitude’ to the complex superstitions which they have left. By the time they become self-conscious enough to get one they have no recollection of the faiths from which they were delivered a generation or two previous.”

“The Light of Asia” is setting in darkness and obscurity, the purifying beams of the Sun of Righteousness are penetrating earth’s remotest bounds. Thank God for the brave and loyal ones of every land who say, “I have found that for which my soul craved, the Light of Life, and it is well with me.”

CHRISTIANS AND NON-CHRISTIANS IN ASIA

AS A TRAVELER SEES THEM

BY MRS. FRANCIS E. CLARK

IN FAR JAPAN

IMAGINE yourself in Japan visiting some of the numerous temples and shrines which abound “on every high hill and under every green tree.” These words will come often to your mind as you journey through the country, for wherever you see a little rise of land or a little grove of

green trees there you will usually see also a temple, or at least a little shrine, and there you will always find worshipers. On the floor you will see many small coins thrown down before the gods as they offered their petitions.

In some of the larger temples you will find great chests placed there to receive the offerings, some of them so large that they remind you of that contribution box used in the time of King Joash, when "Jehoiada the priest took a chest and bored a hole in the lid of it and set it beside the altar as one cometh into the house of the Lord." And we are told that the Levites, when they saw that there was much money in it, came and emptied the chest and carried it back to its place again, and "thus they did day by day and gathered money in abundance" for the work of God's house. And so, one would think it might be in Japan, as one looks at these immense chests and the many coins thrown therein, small though the coins may be.

But what of the worshipers? As we watch them drop their coins in the box, or throw them on the floor, as we see them bow their heads and clasp their hands and repeat over and over the words, "Nama Butsu, Nama Butsu, Nama Butsu," we wonder how much the prayer can mean to them, as they repeat the name of their god over and over, and hope to be heard for their much speaking. We see no look of hope or joy on their faces, though it seems to be real worship so far as they understand what worship means. We watch them rub the eyes or the hands of the wooden idol, and then rub their own eyes or hands hoping thus to cure their ailments, and we think of those words of the Psalmist, "Eyes have they but they see not." How then can they help others to see!

We see the worshipers chew their paper prayers, and then rolling them into a tiny ball throw them at the screen before the god, and they believe that if the paper sticks their prayers will be answered, and as we look and listen we long to tell them of a better way.

But, says one, these are the common people, the poor and ignorant, and superstitious. True, but there are thousands of such worshipers in Japan, for the common people as well as the poor we have always with us, and they need the joy and comfort which comes only with the knowledge of a Saviour.

But talk with the educated people and what do you hear? They will speak perhaps of salvation, by which they mean being delivered from the power of the evil spirits, or from the ills of this world; others have given up Buddhism or Shintoism, and now have no religion. None of them can

speak of such joy and comfort and peace as is experienced by believers in Christ, and none of them can tell of any joyful looking forward to a future life.

Now go on a Sunday morning into any mission church or chapel and look at the bright, earnest, worshipful people gathered there. Talk with those who have known sorrow and trouble, and see how their faith has



OSAKA SCHOOLGIRLS

been strengthened, and how they have grown in grace and in the knowledge of God, and you will have no question as to the comparative value and help for these people, of the Christian and non-Christian religions.

INDIA'S MANY GODS

In India one sees even more of the hopeless and sorrowful condition of those who believe in the many gods that will certainly do them harm unless appeased by prayers and offerings. Everywhere the temples abound, some of them wonderful works of art, and many of them filthy and dirty beyond description, and everywhere one may see worshipers bowing down before hideous idols, or doing penance that they may obtain merit.

One visit to Benares, the sacred city of Hinduism, the center from which the teachings of that religion have gone forth for centuries, should be enough to convince any one of the value of the Christian religion to these people. The city is full of temples, and of pilgrims from all over India, for to go through all the ceremonies prescribed here makes them sure of salvation, as they believe.

Let us look into just two or three of the most famous of these temples, beginning perhaps with the Monkey Temple, which you will find occupied by numbers of such filthy, mangy, secondhand looking monkeys as you have never seen before. Pick your way carefully over its dirty, slimy pavement and stand there for a few minutes watching the worshipers.



SNAKE CHARMERS AT BENARES

You see no joy or hope in their faces, not even reverence or anything that looks to the observer like worship. They are simply a crowd of dirty, ragged, degraded-looking people, feeding these sacred monkeys (1), bowing down before the image of the idol, and acquiring thus a certain amount of merit but looking no happier therefor.

Let us go next to the Cow Temple, another of the most famous temples in Benares. On our way we pass several of the sacred cows, wandering about the city at their own sweet will, or standing right across your pathway in the street apparently absorbed in meditation. You may not disturb one of these holy cows, and should it happen that one of them stands across the way, so blocking up the narrow street that you cannot pass,

then you may simply wait until the cow gets ready to move, or give it up and go back to your hotel.

In the Cow Temple, if you succeed in getting there, you will see other worshipers, dirty, ragged, many of them with loathsome diseases, but one and all intent on going through the proper ceremonies, laying their hands on the bronze image of a cow, hanging garlands around its neck, anointing it with oil, ringing a bell to call the attention of the god to the fact that they have worshiped, and then going away with no more peace or happiness in their faces than before, but believing that they have acquired merit.

You make your way out over the shiny, slippery pavement covered with decaying flowers, and wet with the Ganges water spilled by the worshipers and the oil dripping from the bronze image, trying not to rub against a leper in your pathway, and go on to the Golden Temple, perhaps the most sacred of all. There you find it even dirtier and filthier than the others if possible, yet here too are worshipers who find their only solace in such worship as this.

But again some one says, These are only the ignorant and superstitious, you will not find the higher classes here. Let us go then to the Hindu College, founded by Mrs. Besant, whose portrait hangs on the wall in the college hall.

We find good buildings, not unlike some of our mission colleges, but inside the resemblance ceases for our mission schools are clean and these are not, and we cannot help wishing that this non-Christian college taught cleanliness as one of the virtues.

We talk with some of the young men, for many of them speak English, and we find them bright and intelligent and interesting. They show us the goddess of knowledge in a little shrine in front of the college, and they tell us of their system of philosophy, and of certain rituals and religious ceremonies, but none of them can tell us of their faith in a personal God, or of any hope of heaven, and we come away wishing that these young men might know the love of God which passeth knowledge.

“WHOM THEREFORE YE IGNORANTLY WORSHIP”

Just one more excursion before we leave this sacred city of Hinduism; this time we will go out on the river in the early morning and watch the people bathing in the dirty waters of the sacred Ganges, which they believe will wash away their sins. All along the shore the river is covered with decaying flowers, and other refuse; occasionally a dead body

floats by; at the bathing ghats on the shore the bodies of the dead are being burned and their ashes strewn on the waters. The river is full of bathers, washing their bodies, putting the loathsome water into their mouths, and even swallowing some of it, that they may be pure without and within.

Such is the glimpse a traveler gets of what Hinduism in its most sacred city offers to its votaries, and such is the indication its worshipers give of their consciousness of sin and their longing to be free from it.

If we go back again into the city and talk with some of the English speaking people who have lived there for years, we shall learn from them something of what the worship of Krishna means in this stronghold of Hinduism, stories that cannot be written and can hardly be listened to, so revolting are some of the rites.

We go away with saddened hearts from this dirty, crowded, forlorn, wretched, God-forsaken city of gods, the holy city of Hinduism.

Surely no one who has seen what Hinduism offers to its worshipers in its most sacred city, can question the duty of the Christian world to send to these non-Christian peoples, our weak brothers and sisters for whom Christ died, the knowledge of Jesus Christ, our Saviour and theirs.

“HIM DECLARE WE UNTO YOU”

As we journey on to other lands, to Burma and China and Korea and the islands of the sea the same story might be told over and over again. Everywhere one finds ignorance and superstition, everywhere a consciousness of sin, everywhere a longing for freedom from sin, and everywhere a searching after God, if haply they may find him. Whom therefore they ignorantly search for, and long to worship, Him let us declare unto them, and if in their own religions we find here and there some glimmerings of light, some half truths or glimpses of truth let us lead them to Him who is the Light of the World, who will reveal himself to them as the Way, the Truth and the Life.

WITH THE DOCTOR IN MADURA VILLAGES

BY MARY METCALF ROOT

SOME time ago I had an interesting itineracy of several days. Dr. Parker went with me to superintend the medical work. One of her medical assistants accompanied her, and I also had my medical evangelist. Medicine boxes and book box formed a considerable part of our luggage. Thus equipped we started out to heal the villages!

When we consider the superstitious fears of the people, it is wonderful that they are so willing to take our medicines. Men, women and children crowded around us at every stopping place, anxious to tell their various bodily ills. We try to make it very plain to them that we come with medicine for their souls as well.

In the accompanying photograph a number of our Bible women are assembled with the medicine boxes spread out in sight. We were in a rest-house along the roadside, and the opening preaching exercises were in progress as we stopped for a few minutes to let the photographer do



MISS ROOT AND HER BIBLE WOMEN

his part! A few Hindus are seen off at one side near the stone pillar. The patients were not numerous at this place, which was only a small collection of houses, with the big rest-house and a few small native bazaars. It was mainly a stopping place for travelers along the road to Madura.

We soon draw a crowd as we halt with our paraphernalia, and begin to sing the gospel message. Sometimes they are ready to receive needed medical help at once, and nearly overwhelm one as they describe their

various ailments, sitting or standing before us, gesticulating and crowding around. At other times they are cautious, willing to tell of their troubles, but hesitating a little before they actually take the doses.

We often encourage their taking the medicine then and there, lest a sudden fear turn their minds and the medicine be wasted! Although each case cannot be followed up, such casual medical work as this still has its place. Some slight ailment helped encourages the patient to come to the hospital for further treatment. They see the good effects of English medicines and begin to place less confidence in the harmful native drugs.

They are not unmindful of the kind treatment they receive and the earnest words concerning their spiritual welfare. It all makes a strong influence for humanity, civilization, and the religion of Jesus. Leaflets are given away, and thus some spiritual message can be carried with them to their homes.

At one of the large villages, we had a crowd that surged up around us until we hardly knew where to begin. When order was established, patient followed patient in quick succession. The sore eyes, fearful wounds, bruises, fever, headache, rheumatism,—all the ills of man were represented. One sighs to see the impossible cases,—the blind, deaf, lepers,—all eagerly expecting some help! We went to one village, the name of which translated into English meant "Lotus flower village," where a small congregation was established, and a young teacher and his wife were bravely holding the fort. There had formerly been trouble and discomfort for the Christians, but they had conquered, and the villagers are now friendly.

A good church building is being built, and we hope in the future this will be a strong Christian center. We had the street preaching and the dispensing of medicine in a pleasant mango grove. We found many interesting people. The patients were so numerous that we never came to the end, and were obliged to leave many disappointed ones.

In one village a group of Bible women who had preceded us were invited into the most pretentious house in the village. In front of the main building was a long enclosed veranda, with little trees planted along in front. We were invited into this pleasant roomy house, and had a little visit with the mother of the family. We could have held our dispensary there, but we knew that the crowd it would bring would not be pleasing to the inmates, so we stationed ourselves under some big trees not far off and began operations.

In my book box I carry Bibles and Testaments, small Bible portions,

tracts, schoolbooks, etc. I sell as many as possible for I find they prize what they give a small price for, and are more likely to keep them carefully. I give away books of all kinds when it seems best.

The master (as they so often say) of the large house, was a portly, gray-haired man adorned with rings of many sorts. He attended our dispensary for some slight ailment and was very patronizingly kind.

In the next village when they saw us coming they quickly brought wooden benches for our use which we found very convenient for our boxes. We carry along our own folding chairs. Here we had many patients.



MISS ROOT AND DR. PARKER IN CAMP

Thus we went from village to village endeavoring to help in all ways all whom we could. It is a rewarding work, even though we may not always see direct results.

The Bible women who accompanied us visited some thirty villages during the few days we were out. They went off in groups to the villages on all sides within walking distance. Sometimes four or five were with us to help in the dispensary preaching, and afterward to go to different parts of the village to talk to all who were willing to hear.

MORE MESSAGES FROM NEW WORKERS

From Zada A. Curtiss, Madura, India:—

Time flies as fast in India as in America. I am still enjoying my work and life here as much as at first. Every day seems to bring something new and interesting. Especially has that been true the past few days, for it has witnessed my first mission meeting.

One of the most interesting events of the week has been a three days' meeting with native Christians. Representatives came from all the mission churches, pastors, catechists, Bible women, and boys and girls from our Madura and Pasumalai schools.

All these people met at East Gate in the morning, formed in line and marched through the city to the college hall where the meetings were to be held. I wish you could have seen the procession. It was about two thousand strong, with banners flying, a band leading and different groups singing hymns and lyrics. They all looked so bright and clean and happy. Such a contrast with the Hindus around. I felt so proud of them all—especially our girls—and so glad I was here. We missionaries rode in carriages in the rear.

There were so many in attendance that the large college hall was crowded—the men sitting on one side and the women on the other. The missionaries were obliged to sit on the platform the first day. After that there were not so many present, and we could sit down in the audience. The morning's program consisted of Sunday school and Christian Endeavor rallies. I could not understand much but enjoyed watching the people's faces. The afternoon session was given over to a Home Missionary program. The native people support a home missionary and his work in a district where no other Christian work is being done. Some of the converts were present at the meeting and gave an exercise. They speak Telugu, not Tamil, but I could understand one as well as the other.

Thursday was devoted to business and addresses so I didn't attend. There was to be a big moonlight evangelistic service that evening but it rained so very hard that it was given up. We are now approaching the rainy season and never can be sure that it will not rain in the afternoon. This was the hardest and longest rain we have had. So hard that by the time we were ready to retire the chorus was almost deafening. Really, I never heard anything like it.

The session on the next morning closed with a prayer meeting. I could understand nothing that was said but I could feel the spirit of it.

There were no long pauses but as soon as one stopped praying another began. The Lord's Supper was celebrated in the afternoon. It was the first time I had seen that service here and the quiet reverence and devotion of the people touched me deeply. All through these meetings Paul's injunction "Let the women keep silence in the churches" was strictly obeyed. For no woman took part in the meetings, aside from singing. That is nearly always true here in mixed gatherings. But the women can take part in their own meetings, and that too, very well and readily. This was illustrated Monday evening of this week when our girls held their Christian Endeavor anniversary. When I went over to the hall a short time before the exercises were to begin I found it very prettily decorated and the girls all looked very attractive, sitting on the floor in their fresh, clean dresses. Everything on the program was well done. They had songs, recitations and a dramatization of the story of the fiery furnace. This last they arranged themselves and sang most of the words to Tamil music. At the end of the program they took up an offering. Each girl gave some article of use or beauty which was afterwards sold at auction.

Such occasions as these are very inspiring and give variety to our ordinary daily routine of study and work. But this daily work is very pleasant in itself. The girls try so hard and are so pleasant and attractive that it makes one feel that anything that can be done for these Indian people is well worth while.

From Dora J. Mattoon, Harpoot, Turkey:—

Here I am, safe and sound, and quite as happy and contented as any young missionary could be. I reached here just three weeks ago to-day, yet it seems longer than that, so much at home do I feel here. Several months before I came here I said I did not feel at all that I was going among strangers, and I have felt even more at home than I expected.

When we reached Beirut, we were met by Mr. Emrich of Mardin, with the very welcome news that Mr. and Mrs. Carhart wanted us to be their guests. Mr. Carhart is a brother of our Miss Carhart at the Broadway Tabernacle, and I especially was very glad to met them. The Emrichs were being entertained at Dr. St. John Ward's just around the corner. Mr. Carhart is librarian at the Syrian Protestant College, and lives in the house formerly occupied by Dr. Post, whose position in the college Dr. Ward is now filling. Beirut is a beautiful city, and to my mind the Carharts' house has one of the finest locations there. From the porch at the rear of the house one can see away off onto the Lebanon

Mountains and out across the harbor. I wish I could describe to you the wonderful view as we slowly climbed by train up the Lebanons after leaving Beirut. We wound round and round up the mountain side, thinking each view of Beirut was to be our last, only to emerge from a rocky pass to catch another glimpse of the blue sea.

The Sunday we were in Beirut we attended chapel at the college, and it was certainly an inspiring sight to see eight hundred and fifty young men—many of them Moslems and Jews—singing so heartily our Christian hymns and bowing their heads at the sound of a Christian prayer. In the afternoon we visited Miss Taylor's school—so-called—a girls' school exclusively for Moslems and Druses. Miss Turner, now in charge, says the Moslem parents seem quite willing that their little daughters should attend the other Christian school. She says that many of them become Christians. Some of them are obliged to read their Bibles in secret after they go back to their own homes, but others are allowed to read them openly. The girls come to them at five or six years of age, and they can usually keep them till they are twelve or thirteen, at which age Moslem girls are usually married. Their Sunday school was over when we got there, but Miss Turner called the girls together for us and asked them to sing some of their songs. One little tot not over five years old brought the tears to my eyes when she sang so sweetly "Jesus loves the little children." Miss Fenenga spoke to the girls in Arabic, and told them a little about her own school in Mardin. We also visited that same afternoon one of the other mission Sunday schools.

From Beirut we went on to Aleppo, and there we were obliged to remain practically a week, waiting for our baggage. We were rescued from a miserable hotel in Aleppo by the family of Dr. Altounyan, and spent a most delightful week with them. The doctor had just built a hospital in memory of his wife, and it was a pleasure to us to see the good work he is doing.

We had a Sunday in Oorfa, which we spent with Mr. and Mrs. Gracey, who are carrying on Miss Shattuck's work. We enjoyed so much the many anecdotes they told us about Miss Shattuck and her wonderful work in Oorfa. Our trip would not by any means have been so pleasant if we had not found such warm hospitality among the missionaries at every place we stopped.

We were met at Diarbekir by Mr. Browne of Harpoot. We got there about eight o'clock on a Thursday morning, and left again in two or three hours for Harpoot, in the endeavor to reach there by Saturday night. The trip from Diarbekir is a wonderful one,

Finally, on Saturday morning we came out at the top of the last mountain where the whole Harpoot plain lay stretched before us. We looked across to Harpoot itself on the opposite mountain, and Mr. Browne told me it was twelve or fifteen miles, though it looked only three or four. At the foot of the mountain we were met by nearly all the Harpoot station. It was good to be welcomed by Miss Harley and Mr. Livengood who had been here then about seven weeks. Almost my first remark to Miss Harley was, "Well, you do not look as if you had had a homesick day," and I know she is quite as happy to be here as I am. We reached Harpoot about five in the afternoon, and it did seem so good to be "home."

I devoted a part of the next week to getting settled and then began my studies. Some of the sounds in Armenian are so difficult, and though I twist my tongue in all sorts of ways I can't seem to get them. We have a splendid teacher, the wife of the pastor. I am so anxious to get the language and be in a position to do some real work. As it is now, I do not feel that I am doing a thing but I suppose I must be patient.

As I can find time, I mean to go calling with Mrs. Riggs and Miss Riggs, even though I cannot speak the language, and thus gradually get in touch with the people and become acquainted with their customs. Mrs. Riggs has been calling a good deal on the Turkish women here in Harpoot and has been very cordially welcomed.

The first Sunday I was here a new church was dedicated. The old one was burned in the massacres of 1895, and since then the little congregation have been worshiping in Wheeler Hall or in other of the college buildings.



HELPS FOR LEADERS

CHAPTER IV

BY MARY PRESTON

For several months our Mission Band members have had the pleasure of traveling far and wide in the Gleam. Would it not be a good plan to vary the proceedings when the fourth chapter of the text-book is studied and invite some of the Moslem boys and girls from Turkey to visit America? Make

the suggestion after the opening hymn and let the children vote for it. Then while the car is on its way across to Constantinople and back there will be opportunity for a brief map drill, a little description of Turkey as a country, and the explanation—in connection with which a slight review may be naturally introduced—that Moslems are not idolators, but worshipers of one great God like ourselves. The leader should at this point, just before the return of the Gleam, pray that the Mission Band members may be missionaries at home this afternoon so that the visitors cannot go away without learning about Jesus Christ and longing to know more of him.

The Gleam now arrives bringing five Turkish children. The leader's assistant or some older person, representing a missionary teacher or Herman Harpar, may well escort them. If boys, let them wear red fezzes—paper will make very good ones—sashes about their waists and, if feasible, long loose trousers. Some sort of costume should be attempted that they may be recognized at once as foreigners. After the first greeting between the leader and the boys the missionary may remark that they have been much interested on the way in contrasting Turkey with America and have missed many features of their own country.

In response to the question of "what?" let the first visitor speak of the minarets which they failed to see in flying over the cities. This will lead on to the story of Santa Sophia, for America has shown them nothing like that. The second boy will very naturally refer to the call to prayer, describing how it is given. Let it be intoned, if possible, or chanted, or at any rate repeated impressively. The missionary might interrupt here to emphasize the beauty of such a habit, telling its effect upon him and the wish that Christians had a similar custom. A third boy could mention the conglomeration of nationalities one finds in Constantinople, the costumes of the people as seen on the street, and the Turkish schools. (Send to the Board Rooms for a five cent leaflet called, "Child Life in Turkey." See also, "What the Star Children Saw," in the January *Dayspring*, and use the material in the text-book on the university in Cairo.) As this will introduce the word Koran, let the fourth boy explain what that book is.

This will in turn lead on to Mohammed himself, and the next visitor in response to the question, "Who is he?" should re-tell the story of the Prophet as the text-book gives it, ending with, "But don't you believe in Mohammed too?"

This gives an opportunity for the leader to explain that we are followers of Jesus Christ and in the briefest, simplest fashion to tell about his life. Be sure to bring out the contrast between Mohammed's "sword" and

Christ's teaching of love, and between the treatment of children and women in the Christ land and that in Moslem countries.

Then she may ask the Mission Band boys and girls to help still further in the explanation by giving Bible verses which tell of Christ and his teachings. (Slips bearing such verses, carefully selected, should be distributed long enough before the meeting for the children to read them over beforehand.) The following verses are suggested; others may be substituted or added.

John iii. 16 John vii. 37 John vii. 12 John x. 14, 15 John xiv. 27
John xiv. 12 Matt. v. 7 Matt. v. 8 Matt. vii. 12 Matt. xix. 14

This exercise will prove very impressive if the children are made to feel that they are really telling something new to their Mohammedan visitors. The leader should give the last verse herself, and then after bringing out the final thought of the chapter, that truth must eventually triumph, close the meeting with the hymn, "I Love to Tell the Story."



"THE TESTIMONY OF THE SAINTS"

On the sixteenth of January there passed on into the higher service from her beautiful, century-old home in Winsted, Conn., one whose face and name have been long familiar among the Litchfield Hills and throughout the territory of the New Haven Branch. Miss Mary Pitkin Hinsdale was connected with the Branch from its formation in 1871 and for nearly all that period had been a vice president. Her devotion to the cause of foreign missions was coincident with her broad outlook upon human needs and her tenderness for human suffering wherever found.

The direct descendant of an old and honored Colonial family, she was patriotic to the last drop of blood in her loyal body and was a Colonial Dame, as well as a Daughter of the American Revolution. The poor of Winsted and of the hill towns about knew well the practical, sympathetic kindness which filled her big heart, spoke in her gentle tones and shone out from her rugged features. But her charity, while beginning at home, flowed out in a wide, bounteous stream of good deeds "into all the world."

Her constant reading of the best books and magazines, her keen interest

in the affairs of the day from Connecticut to Cape Colony made hers a companionship much to be coveted. As was said by a former pastor at her funeral,—one of the most impressive services ever known in the little city of her birth,—

“She had her life in eighty-three of the fullest years this world has ever seen, and in these later years she was like a palimpsest of the nineteenth century written over afresh with the burning thoughts of the twentieth century.”

Yet with all this breadth of intelligence and this holding fast to the choicest spirits of her acquaintance, no humblest soul was ever overlooked or made to feel insignificant in her gracious presence.

As long as her strength permitted she used to drive over the rough roads to the remote villages to hold missionary meetings and to carry copies of her beloved missionary magazines into shut-away homes. It was said of her that, like the religion of which her life was a constant exponent, “the more good cheer she diffused the more she seemed to have left!”

Living to the age of more than fourscore years, she retained to the last her post of usefulness in church and Sunday school, and the end came as she most desired,—in the midst of her activities, without lingering pain or weakness, she “was not for God took her.”

Her friends are already planning some visible memorial for her in a Mary P. Hinsdale Building Fund to be used on the mission field, and every dollar given for this purpose will be doubly consecrated by the thought of the dear, strong, faithful saint whose life has been a benediction to so many.

TOURING IN THE SOUTHEAST

BY THEODORA CROSBY BLISS

I wish I could take the entire LIFE AND LIGHT sisterhood with me to these sunny cities of the South and bring you everyone in touch with the noble army of “honorable women,” who are bravely carrying the burdens—and they are not light—of their own Southern problem. “It is our problem,” insisted a prominent Atlantan, “and we shall solve it.” They are not only carrying this and kindred local burdens, but nearly everywhere the women of our Congregational churches are working and studying and praying for the other peoples across the seas, and feel that they too are a part of the Woman’s Board and that for which it stands.

One auxiliary seriously objected to joining the Philadelphia Branch,—“We

would rather belong to the Woman's Board," they said,—and great was the relief when I told them the Board was the Tree through which God gave the fruit for the healing of the nations, and the Branches were part of the Tree.

Charleston, S. C., has a right loyal group of women and an auxiliary which, under the inspired and inspiring leadership of Miss Lance, has made itself felt in every department of the church life. A church of sixty-two members, every woman present at the Jubilee Rally, and bringing with them gifts from every organization in the church, from the church corporation of business men down to the babies—more than two dollars per member was the average; and this from a small church without a pastor, and standing alone of our denomination in that city.

It is difficult to tell the story of our own work and workers apart from the Jubilees. The spirit of the Jubilee was everywhere.

Jacksonville, under the energetic and untiring leadership of Mrs. Hanscom, has a live auxiliary. "We make a 'function' of our meetings. Last year we met at the parsonage, which was decorated as if for a reception. The ladies were told to wear their prettiest gowns, and before the season was over the parlors overflowed into the hall, and women sat on the stairs." It was just an ordinary auxiliary meeting so far as program went; yet it was dignified into a "function," and people thought it worth while to come. Here as in Charleston much of the success of the Jubilee was due to our Congregational women,—as one of our Jubilee troupe said "they were the livest."

At Atlanta, the Congregational women were on every committee of the Jubilee, several being chairmen, and Mrs. Zachary, the president of the auxiliary, seemed to be everywhere at once and to think of everything. Here and at Demorest the auxiliaries have much the same problems as those of the North, and are meeting them in the same manner, only with this difference, they feel their isolation and do not have the help and encouragement that come to us who can meet together for consultation and prayer.

In the Florida churches, we find the conditions very different, but wherever we have auxiliaries there is the same indomitable courage and high endeavor and "honorable women" not a few. I like that term. It fits and means so much!

With Jacksonville for a starting point, Mrs. Hanscom had arranged my itinerary, not only making all appointments but even carefully looking up trains and writing out every detail for me.

Ormond, Daytona and New Smyrna on the East coast were visited. The

first is a very small church of very live people, who filled the pleasant reading room of the library where the meeting was held notwithstanding the rain fell in a tropical downpour. Daytona had a union meeting and had invited the young people from the schools, which were to close earlier so they could come. But the rain pursued me here, and the plan was not carried out. The problems of these three Florida auxiliaries are much the same as those of the North, with the added disadvantage, keenly felt, of distance from the fountains of inspiration and supplies.

But when New Smyrna was reached, conditions changed. A church made up of all sorts and conditions of men and women, struggling to hold their own, and too intent on their own local problem to reach out a helping hand to others. But they had a union meeting which filled the church to overflowing, and there was no lack of interest, and while there is no auxiliary I could not but feel it is due rather to a lack of knowledge than to anything else. There are "live" women here also, but their local needs and problems are taxing them to the utmost.

At Sanford, too, the local burdens are great, but a well-organized church, under a very earnest pastor and wife, with a goodly number of other consecrated men and women, give promise for a strong influential Congregational center.

They are rejoicing in a new stone church and struggling to pay for it. The auxiliary is working and studying, and the children under the fine leadership of Mrs. C. R. Walker are making scrapbooks, which they send direct to India and Turkey, and so know that missionaries are "real folk."

Winter Park has the advantage of being a college town and something of a Congregational center. Here a union meeting was held, with all the pastors and Dr. Blackman of the college present, and the room was filled. The next morning I had a parlor meeting of the women who are leading in the missionary work, and they are planning with great enthusiasm and wisdom for an advance on all lines.

Orange City and Lake Helen have small churches but here again the women are well and wisely organized, and good work is being done. There are several other churches having auxiliaries, which could not be visited for lack of time.

To sum up, nearly all the Florida churches receive aid from the Home Missionary Society, and therefore when they organize for foreign as well as home work, they do it, counting the cost, and in sober earnestness give themselves to the task for assuming their share of the responsibility of the world's work.

I am persuaded that in no part of the field of our Woman's Board of Missions is there greater promise for the future than in these little Florida churches.

But they need help, they feel their isolation keenly, and to them in some instances the work of the "Woman's Board in Boston" and even the Board itself does not seem very "real"!

Nearly all these places are visited by tourists or winter residents. If our Congregational women would pack their missionary literature with a goodly supply of missionary enthusiasm when they pack their trunks, and carry it into the midst of these brave women of the sunny Southland, they would be good, do good, and as I know by experience, *feel good* every step of the way.

The Woman's Board has reason to be proud of these gentle Southern women who are so quietly and loyally doing with their might what their hands find to do, and Mrs. J. W. Westlake of Lake Helen is the untiring leader to whose wise counsels and loving service the promising outlook is largely due.

SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme providing for eight meetings, based upon the text-book, *The Light of the World*, appeared in our August issue. The complete set of eight programs is now published in leaflet form and may be obtained from our rooms at *five* cents a copy.

PROGRAM VIII

TOPIC: Christ the Only Light. The Final Pleas. The Verdict.

Material: The entire text-book; Vol IV of *The World Missionary Conference*; *The Main Points* by Dr. Chas. R. Brown, or any stimulating book upon the Christian faith; The Bible.

Aims: To hear a final appeal from the old-world religions at their best. Thus a review is brought about, always helpful at the close of any course of study.

To hear the response of Christianity.

To hear the verdict, the jurors appointed at the last meeting, Experience, Reason and Faith, having performed their duty.

Suggestion: Omit Scripture at the opening and after the other preliminaries necessary, proceed at once to

- I. Final appeals of
- {

Hinduism

Buddhism

Shintoism

Confucianism

Taoism

Animism

Mohammedanism

* See sample below. Aim to set forth the *best* in its true meaning. Give without notes, in earnest manner, as if a real plea, one following another, two minutes each.

II. Why I am a Christian.

A thoughtful paper or talk, fifteen minutes, which forms Christianity's last word. It would not be amiss to have the pastor give this, in many cases.

III. Verdict of the Jury.

Reason speaks a few sentences from the standpoint of the reasoning powers; Experience refers to history, results, man's life, etc.; Faith to the spiritual realities, and announces the decision that Christianity is supreme. (See article by Professor Wood on page 105.)

IV. The judge declares, therefore, that "Christ is the Only Light," and calls for a hymn, "The Light of the World is Jesus," or one of a similar subject.

V. Close with promises and prayer. Let many repeat promises which have been tested in various experiences of need. Speak of this in advance that thought may be given to them and search made in the Bible for those most beautiful and precious. (Use poem by Professor Wood on page 106.)

*Confucianism offers you a pure morality. Never have we Confucianists divorced pure morals from the religious life as some religions have done. We condemn all the silly spirit worship of primitive religions. We want a practical, matter-of-fact, everyday righteousness, and isn't that just what Christ taught? The Bible teaches, "Honor your father and mother." So teaches Confucius, and indeed we are so earnest in this line that we worship our ancestors. We cultivate great honor for our government and our Emperor, the Son of Heaven. The solidarity of the family—do you not need that principle emphasized in America?

BOOK NOTICES

The Yellow Pearl. By Adeline M. Teskey. Published by George H. Doran Company, New York. Pp. 208. Price, \$1 net.

Bound in yellow this story tells us how our country impresses a young girl born in China, the daughter of a Chinese mother and an orientalized American father. Left an orphan her father's family sent for her to come to them—grandmother, aunt and uncle—in New York, and in the girl's diary we learn how our vaunted civilization impresses an Oriental. When Mozoomdar of the Brahmo Somaj was here from India he did not suppress his criticism over the throngs of people, all of whom were in a hurry. He too was shocked with the dead birds as hat adornments as is this little Chinese maiden.

Her worldly-minded aunt tries to pass off her niece in society as a Spanish signorina but the little Oriental has positive ideas of her own and is hard to manage.

At the theatre she is shocked at the décolleté gowns worn on the stage and in the boxes, and her cheeks burn at the questionable things that are said before hundreds of men and women. It is a well-written story and reminds one of the *Letters of a Chinese Official* and *The Lady of the Decoration*.

G. H. C.

SIDELIGHTS FROM PERIODICALS

The most important event in the periodical world so far as missions are concerned is the advent of a new magazine, the organ of the Edinburgh Continuation Council, published quarterly in Edinburgh, London and New York, called *The International Review of Missions*. The first number published in January is full of good things, but we note specially, "Impressions of a Traveler Among Non-Christian Races," "Vital Forces of Christianity and Islam," and "Present Position of Christianity in Japan."

CHINA.—"Yuan Shih-Kai and the Manchu Dynasty," *Review of Reviews*, February. "China, a Retrospect of Fifty Years," and "A Modern Miracle in China," *Missionary Review*, February. "Russo-Chinese Relations," *Edinburgh Review*, January. "Present Conditions in China," and "Populous and Beautiful Szechuan," *National Geographical Magazine*, December.

INDIA.—"Changes in India," *Nineteenth Century*, January.

TURKEY.—"Turkey Under the Constitution," *Quarterly Review*, January.

The *Missionary Review* for February has articles of interest on "Missions in Formosa" and "The Plight of Tripoli."

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from December 18 to December 31, 1911

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, Forest Ave. Ch., Ladies' Aid, 3.21; Old Town, Ch., 10; Penobscot County, Friend, 30; Thomaston, Aux., 16, 59 21

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bridgton, South, Aux., 5; Hallowell, Aux., 5.60; Norway, Aux., 10; Portland, Second Parish Ch., 34.94, Woodfords Ch., Aux., 66.59; Sanford, North Parish Ch., 20; Westbrook, Ch., 9.57. *Jubilee*, Gifts, 545.50, 697 20

Total, 756 41

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Claremont, Mrs S. C. Chapin, 5; Dover, Aux., 12.70; Exeter, Aux., 2; Nashua, Aux., 35 80; Portsmouth, Aux., 17.25; Raymond, Aux., 10; Swanzey, Aux., 6.50, 89 25

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Ascutneyville, Aux., Th. Off., 1; Barton, Aux. (Th. Off., 11.40), 30.63; Bennington, Second Ch., C. E. Soc., 18; Berkshire, East, Aux. (Th. Off., 7.55), 13; Brattleboro, Ladies' Soc., Th. Off., 46.01; Chester, Aux., 20; Danville, Aux., 10.25; Hero, South, Friends, 11; Hinesburg, Aux., Th. Off., 5.80; Jericho Center, Prim S. S., 5.18; Manchester, Aux. (Th. Off., 13 97), 58.54; Norwich, Aux., Th. Off., 8.95; Orwell, Aux., 11, C. E. Soc., 25; Post Mills, 10.25; Randolph, Bethany Ch., Aux. (to const. L. M. Mrs. Jessie L. Metzger), 25; Rutland, Earnest Workers, 8.50; Salisbury, Aux., 10; Saxton's River, Merry Hills, 2; St. Johnsbury, North Ch., Aux. (Th. Off., 49.20), 102.05, S. S., 11.80, Miss Ide's Cl., 2; Underhill, Aux., Th. Off., 18 20; Waterbury, Aux. (Th. Off., 21.50), 28, 482 16

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Seminary Ch., Aux., 126.20; Lawrence, Lawrence St. Ch., Aux., 10; Lowell, Highland Ch., Aux., 15; Methuen, Aux., 8.50, 159 70

Barnstable Branch.—Miss Carrie E. Mitchell, Treas., South Dennis. Hyannis, Ladies, 6 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Lee, Second Aux., 124; North Adams, Aux., 29.78, C. R., 13.51; Stockbridge, Aux., 10.25 Less expenses, 5.33, 172 21

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Ipswich, Aux., 11.20; Merrimac, Aux., 10, C. R., 6; West Newbury, First Ch., Queen Esther Band, 5.50. *Jubilee*, Haverhill, Centre Ch., Ladies' Soc., 11, 43 70

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Gloucester, Trinity Ch., Aux., 41 35; Lynn, Chestnut St. Ch., 4; Magnolia, Union Ch., 10. *Jubilee*, Lynn, Central Ch., Aux., 50, 106 35

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 14.53, Prim. S. S., 5.47. *Jubilee*, Greenfield, Second Ch., Aux., M. L. D., 10, 30 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Belchertown, Aux. (25 of wh. to const. L. M. Mrs. Alvan R. Lewis), 45; Cummington, Village Ch., 6 33; Northampton, Edwards Ch., Aux., 27.19; Southampton, Sunshine Band (to const. L. M. Miss Hazel Tyler), 25; Worthington, Ch., 11 40, 114 92

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. South Framingham, Aux., 8 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, Aux. (Th. Off., 21), 23.37; Brockton, Porter Ch., Aux., 194; Easton, Aux., add'l Th. Off. (with prev. contri. to const. L. M. Mrs. Mabel Wortley Fryling), 2; Plympton, C. E. Soc., 7; Sharon, Aux. (Th. Off., 35 90) (with prev. contri. to const. L. M's Mrs. Emma P. Colburn, Mrs. Florence D. Hixson), 42 50, Dan. of Cov., 10; Stoughton, Aux., Th. Off., 15.50; Whitman, First Ch., C. E. Soc., 5, 299 37

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. *Jubilee*, West Groton, Cong'l Ch., Miss Bertha C. Bixby, 10 00

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Attleboro, Second Ch., W. F. M. S., 75, Miss Lizzie B. Day, 50, 125 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, Grace Ch., 30; Ludlow Center, Aux., 5; Monson, S. S., Home Dept., 10; Westfield, First Ch., S. S., 25, 70 00

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 200; Allston, C. E. Soc., 60; Cambridge, First Ch., Shepard Guild, 30, North Ave. Ch., Jr. C. E. Soc., 4, Pilgrim Ch., Aux., 25, Prospect St. Ch., S. S., 25; Chelsea, First Ch., C. R., 9; Dorchester, Central Ch., Aux., 25.25, Harvard Ch., S. S., Philathea Cl., 5, Pilgrim Ch., Aux., 15, Second Ch., Go Forth M. B., 5; Faneuil, Aux., 30; Newton, Elliot Ch., 11.25; Newton Centre, First Ch., Aux., 70; Newtonville, Mrs. D. Brewer Eddy, 200; Roxbury, Highland Ch., S. S., Kinder. and Prim. Dept., 9.03, Imm. Walnut Ave. Ch., For. Dept. (with prev. contri. to const. L. M's Mrs. Mary A. Amsden, Mrs. Grace M. Babcock, Mrs. Sara E. D. Bell, Miss E. E. Bishop, Miss Bishop, Mrs. Aurora A. Brown, Mrs. Ella L. Chamberlain, Miss Martha D. Chapman, Mrs. Caroline W. Coffin, Mrs.

Alice B. Dunn, Mrs. Charles E. Hale, Miss Alice H. Hammond, Mrs. Josephine M. Hunt, Miss Alida C. Masten, Miss Emma Merrill, Miss Alice Miller, Miss Annie C. Miller, Mrs. Marion I. Raymond, Miss Katharine H. Shute, Mrs. Katharine H. Upton, Miss Helen D. Vincent), 83, Y. L. F. M. S., 10; Roxbury, West, South Evangelical Ch., Aux., Th. Off., 50.50; Somerville, Broadway Ch. (Th. Off., 16.20), 20.20, Winter Hill Ch., Woman's Union, 27; Waltham, Aux., 60; Wellesley Hills, Aux., 8. *Jubilee*, Neponset, Trinity Ch., Stone Aux., 5, 937 23
Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Stamp Money, 50 cts.; Leominster, Orthodox Ch., Prim. Dept., S. S., 10; Petersham, Ladies' Union, 41; West Boylston, Aux., Thanksgiving Off., 15, Mrs. Cummings' S. S. Cl., 3.91; Winchendon, Aux., 70.45, 140 86

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Kingston, S. S., 5; Pawtucket, Mrs. Helen Blodgett Stark in mem. of Miss Sarah Blodgett, 250, Smithfield Ave Ch., Helping Hand Soc, 10; Providence, Plymouth Ch., Aux., 12, 277 00

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bal. from expenses of Annual Meeting, 300; Colchester, Aux., Th. Off. (with prev. contri. to const. L. M. Mrs. J. E. Leffingwell), 21; Lebanon, Aux., Th. Off., 9.55; Old Lyme, Aux., 42; Stonington, First Ch., Aux., 16, 388 55

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 297.54; Ansonia, 37; Branford, Aux. (to const. L. M's Mrs. C. W. Prann, Mrs. G. R. Stannard), 50; Bridgeport, West End Ch., 20; Cheshire, Aux., 66 10; Cornwall, Second Ch., Aux., 15.06; Colebrook, C. E. Soc., 5; Darien, Aux., 25; Goshen, C. E. Soc., 25, Jr. C. E. Soc., 6; Harwinton, Aux., 1.50; Kent, 23.17; Litchfield, Aux., 103.86; Meriden, First Ch., S. S., 13.50; Middletown, First Ch., Aux., 16.19; New Haven, Grand Ave. Ch. (to const. L. M's Mrs. Charles Aldrich, Miss Augusta Brooks, Mrs. Minnie Buck, Mrs. Albert Stover), 100, Pilgrim Ch., Y. L. M. C., 25; Plymouth, Aux., 12; Sherman, 25; Southport, S. S., 30; Stratford, Miss. League, 20; Torrington, Center Ch., Aux., 78.91; Washington, Aux., 26.85; Whitneyville, Aux., 8, 1,030 68

Total, 1,419 23

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Berkshire, Aux. (25 of wh. to const. L. M. Mrs. Jessie M. Legge), 30; Blooming Grove, Kyle Miss. Soc., 45; Brooklyn, Central Ch., Aux., 266.68, Flatbush Ch., Aux., 52.20, Jr. Rally, 2.50, Lewis Ave. Ch., Aux., 50, Evangel Cir., 40, Earnest Workers Band, 25, Ocean

Ave. Ch., Jubilee Aux., 10, Park Ch., Aux., 12, Richmond Hill Ch., 30, Aux. 30, C. E. Soc., 15, C. R., 35, South Ch., Miss Cir., 275, S. S., 30, Tompkins Ave. Ch., Aux., 200; Brooklyn Hills, Aux., 10, C. R., 10; Buffalo, First Ch., Aux., 120, Bancroft Aux., 28.10, Logan Cir., 5; Canandaigua, Aux. (100 of wh. to const. L. M's Mrs. Alice E. Anderson, Mrs. Augusta Buell, Miss Frances H. Gaylord, Miss Mary Hickox), 285, Alice Band, 5, Misses Rice Band, 5; Eldred, Aux., 5; Flushing, Aux., 10; Greene, Aux., 5; Harford, Pa., Aux., 18; Henrietta, Aux., 10.80; Homer, S. S., 7.43; Honeoye, Aux., 10; Lockport, First Ch., C. R., 9; Mannsville, Aux., 12; Middletown, First Ch., Aux., 10, North Ch., Aux., 10.08, Mrs. Cox's S. S. Cl., 2.50; Miller Place and Mt. Sinai, C. E. Soc, 9; Newburgh, Aux., 15; New York, Manhattan Ch., Guild, 10; Mt. Vernon, First Ch., Aux., 23; Norwich, S. S., 18.72; Ontario, Earnest Workers, 6; Oxford, Aux., 30.25; Patchogue, Aux., 25; Riverhead, Sound Ave. Ch., Aux., 27.77; Spencerport, Aux., 63; Susquehanna Assoc., 10; Syracuse, Geddes Ch., 3; Ticonderoga, Aux., 7.84; Walton, Aux., 45; Warsaw, Aux. (125 of wh. to const. L. M's Mrs. H. E. Hovey, Mrs. Martin Munger, Miss Laura Munger, Mrs. Martin Stortz, Miss Julia Taylor), 134.89, Loyal Volunteers, Mem. to Mrs. Ray Munger, 12.25, C. R., Birthday Off., 1.40; Wellsville, Aux., 10; West Winfield, Aux., 25; White Plains, Aux., 50. *Jubilee*, Brooklyn, Central Ch., Aux., add'l, 25, Nazarene Ch., Aux., 5, South Ch., Miss. Cir., add'l, 25; Homer, Mrs. F. E. Williams, 5; Katona, Mrs. J. W. Thayer, 50; New York, Forest Ave Ch., Aux., 5; Walton, Aux., add'l, 25, Miss Ruth Haulenbeck, 5; Woodhaven, Aux., 5. Less expenses, 393.91, 2,009 00
North Pelham.—Ch of Covenant, 4 20
Woodhaven.—First Ch., 10 66

Total, 2,023 86

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C. Washington, First Ch., Aux., 40; N. J., Plainfield, Aux., 15; Upper Montclair, Aux., 3.50, 58 50

GEORGIA.

Demorest.—Woman's Miss. Soc, 11 60

FLORIDA.

St. Petersburg.—For. Miss. Soc., 10 14

Donations, \$6,043 49
Buildings, 781 50
Work of 1912, 423 80
Specials, 102 00

Total, \$7,350 49

TOTAL FROM OCT. 18 TO DEC. 31, 1911.

Donations, \$17,680 89
Buildings, 1,695 89
Work of 1912, 4,388 84
Specials, 640 61
Legacies, 1,435 00

Total, \$25,851 23

Board of the Pacific

President.

Mrs. R. B. CHERINGTON,
Porterville, Cal.

Treasurer and Editor.

Mrs. E. R. WAGNER,
San Jose, Cal.

Treasurer.

MISS HENRIETTA F. BREWER,
770 Kingston Avenue, Oakland, Cal.

The order has come! "All women and children are to go to the Coast at once, and men are urged to arrange their affairs so as to do the same **Under** as soon as possible." So there is only one thing **Marching Orders.** for us to do. You cannot possibly know how hard it is for us to go. It seems so like running away. But it is much more than that. We love our work and the ones that work with us and the ones for whom we work. . . . In some way good will come out of this experience for our church members and for us. We are not forgetful of this great nation and of the lessons God is teaching it these days. May they be learned without the bloodshed that has marked the birth of most nations.

SUSAN B. TALLMON, LINTSINGCHOW, CHINA.

OUR WORK IN ARUPPUKOTTAI, MADURA

BY MRS. MAUD B. JEFFERY

Your Pacific Board Appropriation of \$500 for scholarships is doing a magnificent work here. The school has besides your appropriation, a small one from the W. B. M. Government gave us a grant last year of \$109, the children as far as possible pay a small fee, sixteen cents per month, which helps a little. With all this as a certain income, we still have a burden; and have to plan carefully to make the income equal the outgo. The fact is we still depend on friends helping with special scholarships.

Our school has just been inspected by the Government Inspector. I was as proud of my eighty-seven girls and sixty-five boys as I could be. First the school met on our veranda and greeted the Inspector with a special song for the occasion. Then with "God Save the King" they went to their class rooms. In the front room of building No. 1 we hold the kindergarten, comprised of children of First and Infant Standards. I have given personally more time to that department than any other.

The entire morning is given up to kindergarten, nature study and all that goes with it. The afternoons are spent in reading, writing and arithmetic.

The Inspector was pleased with our kindergarten, and I have taken solid satisfaction in it myself. It starts the children so beautifully into a new life. Some girls seemed too large to put in the kindergarten.' I thought it over, and decided to have them come in for awhile. It has



"OUR CHILDREN AT ARUPPUKOTTAI"

done them good. They have learned all the songs, entered into the games, marches, etc., and are so unconscious in it all. It is helping them physically and mentally, and spiritually. All of our teachers are doing such excellent work, I was sure the Inspector would be pleased, and he was!

I wish you could have seen the girls in their drills of various kinds, dumb-bells, doll drill, scarf drill, native games, with sticks and without. The precision and perfect execution won just praise.

Bible study claims the first hour every morning. We do our best in that also. In the annual Bible examination last year, competing with other boarding schools in our mission, one of our girls took the first general prize, two other class prizes were won, and our school won the banner as being the school having highest rank.

A group of our children went to Madura to the mission meeting in September, and received the banner in the presence of a vast audience. As it is your school also you will pardon my expressing myself so plainly. I am proud of my children,—“our children,”—and when we stop to think what an influence is going out from this school, through these children, one receives a continuous inspiration to do all in one's power for them. We will probably have to close school for longer vacation during Christmas holidays than we wish to, because of our money giving out.

We are daily mindful of all the help you are giving us, and we want you also to realize that your efforts are well spent. Work for children is as fruitful here, as at home.

God bless you all, at that end of the line.

PROGRESS AT THE DOSHISHA

BY ANNA L. HILL.

I am writing now to tell you the good news that the corner stone of the new building for the girls' school which the good women of the Pacific Coast have so generously promised to finance, was laid with appropriate ceremonies this morning. To-day was the anniversary of the founding of the “Doshisha” many years ago, and so it was thought appropriate to have the corner stone of the new building placed to-day.

A speech was made by President Harada giving the history of the building to be and speaking of the generosity of the ladies of the Pacific Board. Hymns were sung; prayers offered and a strong tin box was placed beneath the corner stone containing the records and history of the building and its donors. 'Twas a cold damp day and standing about on the piles of earth and rough stones was rather uncomfortable but we were all so glad to think that the new building was actually going up, and good foundations were already laid. The work is progressing slowly but satisfactorily, and I hope in the course of time it will be finished, but that will be several months hence.

I shall be so glad to see Miss Denton in comfortable quarters, for she is almost camping out now, and she cannot use the ladies' home until the recitation rooms are moved over into the new building. She makes no complaint, but she deserves a comfortable place where she can have proper meals and a comfortable bed. There was absolutely no place for me to be tucked in anywhere in the school compound, so I am boarding with Dr.

and Mrs. Cary, about ten or fifteen minutes away and I go back and forth every day. We are all as busy as we can be all the time. I have been having two Sunday schools every Sunday, one in the forenoon and a Bible class in the afternoon, but I am going to give up the morning Sunday school to another missionary who has no school work during the week.

The name of the new building is "Seiwankan," and it is named in honor of the Pacific Board. You would be interested in noticing the way the Japanese hold their scaffolding together with straw ropes instead of nails! The building is to be of brick, as I presume you already know, and will be similar in appearance to those buildings of the Doshisha, which are in the men's compound.

I am having some of my classes in a little wooden room built on as an afterthought apparently to a small building, which is used partly as a dormitory and partly as a recitation hall. The walls are cracked and stained and in severe rains, leaks occur, which saturated the floor near my desk. There are cracks and holes on all sides, and even now I am obliged to wrap up head and ears to keep warm, for there is no stove in the room. I even wear my hat, gloves and overshoes for the floor is so cold and damp, being so near the ground. A small firebox was brought into the room, a few days ago, which helped to temper the atmosphere somewhat.

The thermometer does not fall so low as at home but the cold is so damp and penetrating that the chill of the atmosphere here in Japan is almost indescribable. The Japanese in their cotton wadded garments, being used to the climate, do not notice the chill as the foreigners do.

WOMAN'S BOARD OF THE PACIFIC

Receipts for December, 1911.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Balance December 1, 1911, 6.48; Little Shasta, 5; Oakland, First, 40; Y. L. Guild, 200, Market St (C. R.), 70 cts., Plymouth, 15; Pacific Grove, 7.50; Rio Vista (C. R.), 50 cts.; San Francisco, First (C. R., 50 cts.), 20.50. To expenses of Field Secretary, 1, 296 68
Less expenses and balance, 21 68

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Escondido, W. S., 23; Etiwanda, W. S., 10; Highland, W. S., 25, Primary S. S., 2.09; Los Angeles, First, W. S., 447.50, First, C. E., 50, Olivet, W. S., 10, Vernon, W. S., 50, West End, S. S., 7.59; Ontario, W. S., 75.10; Pasadena, First, W. S., 40, North, W. S., 10; San Diego, First, W. S., 55,

Logan Heights, W. S., 6; San Luis Obispo, W. S. Club, 2; Riverside, W. S., 10, C. E., 10; Whittier, W. S., 25, 858 26

OREGON.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Hood River Aux., 4.50; Eugene, Aux., 40; Portland, Pilgrim, Aux., 10, Hassalo, Young Ladies' Guild, 5, First, Aux., 59.80; a friend, 50 cts.; Sherwood, Hood River S. S., 5; Forest Grove, Junior Endeavorers, 5; Gresham, Mrs. H. C. Short, 3; Salem, Aux., 30, Mrs. Hendrick's S. Cl., 50; Silverton, Aux., 8; Laurelwood, Aux., 5; Sunnyside, Aux., 3.65, 229 45
Less contingent expenses, 11 15
218 30



Board of the Interior

President.

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FIRST IMPRESSIONS

BY MYRA L. SAWYER

I arrived in Pang-Chuang quite ill. After an unbroken record of good health and freedom from seasickness, etc., I was unfortunate enough to be taken ill the last night before arriving, with pleurisy and complications, and I made the seven mile journey from the house boat to Pang-Chuang, rolled up in bath robe and blankets, in a cart padded with mattresses, drawn by a donkey. We came very slowly for the jolts hurt cruelly—pleurisy at best is not comfortable! But I shut my teeth and made the best of it. Dr. Tucker, who came with me, was anxious enough at best. So to make a long story short, I made a most ignominious entry into Pang-Chuang, instead of arriving in state with speeches and fire crackers as the others of the party did who preceded us.

I was glad to get to bed and my first two weeks were spent chiefly there and on a couch or steamer chair. It was hard to arrive in such crippled condition, but I tried to be brave. All were so good to me. I had every possible attention from the doctor and the ladies. I am just now, after five weeks, able to be up all day, and begin to feel more like myself, though not wholly strong.

I am sitting in the sun while at study, trying to recover as soon as possible. I have begun with the language work and have had my teacher

about ten days. He comes from ten to eleven and three to four daily, and I study in addition as strength allows, averaging about five hours in all. Later on I can use him for longer periods. The study is hard, taxing to brain and nerves, but interesting. The teacher seems pleased with my progress, however, so I peg away at each day's tasks, not daring to think of the thousands of words and characters ahead! I have mastered the writing of fifty of them this week, and as I wrote them this afternoon for "Chao hsien sheng," he said "hen hao," which means "very good." I will not bore you with "shop talk" about study, though, for it would not be intelligible or interesting.

Let me tell you my name, however,—it is "Su" (Soo), and my title is "Chiao Shih" (Jowsha), meaning teacher. We have to coin a word for nurse, there is none such in this language. The character is part of that for Jesus—it means "reviver of spirits," and when Dr. Tucker gave me my name, after conference with others of the mission, it was with the prayer that I might be worthy of its significance.

All in the station have been most cordial to the newcomer,—Chinese and foreigners alike, and in many ways I begin to feel quite at home. Partly by reason of my weakness and because of necessity, my time must go chiefly to language work. I have not entered into much of what is going on. But I've had my eyes and ears open and have seen much at my very door. I have been into the hospital several times with the doctors to see special cases, though not to work, and my heart fills with marvel and praise for what has been done. Many of the cases are pitiful, coming as they do in their last extremity; others are happy in relief from suffering, all eager for a word from their beloved doctor whom they're so glad to have back. I am glad that some day all will be blessed with a better place to work.

As the cool days and cooler nights come and I am kept warm with heavy clothing,—sweater-coat, abundance of bedding, a stove in my study and bedroom both,—my thoughts and heart go out to the many about me who will suffer this winter.

The last two Sundays I have been allowed to attend the morning preaching service, Pastor Wu in charge. The tunes sung are familiar and I sing English to them; some one tells me where the Scripture is and I follow along the text. So I get the spirit of the service if not the spoken message! I take note during the sermon of the words I hear and recognize,—it is good practice for my ear and relieves the monotony of sitting under an address one cannot understand.

AN AFRICAN KINDERGARTEN

BY JANETTE E. MILLER, OCHILESO, WEST AFRICA

The beginning of the year has three big events in view—opening of school, examination and Christmas. I shall be glad to make the plunge into real work though it seems a wee bit like a dive into ice water just now, with my uncertain tongue.

We have a new primary Sunday-school room which will be my kindergarten. It is a low wall covered by a round thatched roof high enough to leave a good big space for air. The floor is mudded and marked in squares. It looks very nice, but I shall take pains to get the cracks filled up for they catch too much dirt and jigger seeds. The benches are not yet made, so the children who were cleaned up for Sunday went after leaves to sit on. The classes have to go out under trees to separate but it is a great improvement upon the dirty and dangerous saw pit where they have met for so long. The only advantage about the saw pit was the roof for shade and pieces of wood and logs to sit upon. The big folks have been getting most of the attention and all of the advantages, but we feel that the children should have most because they are the future. They do not show such shining results at once, but work with them will lay a foundation which is greatly needed here for really effective work.

My kindergarten is a fine new “onjango” just finished. It is a circular wall surrounded by a round thatched roof but there is a good wide space between the two, so we have plenty of light and air. The floor is mudded so it is like cement and I have a box cupboard, a sand table, two long low tables marked with squares, and strong benches. I have not much kindergarten material but I do not need more at present. My first “gift” is a basin of water. They march in singing “Good morning, kind teacher” (only I am thankful to say, the Umbundu words leave out the “kind”). Then we sing another song or two, and the prayer with bowed heads. I have no music so I have to learn the tunes myself before I come to school. The children are the dearest cunning things and they do want to learn. I wish you could see Susinda. Sakelo’s little girl, learning to wash. She is as pretty as she is good, and a regular little woman. She is clean usually. I told you how she trotted all over the platform on Christmas Day. She is older now and knows how to behave. Her youthful uncle, our little Isaya, is my helper. He makes wonderful landscapes on the sand table.

Well, we have just begun, but my plans are already laid, and I think

you would find my kindergarten quite different from those you know. I want to give these children what they have not at home, and lay a foundation for character building. What their eyes get of color, their hands of form, and their ears of tune, will be extra, but I hope to find time for it all.

CONFERENCE OF CHRISTIAN WOMEN WORKERS AT FOOCHOW

BY EMILY S. HARTWELL.

We are just finishing our first Union Conference of Christian Women Workers. The meetings were held in the kindergarten room of the Methodist Girls' Orphanage. We have been planning this for many months and at the last a severe typhoon with protracted rains made it doubtful whether the program could be carried out. In spite of the walls of the kitchen of the English Mission Woman's School having melted in the rain, and many other damages, the fair weather made it possible to have the gathering and it has been a great spiritual feast. Miss Searle of the English Church Mission gave most searching daily Bible readings upon the Christian life. Each afternoon an hour was given to teaching the women to draw the map of Palestine, both on blackboard and on paper, and with the height of mountains marked as well as names of cities.

Immediately after the practical map drawing, followed an hour each afternoon upon Sunday-school work with model classes and full explanations and suggestions, a most helpful series during the five days, shared in by speakers from all the missions.

After each morning Bible reading, came a talk on some practical subject, such as hygiene, or how to reach the women in their homes, or how to open day classes to teach the women the Bible. We feel sure that the hundred women workers attending this conference from our three missions, start out on their fall work with a great impetus toward more thorough consecration and better methods.

We missionaries also went to the conference with our hearts quickened by the most deeply spiritual talks of Dr. White of the Bible School of New York, who came to us in the midst of a typhoon, climbed Kuliang in the wind and rain of the raging elements and for four days addressed an audience which had also braved the bitter blast. Mr. Campbell White came with his brother and gave us a broader insight into the needs of the home churches and our personal responsibility and relationship with

them. His talks were full of facts and most suggestive of methods for increasing our usefulness as missionaries in our relation with the home workers. We hope that Union Bible Schools both for men and women workers may in the future grow out of this visit of Dr. White and his brother to Foochow.

WORK FOR GIRLS AT TALAS, TURKEY

BY STELLA LOUGHRIDGE

The work of the school has continued steadily through the year. The teachers have done faithful work and have lost practically no time through illness. The girls have shown unusual earnestness resulting in a higher standard of work than ever before.

Our number is slightly smaller than in the previous year and our graduating class numbers only three girls. We have been unable so far to get a large number of day pupils. Talas is not a city. It is only a town and a town in which sectarian prejudice is strong. The people here, are very slow to feel the need of a higher education for girls than they can get in their own church schools. In this respect, however, we have seen improvement within the last two years, for we are getting some girls from good Gregorian families after they have graduated from their own schools.

We have hope that a closer relation between these schools and ours may grow out of a teachers' club which has been formed among the teachers of the Gregorian schools of Talas, and our own teachers.

Cesarea is the large city to which we must look as the source of supply for our schools. But Cesarea has never been awakened educationally and never will be, until we can organize a regular system of primary and intermediate day schools there under our care. This we hope to do.

A beginning has been made, for, in addition to Miss Burrage's kindergarten, we have a flourishing primary school, and our plan is to open another primary or intermediate school there this fall. At present, girls coming from the native schools of Cesarea must study six or seven years in the Talas school before graduation. That is a long time for the girls to be spared from home and if we had suitable day schools in Cesarea, the preparatory work could be done with much less expense and for a much larger number.

We are pleased to notice an increasing desire among our graduates for further study and training. Some of them, after teaching a few years have been able to go away for a year or two of study in the normal school at Smyrna and others are planning to do so.

Every one of our class of seven girls, graduated last June, is teaching in the cities and villages of the Cesarea field and most of them expect to continue in the coming year. Reports which come to us of their work, assure us of their faithfulness, and we feel that they are real forces in the uplift of their communities.

A WORKER AMONG MOSLEM GIRLS

(Extract from a personal letter.)

“I am very thankful that I had opportunity to visit my Moslem friends this summer. I am glad God helped me to find them and to talk friendly to each other. I am glad some of our friends are truly becoming a really ‘Musli Iman,’ but needs some good workers in this great work. I found that some of them are ready to understand which is right and what is wrong. I met a young lady about twenty-eight years old. She married when eleven years old, with a fifty years’ old husband. She said she was an orphan child. She said her uncle took fifteen *liras*, and gave her to this old man. She never knew anything about her soul or herself also. She used to live in this house. She never thought about other life of eternal. She have a nice house, and such a dear girl named Asha, poor child. She looks so unthoughtful, more than her mother. I saw many things on her hair braids,—several *miscas* and blue and white beads, and many different colored threads tied with the several knots on her arm. I ask to Asha, ‘What are this things, do you know?’ She said, ‘Mother said all these threads a dervish tied for to save me from every kind of sickness, and these things that you see on my hair are to save me from bad eyes,’ and poor thing, she believed that as long as she carry them on her she is safe enough from every sickness. I talk for a long time with them and took Asha to my school, and she is learning that they are nothing; they have no power to keep the people from harm. And she learned small verses from Bible and little prayers, and after three weeks she came to school with the bright eyes, and hands and face are very clean. I saw all kind of thread gone from her arm. I ask Asha ‘What is the matter with you, where are the threads?’ She said, ‘*Tester haji* (Sister Esther), I know that they are useless, and I don’t want to put on

any more. I believe that Haag Taala (God) can keep us from every bad things. I'll pray to Allah Taala Azim eull Shan (Great God). He can do every good thing to us.' Dear Asha had a very bad sickness, and I went to visit her. Her mother was crying. There was more than fifteen women near to her bed. If you saw them you will think that they came only to kill her. I went to see her face. I felt she have very high fever. I opened the windows. I gave her a *lamoonits* (lemonade) to drink,—poor thing—began to talk. Now time came to talk about the threads. Some of them said, 'This sickness came to her because she took out the threads.' Some of them, 'This is a punishment to her.' Some of them wants to tie them again, but poor Asha does not want to tie them. We had a 'great big' conversation with them. I gave her a nice warm bath, and I ordered to give two times every day, and I took a doctor there, and after a week she was up from her bed. Now she is coming to my school. She is very kind one and learns very fast. I wish I could write those conversation which we had near the sick bed with the Moslem women.

"I met also some teachers. They began to say, 'Your work, your books and your millet is not good.' Always my answer is this: 'Let us love our Father in heaven with all our hearts and be good and help to them that needs our helps; let us be Christians, no matter.'"

SHANSI IN SUMMER

BY LUCY I. MEAD

Miss Mead, who has been loaned by the W. B. M. I. to the Tung-chou station to assist Miss Leavens temporarily, writes happily of an excursion into Shansi made last summer before the work and workers there were shadowed by the sorrows of war and famine.

You will see by this date that I am off on a glorious vacation, and may be interested to hear of our recent trip to Kusi Lin Ti, four of us girls, in company with the De Haans and Mr. Martin, out on a two days' "lark." The first day we went through the finest scenery I have seen in China,—a gorge through the mountains twisting and turning so that we could not see two hundred yards ahead of us, with the steep rock sides of the canyon changing to a slope terminating in the high peak with its mantle of green. Oh, it was all so beautiful and wonderful!

From the gorge we turned into a very narrow valley. It would have been a gorge too, if the sides of the mountains had been steep instead of a gentle green slope, and there we started up the real donkey trail. Soon we were at the narrow pass and stopped to look.

Behind lay peak after peak which we had passed, though we could not follow the gorge. Beyond lay the high plateau among which was Futai

valley and our mills and beyond that lay the great plain, and as a speck on it was Fenchowfu's pagoda and the smoke from the city, and way beyond was the eastern range of mountains.

After a brief rest for lunch we started on and our path, as we approached the mountain with terraced slope well cultivated, turned at right angles into a long, broad, almost straight north and south valley, with hardly a breath of air stirring. The early afternoon Oriental sun beating down on us and our beasts, made pith hats, sun umbrellas and dark glasses a happy combination, and I did not have the slightest headache.

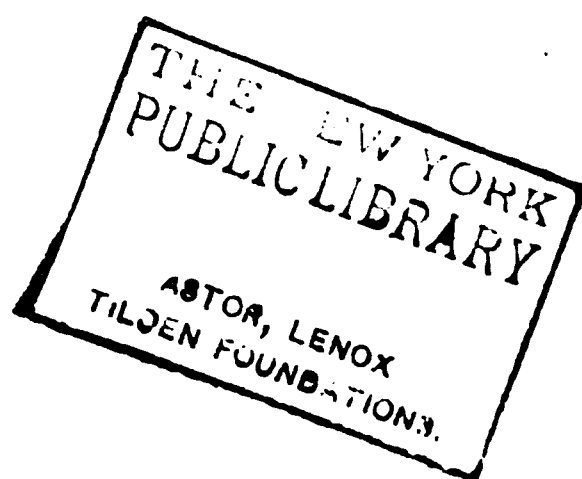
Last year a party took the trip, spending a day at the place known as Kusi Lin Ti. It was a surprise to us, and we almost doubted our cook when he pointed to a wee village of about eighteen families, living in the most forlorn, dilapidated mud houses, and inside and outside everything dirty and ill-kept, and said that was our destination. We had heard that last year some of the parties slept on the roof, but we saw no roof that looked inviting, though a Christian family was most delighted to do anything and everything for us.

We were ready to camp out in the woods if necessary, but yonder spied a white temple off by itself upon the hillside, and upon investigation decided to stay there. Inside was one large room, outside a large porch, a nice large court. We used an old door on two of the paniers for a table, opened out our cots for seats, and had five o'clock tea, an old Christian man bringing us many jars of boiled water.

Gertrude Chaney, Grace McConnaughey and I decided the top of yonder highest peak was too much of a climb, so we let the others go up, while Grace and I went up another slope into the pine woods where we picked all kinds of flowers, sat under the trees and watched the changing lights and clouds over the peaks on all sides. The others were on top of two ridges with two valleys between them, and we could hear and distinguish their voices. The air was so clear and the place was so far away from sources of other sound waves, that it had but slight interference, which made me appreciate the work of wireless waves more than ever.

It was dark when we reached the temple, and all went to bed by candle-light. The two foreign men and the cook slept on the porch outside and the ladies inside the large room. Opposite the door was the long altar with twelve idols about a foot high. Next to it at the right was a big hideous idol, and next that were two sedan chairs—in one a big idol and in the other a small one. They are the rain gods, which in time of drought were carried out and worshiped with due ceremony. Two of our cots were placed lengthwise in front of these idols with our feet toward a huge empty wooden coffin and our heads toward the center of the room. At the other end of the room with head toward us were two other empty coffins.

It rained in the night, though I am sure the rain gods did not leave the temple, and after breakfast it continued a fine rain, but it was Saturday and we wanted to get home. The village people begged us to stay and hold service, but none of us had been in the country twenty months so we could scarcely hold a real service.







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THE FESTIVAL OF JOY

BY MRS. EMILY L. MCLAUGHLIN

Blue skies! Sunny streams! The breath of new life in woods and fields! These are the signs of its coming.

Soon the glad Easter bells will ring out from steeples far and wide! Once again the churches will be thronged with worshipers (let us hope). In any event no empty pews at Easter! Spring flowers will shed their fragrance on the air, and give subtle hints of resurrection glory!

Church organs, newly tuned, will peal forth triumphant strains of music! The old Doxology at its best will strike a note of victory all its own! The "Chief Singers" will once more arise to the inspiring occasion and chant in stately measure the great Apostolic affirmation,—

"Now is Christ risen from the dead and become the first fruits of them that slept."

Then the familiar chapters, the prayers, the sermons and the hymns of victory! "From every land, yes, thanks be to God, from every land, a multitude on earth, that no man can number, will join the unnumbered hosts of heaven, to swell the mighty Hallelujah chorus of the glad Easter-tide!"

The Hosannas of little children will once more be heard in the temples, and fresh young voices will rehearse the sweet old story of Mary at the Saviour's tomb.

Nor will this joyful oblation of the church militant be the "fruit of the lips" only. To crown the festal day, offerings will be brought. Love-gifts will be laid at His dear feet,—gold and silver, that will enrich His treasury, and which transmuted into service will help to send the Easter Message on its way, and to infuse new life into the work of His Kingdom everywhere.

The sick and the shut-in ones, and those who minister in His name in difficult places and at isolated posts of duty, will be held in grateful re-

membrance, and will share in the Easter blessing. From the hidden shrines of patient, suffering hearts will ascend the sweetest incense of praise and thanksgiving unto Him who hath loved us and hath by His death and resurrection, "Opened the gates of Everlasting Life to all believers!"

Above the quiet resting places of our beloved, who "Sleep in Jesus" "Until the day break and the shadows flee away," will shine the Easter Star of Hope—that sure hope which is faith's fruition and which resting on the promise of God enters "into that within the veil." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

But the mystery of it all! If only one could know just a little more! Who has not sent up this passionate appeal to the silent heavens, in some crucial hour of life! How slow of heart have we been to learn the lesson of the mysteries!

But Easter has come again! We are once more beside the empty tomb. It is the voice of the risen Lord that breaks the stillness of the resurrection morning! Before Him stands a woman with a radiant face, and a heart that is almost ready to break for joy because she has found Him! She would clasp his feet in rapturous adoration—but no—not yet: "Touch me not; for I am not yet ascended to my Father."

What can this mean? On the very threshold of her glad discovery she is met by mystery: "Go to my brethren, and say . . . , I ascend,"—a message the full meaning of which of course she has not the faintest conception. She does not seem to mind. She is completely absorbed by the Master himself. Already her powers of thought and endurance are taxed to their utmost limit by what she does know. He is living! She is looking into His dear face! He knows her, and has called her by name! And oh, the unspeakable joy of doing something for Him!

Mary cannot understand mysteries *but she can trust and obey*, and if there be such a thing as "Immortal Fame," if to be closely associated with the greatest event in history; if to reveal to the world unconsciously one of the heart-secrets of the Christian life, and to have one's name spoken tenderly wherever the gospel is known, to the end of time,—if this be it, then Mary Magdalene has won "Immortal Fame"!

Love is a wonderful teacher. Faith and obedience must precede knowledge in the realm of the spiritual. That Christianity has mysteries is its glory! That it is large enough to compass two worlds; that it has to do with eternal truth, with infinite resources, and with Life Everlasting, is the crown of our Easter rejoicing!

“The secret things belong unto the Lord our God,” but are we not greatly encouraged to think upon them? The Bible within easy reach, it is our happy privilege to “dream dreams and to see visions” of that

“Land of pure delight
Where saints immortal reign.”

A well-ordered imagination may be a helpful stimulus to faith, and nothing is too good to be true, since “Christ the Lord is risen!”

Heaven begins here. For all who would know the deeper and richer experiences of the inner life there is an ample supply. Let us remember, however, that “Spiritual things are spiritually discerned.” It is ours to cultivate the spiritual faculty, that by communion with Christ, by fellowship with His friends, by study and service and sacrifice, there shall be secured a clearer apprehension of truth and of duty, a broader outlook, and a finer sense of personal obligation.

And when at last, “Love crowns all,” and the yearning of the spirit is, “That I may know Him and the power of His resurrection,” then those things which are revealed will not only satisfy the deepest longings of the heart, but will call into exercise the highest intellectual processes of which the mind is capable, and the mysteries will take care of themselves.

As Dr. Marcus Dods so truly says: “What we need now and always is not men who can witness to the fact of the resurrection, but those who can bear in upon our spirits the impression, that there is a risen Lord and a risen life through dependence upon Him.”

Christ’s Easter gift to the early church was the “Baptism of the Holy Spirit.” He was given for all time. “Ye shall receive power after that the Holy Ghost is come upon you” is the promise. Let us with grateful hearts accept the priceless gift.

The demands of our work are imperative! We need spiritual reinforcement that will enrich our service and thus bring joy to the heart of our risen Lord and Saviour, unto whom “be glory and dominion for ever and ever. Amen!”

“Not to the vanquished
Heaven opens its portals;
Rest is the glory given
To crownèd immortals.
Think not of mere release,
Welcomed victorious
God giveth more than peace,—
His rest is glorious!”



For many years the name of Harriet Seymour has been a household word among those who love the work of the Woman's Board. She was born in Rochester, N. Y., January 5, 1831, and "They Rest from Their Labors." went to Harpoot as a missionary of the American Board in 1867, remaining there thirty-seven years,—a term of service broken by only one furlough in America. During most of that time she was strengthened and blessed by the companionship of her friend and associate, Miss Bush. Together they had charge of the girls' school for several years, together they toured the great Harpoot field, passing through marvelous experiences, bearing joyfully the spoiling of their goods for Christ's sake and the gospels in the terrible massacre days of 1895, when they proved themselves to be veritable angels of mercy to the stricken people. In the little booklet, "The Story of Two Friends," written by Miss Bush and published by the Woman's Board, may be found some details of the devoted life of "Saint Harriet" as she was often called by the "Harpoot-lis." But no earthly record can adequately tell the story of this beloved missionary and of the hundreds of women among whom she labored and who will now mourn for the dear friend who has passed into the heavenly life. Among that "multitude whom no man can number" must be many of the daughters of sorrow who were comforted and led to their Saviour by Miss Seymour. Since her return to this country in 1904 she has been tenderly cared for in the home of her niece, Mrs. D. Kennedy, in Lansdowne, Pa., a suburb of Philadelphia. Though frail in body, her spirit was as strong and radiant as ever and even in the midst of the suffering of the last weeks of her life, occasioned by a fall which fractured her hip, she murmured bright messages to dear ones, and as a member of her family said, "was a perpetual benediction in the house," till on February 15th she passed on in the triumphant strength of her Lord's abiding presence on earth to his immediate presence in glory. Miss Bush lingers to bless the friends in the Missionary Home at Auburndale and the wider circle who bear her in tender remembrance in these days of sorrow.

On the evening of the same day, February 15th, Miss Florence A. Fensham died suddenly of heart failure in Chicago. This announcement will recall to many her years of association with foreign missions under the auspices of the Woman's Board of Missions, in Turkey first as a teacher in the Constantinople Home, and later as dean of the American College for Girls when that institution became a college. Those who knew her best will bear testimony to her efficiency as an instructor,

especially in biblical literature and comparative religions, and to her usefulness as a strong spiritual force.

During an absence from Turkey in the midst of these years, she took a course in Chicago Theological Seminary, where she held the "high honor scholarship," and in 1902 received the degree of bachelor of divinity.

Since returning to this country she has been engaged in important work, and at the time of her death was dean of the Congregational Training School for Women in Chicago, and was a valuable member of the executive committee of the Woman's Board of the Interior, apparently strong and well and intensely active in a useful career now so suddenly terminated.

Hand in hand with these tidings came word of the release from suffering of Mlle. Zeline Cronier, beloved friend and companion of Dr. Harriet E. Parker of Madura, whose death occurred January 14th. Though not under appointment by the Board, she was no less a true missionary and has given unstintedly of herself ever since she left her home in Paris, France, to join her friend in Madura in 1897. For some weeks Mlle. Cronier had been weary and ill in body, but seemed better when Dr. Parker sailed for America in December. The news of her death after a sharp, short illness, has come to Dr. Parker as she begins her furlough in California, herself spent in strength, and brings a burden of sorrow grievous to be borne. A further account of Mlle. Cronier's lovely service will be given in the May LIFE AND LIGHT.

With this issue of LIFE AND LIGHT we bring to a close the series of articles upon the United Study of Missions. Appropriate indeed for an

An Easter Easter topic is the subject of the fifth chapter of the text-book,
Number. "Christ the Only Light of the World." The meditation on "The Festival of Joy" by Mrs. Emily L. McLaughlin, the summing up of the chapter by Miss Ives' practiced pen, and the vivid illustration of the human power to reflect that Light as shown in Mrs. Pettee's tender "Appreciation" of the sainted and lamented Miss Talcott of the Japan Mission,—all bear directly upon the glory of Easter.

"In the Shadow of Meenatchi's Temple," by Miss Lamson, and the bright description of the new building at Marsovan, are scarcely less illuminating in their sharp contrasts and their ascriptions of praise to the "Name that is above every Name." Miss Caldwell, who contributes the latter article, is a sister of Mr. S. L. Caldwell, one of the professors

in the International College at Smyrna. She is kindly giving her services at Marsovan this year and is a blessing both to the faculty and students.

Miss Hubbard's Easter story and the latest news from "Our Field Correspondents" will give additional material for program makers as well as for those who are month by month eager readers of the news from the "firing line."

Early in March Rev. and Mrs. John S. Porter said good-by to their friends in the United States and sailed from New York, March 2d, for **Missionary** the land of Huss to take up again their self-denying labors **Personals.** in Prague. They prolonged their stay in this country hoping to raise needed funds for the proper housing of the Church of Christ in Bohemia, and are returning cheered by the substantial gifts of several kind friends, though the whole sum desired has not yet been received.

Mrs. Robert A. Hume of Ahmednagar, Mrs. Henry T. Perry of Sivas, Turkey, and Rev. Philip A. Delaporte and family from the Marshall Islands, are among the friends who have visited the Rooms the past few weeks.

Miss Esther Fowler and Miss Edith Gates of the Marathi Mission are expecting to sail April 8th for America. Miss Fowler comes on special leave at her own expense, and Miss Gates anticipates her regular furlough by a few months in order to attend her class reunion at Mt. Holyoke College.

The missionaries of the Bitlis station, Eastern Turkey Mission, have sent an urgent appeal that the Woman's Board will enable them to retain

A Much-needed the services of Miss Laura McDowell who is a trained **Nurse.** nurse, and whose salary, at present supplied by the hospital funds at Van, where she formerly served, will expire April 1st.

One of the missionaries pleads the case in this way: "Bitlis is the only station of the mission that has no missionary physician or hospital, and it is the only station that has no reliable native physician. In case of serious illness we should telegraph to Van, but it would take Dr. Ussher three days in winter to come—over fearful roads.

"Since we have no physician, it is some comfort and relief to our minds to have an experienced and capable nurse at hand. Should Miss Charlotte Ely have an attack of pneumonia, for instance, as she did nearly two years ago, only a trained nurse would know what to do, and in such an illness good nursing is half the battle. She would know, too, when an illness was serious enough to justify summoning Dr. Ussher,

Then there is Mr. Maynard with his strength not fully restored after his operation, and the baby who gave his mother many a terribly anxious hour last winter because he seemed so ill and she did not know what was the matter or what to do for him. What a relief to her mind to have Miss McDowell here, who has had much experience in a children's hospital. She brought our pastor's wife through a case of erysipelas which seemed likely to prove fatal. Then, in case of illness in our boarding schools—!"

Miss McDowell herself adds: "I began medical work here soon after my arrival, and aside from clinic two afternoons each week, I have averaged a call six days out of each week. This has given me a splendid opportunity for meeting the native people, especially Turkish women. Almost one fourth of my patients are Turkish women.

"I miss my nurses and my hospital very much, but I don't want to return home until I must—for my heart should still remain with the native people. I hope to spend my life in Turkey. And the Misses Ely are a daily inspiration for one so minded. Oh, but they are a devoted couple to the Lord's work in Bitlis! And it is not without its appreciation from all in the city."

The sum needed is \$418 to be paid annually, either all at one time or in several payments as the donor or donors may arrange. Will not some one respond to this call for help? The Misses Ely, who went out in 1868, have drawn only one salary between them all these forty-four years and have given with lavishness of their strength and worldly goods for the people among whom they love to work. For further details write to our assistant treasurer, Miss S. Emma Keith.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JANUARY 1 TO FEBRUARY 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|-------------|
| 1911 | \$14,069.46 | \$1,165.00 | | \$289.10 | \$5,820.16 | \$21,343.72 |
| 1912 | 13,122.83 | 1,407.89 | \$143.30 | 163.11 | 1,600.50 | 16,437.63 |
| Gain | | 242.89 | 143.30 | | | |
| Loss | 946.63 | | - | 125.99 | 4,219.66 | 4,906.09 |

FOR FOUR MONTHS TO FEBRUARY 18, 1912

| | | | | | | |
|------|-----------|----------|----------|--------|-----------|-----------|
| 1911 | 30,475.32 | 5,986.50 | | 675.77 | 10,495.92 | 47,633.51 |
| 1912 | 30,803.72 | 3,103.78 | 4,532.14 | 813.72 | 3,035.50 | 42,288.86 |
| Gain | 328.40 | | 4,532.14 | 137.95 | | |
| Loss | | 2,882.72 | | | 7,460.42 | 5,344.65 |

It was a coincidence interesting to American citizens that the morning papers of February 12th—Lincoln's birthday—announced the abdication of the Manchu rulers of China, as declared in an edict saying, **The Chinese Republic.** "We decide the form of government to be a constitutional republic." This same edict appointed Yuan Shi Kai as president "to organize a provisional government, consulting the people's army as to the union of the five peoples,—Manchus, Chinese, Mongolians, Mohammedans and Tibetans." Yuan Shi Kai's first edict followed the next day, declaring that China shall be known henceforth as the Ching Hwa (Chinese Republic) and calling on the Powers to recognize it as such. Dr. Sun Yat Sen having resigned his position as head of the republican government at Nanking—apparently from purely patriotic reasons—Yuan Shi Kai was elected president in his place.

Grave and deep-seated difficulties lie before this little company of progressives in the midst of a great, illiterate, superstitious, heterogeneous nation. The first manifestation of the dangers which threatened came March 1st, with the news of mutiny among the soldiers the previous day, followed by serious fires, looting and the killing of many natives in Peking. Such conditions make the position of our missionaries and of all foreigners extremely precarious. A cable that day reporting our missionaries in Tung-chou and Peking to be safe came as a great relief. On March 5th another reassuring message was received stating that everything was quiet in Peking and that the Mission was under the protection of American soldiers. But the situation is very grave and gives much cause for apprehension.

The mind staggers before the thought of the hoary Empire of the Dragon transformed, in name, into a self-governing people; and the red, white and blue of China's new flag is a sight to make the nations wonder. The old order has passed, the new order is not established. No one can venture to prophesy what may transpire in the near future in the evolution of a safe and sane government. But yet, may we not dare to hope that, in time, greater liberty, more widespread knowledge and greater opportunity to establish the Christian faith will come in "the vast, wretched, wonderful, ignoble, splendid" land of China.

Meanwhile Central China is in the grasp of a mighty famine. Three millions of people are on the verge of starvation. The **China's Famine Appeal.** floods of last summer destroyed the crops and no harvests can be hoped for until May. President Taft, as president of the Red

Cross in America, has issued an appeal, asking for help for these famine sufferers, most of whom are honest, hard-working farmers.

A strong Relief Committee in Shanghai will receive and disburse the funds which will be forwarded through the State Department at Washington, with no deduction for expenses.

Headquarters for the China Famine Relief Committee in America is No. 1 Madison Avenue, New York City; Treasurer, Jacob H. Schiff.

One million dollars is the sum desired. Many churches observed Sunday, March 10th, as China Relief Sunday.

The ninth triennial conference of Woman's Boards of Foreign Missions of the United States and Canada was held in Philadelphia, Pa., February 28th and 29th. The sessions were held in the **Triennial Conference of Woman's Boards.** enant Methodist Episcopal Church, except the evening session of Wednesday, when an open meeting with a large attendance was held in the Calvary Presbyterian Church.

One hundred and seventeen delegates, representing thirty-eight Boards, registered. Topics of great interest were discussed; among these were, "The Plan of Federation," presented by Mrs. Henry W. Peabody, "Cooperation with the Student Department of Young Women's Christian Associations," by Miss Bertha Condé and others, and "Literature for Women of the Orient," by Miss Clementina Butler.

Notable addresses were made by Mrs. Peabody on "Fruits of the Jubilee," by Mrs. Montgomery on "China, the Church's Challenge," and by Mrs. H. S. Prentiss Nichols on "The Scientific Efficiency of Missions."

Mrs. W. F. McDowell, president of the Methodist Episcopal Woman's Foreign Missionary Society, presided graciously and skillfully throughout the Conference, and Miss Calder served as secretary and treasurer.

The spirit of prayer and of personal consecration were marked throughout all the sessions, and those in attendance felt it was a gathering of great value.

The ninth session of this school for women's foreign missionary societies will open Friday evening, July 12th, and close Friday noon,

Northfield July 19th. For preliminary circular apply to Miss Stan-
Summer School. wood, 704 Congregational House, Boston. For accommodations, rooms and board, apply to Mr. A. G. Moody, East Northfield, Mass.

By invitation of the ladies of the auxiliary in Wellesley, Mass., the semi-annual meeting of the Woman's Board of Missions will be held in **Semi-annual** the Congregational Church of that delightful town, May **at Wellesley.** sixteenth. Further details of the meeting will be given in the May number of our magazine. Large delegations from as wide a circuit as possible will be expected and cordially welcomed. There will be a basket lunch.

It is certainly a pleasure to announce that the efforts made by our friends in various places during the year have resulted in an increase of

A Gain in nearly thirteen hundred subscribers to LIFE AND LIGHT. In **Subscribers.** point of numbers, the Central Church, Brooklyn, heads the list with over a hundred subscribers, a large proportion of them being new. The Second Church, New London, Conn., is a close second with ninety-two names upon its list. The Asylum Church, Hartford, has made large gains. Glastonbury, Conn., has doubled its numbers and reports no subscriptions discontinued. Brattleboro, Vt., and Glen Ridge, N. J., have much more than doubled their number of subscribers, and doubtless many other societies would show a large proportion of increase, Albany, perhaps, having made the largest per cent of advance.

Our appreciative thanks go with this word to everyone who has helped to secure this gratifying gain, but let us not forget that we need seven hundred more names to reach even the modest goal of TWO THOUSAND NEW SUBSCRIBERS IN 1912. If each society can secure one more new subscriber during April we shall more than accomplish this result. With April, the four months end during which we are permitted by the post office rules to carry unpaid subscriptions. Please renew at once if you have not already done so, for she who pays quickly pays twice almost literally, in the saving of time, postage and labor. Make check or money order payable to Helen S. Conley.

The wonderful success of interdenominational study classes this year ought to lead many to try the plan. New York, Pittsburg, Philadelphia,

A New Plan Brooklyn, among large cities, and Montclair, Beverly, Newton **of Study.** and Newton Centre, are striking examples of "How to do it." For those circles of women who find the study of Dr. Speer's book difficult, we would advise that they combine with other societies in the town or city and ask the pastors to give the lectures. They will gladly assent and the course can be covered in six weeks with one lecture a week. The only requirements are that the members of the class have the book

and read the chapter in order to understand and to take part in the discussion that should follow.

If the study for this year has not been followed, we urge a trial of this plan. Dr. Speer's book is quite too valuable to miss. We, as Christian women, greatly need these lessons. If a community is so fortunate as to have several able leaders among its women, or one pre-eminently fitted to take the entire course, it will do as well, though there are certain advantages to be gained from pastoral leadership.

"CHRIST THE ONLY LIGHT"

BY ELLA GILBERT IVES

Miss Ives, who is the National Superintendent of the Department of Co-operation with Missionary Societies, W. C. T. U., and who is well known in literary circles, kindly contributes this review of Chapter VI of Dr. Speer's text-book.

IN the previous chapters of Mr. Speer's admirable book, he has given candid examination and generous appraisal to the non-Christian religions. Each is star-like in a sky that arches a darkened world. By their feeble light, mankind gropes onward and upward through the night, following the gleam. Then suddenly—

"Day!
Faster and more fast,
O'er night's brim, day boils at last:
Boils, pure gold."

Christ the only Light puts out the stars. Chapter VI might be called "Sunrise."

As if to enhance the glory of Christianity, Mr. Speer precedes his final chapter with "Asia's Own Opinion of the non-Christian Religions," given by men in whose hearts the day-star has arisen. Nothing could lead up with more finality to the conclusion that the august claims of Christ are valid,—that he and he only is the Light of the World.

It is the aim of the book to buttress that claim by the modern method of strict scrutiny and fearless comparison. The last chapter is a climax of cumulative evidence and irrefutable logic.

The difficulties in the way of a just comparison are not minified. Conclusions reached by Oriental minds making similar comparisons, are humbling and instructive. It is well for us to face such facts and inferences as are recorded by Uchimura in his *Diary of a Japanese Convert*. It begets tolerance and sympathy for those without the pale, to admit his charges

against Christendom, of pauperism, gambling, drunkenness, thefts and murders—summed up in the words of his traveled countrymen, “Christendom is a beastly land.” To reply, “Christianity does not shelter or excuse these evils,” brings the retort, “Neither do our religions sanction the immoralities of their followers. They, too, point out the path of morality and command us to walk in it.”

Let it be conceded, then, that the ethical standards of Mohammed, Buddha and Confucius are in some particulars as lofty as those of Jesus; that there is truth to build upon in their religions, and capacity for truth in their followers. The fact remains that there is an immeasurable difference between the founders of those religions and the founder of Christianity. The living argument is conclusive. Christ is unanswerable. His last command is binding.

The author does not fail to examine the prevalent and specious arguments against that command—the Christian’s warrant for missionary enterprise,—viz.: “Each Religion Best for Its Own Adherents”; “All Religions Essentially One”; “Each Religion a Way to God”; “The Final Religion to be a Symphony of All Religions.”

Demolishing to these positions is the great body of evidence gathered from missionaries at the World Conference in Edinburg. The final report is quoted in proof of the assertion that the non-Christian religions are chiefly valuable in revealing those elemental needs of the soul which Christianity alone can satisfy.

The Christian religion having been compared with the non-Christian religions in its faith and doctrine, it is then tested by its fruit and vitality. It alone reveals God as holy, just and merciful; conceives of sin as transgression of his will, and of salvation as conformity to that will. It alone reveals the Fatherhood of God and the Brotherhood of Man. It alone elevates woman to her rightful plane of equality with man, and recognizes the child as the hope of the race. If Christianity had done nothing else than to open a door of hope to girls, it would have an irresistible claim to the allegiance of half the human race.

This just valuation of the sexes, and the discovery of the significance of childhood are among the Bible’s chief credentials. The Bible challenges comparison with the sacred books of all time.

Finally, Christianity being a life and not a mere system, the non-Christian religions being each a system and not a life, the two, strictly speaking, are incommensurable. This fundamental and divisive distinction is well put by Uchimura in his *Diary*:—

"Christianity is more and higher than Heathenism. It is Heathenism plus Life. . . . It of all religions works from inside. It is what Heathenism has been searching and groping after with much weeping. It not only shows us the good, but it makes us good. . . . It provides us not only with the way, but with the Life as well; with the Rail as well as with the Engine."

The frontispiece of the book conveys the same truth. The lost sheep hovered over by the eagle with cruel talons, is saved by the good Shepherd. The crook, the halo about the bowed head, the compassionate, out-stretched arm, belong to one only among all founders of religions—the matchless, the adorable Christ.

"THE POWER OF AN ENDLESS LIFE"

ELIZA TALCOTT, JAPAN, 1873-1911: AN APPRECIATION

BY MRS. JAMES H. PETTEE

NEW ENGLAND born and bred, of the stanch old Puritan stock that crossed the Atlantic in 1612 and settled in Connecticut, with the stamp of cultured womanhood from years as pupil and teacher at Miss Porter's still famous Farmington school, "our Miss Talcott" brought across land and sea in 1878 just the rare personality needed to begin and carry on that work for the new Japan which filled her heart and mind for thirty-eight long years.

One of the first lady missionaries to take up work for this exacting, critical people, she early mastered the difficult idioms of this difficult language so that when Dr. Imbrie's *Handbook* appeared in 1880, the young women of the Okayama Station were wonderfully helped in their study by the modest but enlightening comments and emendations "to make our words and phrases more acceptable to the ears of the Japanese ladies" she loved and sought to reach.

Well I remember the condition on which was granted to the writer, then young and green, permission to accompany Miss Talcott in a week-end visit to an out-station, a mountain village twenty-five miles from anywhere.

"You may go if you will learn to use the polite forms of salutation, to sit upon your heels and bow to the floor, to eat the native food with the native chopsticks, and keep up the reputation for good breeding which the foreigner has in that mountain town."

It was worth the long tiresome jinrikisha ride, the cold, cheerless hotel, the hard bed, the poor food, and the aching limbs to see the almost mascu-

line virility and strength of body and mind, the intimate knowledge of and tireless patience in observing the forms and ceremonies of Japanese etiquette, the utter forgetfulness of self, and the wise and tender leading into the "Jesus Way" of the men and women who gathered in her room from early morn till far into the night. It all made a never-to-be-forgotten object lesson and commentary on the Acts of the Apostles in times both ancient and modern.

Miss Talcott's parish was the whole empire, though her first years were spent in Kobe, where with the help of Miss Dudley, her fellow-traveler, she founded in 1875 what is now Kobe College.



MISS ELIZA TALCOTT

In 1880 the new interior station of Okayama called her, and all through this province her spiritual children are still living in city and town, in hamlet and village. Here she found and saved the earnest little Bible woman, Mrs. Sumiya, once a fascinating *geisha*, then the petted mistress of one of Okayama's foremost citizens. Like a mother she taught and cherished the girl who literally gave up all for Christ, and together they two have saved and blessed hundreds of the lonely, the sorrowing, the sin-sick women of this land of all ranks and conditions in life. She traveled wearisome

miles in jinrikisha, in small boats, in springless carts, to carry words of counsel and comfort to her friends in out-of-the-way places, and on one such occasion only her own calm sweetness and the timely help of a Christian neighbor preserved her life against an attack made upon her with a huge kitchen knife by an infuriated husband who thought she was trying to get away from him his Christian wife,—one of Miss Talcott's former schoolgirls.

She knew no fear for herself. By day and by night, through crowded city streets or lonely byways, by the beds of the sick, and those dying of fever, smallpox or cholera, loving, tender, helpful, she moved in her sweet womanly dignity, the magically soothing touch of her hands or the gentle persuasiveness of her voice bringing peace and quiet to sufferer and nurse alike.

For four years she was the efficient evangelistic head and house-mother of the Doshisha Nurses' Training School. Patients and nurses alike still

talk of her tender sympathy, her intuitive understanding of their peculiar needs, and the quick life-giving help rendered to all those within her reach.

In 1894 during the Chino-Japanese war she was in Hiroshima, then military headquarters, spending long days in the hospitals cheering and nursing the sick and wounded soldiers, keeping at her self-appointed task through the heat of a terrible summer till she was laid low by the cholera raging through the city. Her life was saved only by her own calm judgment and the prompt attention of her physician and nurse, but she never entirely recovered from the effects of the dread disease.

Miss Talcott never lost hold of those she had once known and helped. Her correspondence was almost unlimited and as her spiritual children moved from place to place, she followed them with letters and helpful books. Like Paul, her prototype, she wrote to missionaries and Christians alike, commending to their care those whom she had loved and led into the light.

With all a gentlewoman's love of dainty clothing and the comforts possible in a missionary's life, many a time has she worn an old gown or gone without something greatly desired that she might put a warm garment on some poor sufferer, or quietly slip into the hand of a fellow missionary a generous offering for a needed charity.

To Mr. Ishii of Okayama Orphanage she has given freely for many years of her sympathy, her wisdom and her substance. He is and always will be loyal to her with the love of a *samurai*. She is the "mother of his faith." Mr. Muramatsu's Home for Discharged Convicts in Kobe has lost its best friend. She has stood by its head in his often discouraging work, has helped him physically, morally, financially, to an extent no one can really know.

In her gentle, deprecating way, she has also sometimes brought to the notice of her friends the needs of the Sakonjo School for the Blind, and we who gave her pennies for this knew she was giving not only dollars, but her own precious time and waning strength.

Fifteen years ago, frail and worn and weary, she returned to America. After several years of patient resting and recuperating with the sisters and others of the family circle so dear to her heart, she recovered sufficiently to go to Hawaii. In that genial climate she was able for two or three years to reach, comfort and lead to her beloved Master hundreds of the Japanese toilers, who welcomed her Japanese tongue and Japanese ways as a message from their own far country.

We wanted her back in Japan, we needed her, and she reluctantly

obeyed the call to the Woman's Bible School in Kobe, for the work in which she was then engaged was always the dearest to her heart.

In 1902 she began teaching the Bible women, and a glance into her well-stocked library shows she not only taught but studied, keeping abreast



FIVE VETERANS OF THE JAPAN MISSION

From left to right: Miss Barrows, Miss Parmelee,
Dr. J. D. Davis, Miss Talcott, Miss Julia Gulick

Photograph taken at Arima, 1908

of the best thought of the times in her own department of Bible research and practical evangelistic house-to-house visitation.

Her unbounded faith in human nature and charity for the erring were proverbial, and rarely did she lose heart even over the worst case. She was always seeking to find the best and most helpful environment for all her many weak or sinning children.

Her last illness was brief. With characteristic self-forgetfulness she asked the doctor to give her something to keep her going for six months

more. But even her indomitable spirit could no longer rule its frail tenement of clay. After a few weeks of pain and weariness, happy in the loving ministrations of "her own" here on the field, she fell on sleep with the setting sun on November first.

Three days later, we to whom Japan without Miss Talcott seemed almost impossible gathered in the flower-filled room of the dear home at No. 59,— "Saints' Rest" we have called it for years. It was the Gulick home from which dear old Peter Gulick and his wife the mission "Grandma" went to their heavenly reward so long ago. The sainted Miss Dudley left her benediction of peace within its sheltering walls, and now the memory of Miss Talcott's blessed life of ministry will rest there too. Miss Barrows, last of the trio, is still its serene and gracious head.

Hundreds of "our mission's Saint Eliza's" pupils and friends, foreign and Japanese, brought together by a common sorrow, awaited her last coming to Kobe College Chapel. Twenty or more of the college girls carried before her the crowns and crosses, the beautiful floral offerings of her loving friends. A short impressive service in both languages, under the leadership of Dr. Pettee and Rev. Mr. Nagasaka of the Bible School, sounded the note of triumph, and the hymns she loved, the Japanese version of "He Leadeth Me" and that grand old English chorus "For all the saints who from their labors rest" and Tennyson's immortal "Crossing the Bar" reminded us all of her daily psalm of life.

When at noon of that bright November day we laid her to rest on the sunny hillside overlooking the harbor of Kobe the Beautiful, a day memorable in our mission annals as the anniversary of the translation of our soldier-priest, Dr. Davis, just the year before, and in 1900 of our hero-saint, Dr. Gordon, both names indissolubly connected with Dr. Neesima's Doshisha University, we felt for her it was not the end, but only the beginning of a wider, nobler, higher service, in ways we know not of, for the Master in whose footsteps she had followed, for like him she went about doing good.

Who can measure the life and influence of her labors on the future of this land she loved even unto death?

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die."

UNDER MEENATCHI'S SHADOW

BY KATE G. LAMSON

IN MEENATCHI'S TEMPLE

PROBABLY no more splendid example of Hindu architecture exists than that found in the great Meenatchi temple in Madura. Covering a vast area, it holds within its gates great passages and halls, wonderful for carving and ornamental work, the golden lily tank of holy waters wherein the devotees of the goddess and her sacred elephants bathe, statues of "gods



GOLDEN LILY TANK OF MEENATCHI'S TEMPLE

many" in every conceivable situation and attitude, and the innermost shrine, which is the dwelling place of the goddess.

Humanity swarms through the dark passages. At the entrance and filling one of the most beautiful halls of the temple are stalls where wares of every kind are exposed for sale. A row of shrill-voiced parrots with brilliant plumage, gifts to the goddess from many lands, leads out from a point near the inner shrine. Through the noon hours prostrate figures may be seen lying on the pavements wrapped in sound slumber rather than in abundance of garments!

A woman is going nine times around a small shrine, dropping an offering of flowers or rice with each circuit. This statue is of Kali, the destroyer, who brings pestilence and trouble. The worshiper is trying to appease her, perhaps in behalf of the health and safety of some member of her family.

Most sacred of all is a small foul-smelling tank where fall the drippings of rancid oil and milk and butter used in bathing the idol. To drink this polluted mixture is to acquire infinite merit, and the faithful may frequently be seen so engaged, while to the visitor from a Christian land merely to pass by the place is almost unendurable.

MEENATCHI'S PEOPLE

Outside the temple the streets are thronged with the daily life of the people who are followers of Hinduism. Every occupation goes on by the road in front of the mud or stucco houses. An indolent, self-satisfied form of existence seems to prevail except where trades are being rather diligently plied.

Are these people happy in their simple lives and is it best to leave them undisturbed? An aged woman passes, body bent at right angles from carrying too heavy burdens on the head. The crowd jostles her, but no one cares or lifts a hand to help a cripple, while a leper's cry for alms passes unheeded. A body with gaudy coverings is carried by with chanting and beating of tom-toms on the way to the burning ghat. Obscene monuments adorned with flowers by worshipers appear with startling frequency, and over all falls the shadow of Meenatchi, baleful, poisonous.

THE BREATH OF A NEW LIFE

Out from this smothering atmosphere, out from this "bondage of corruption," it is with a sense of drinking a deep draught of fresh, pure air that we turn into the gateway of a mission compound and drive up to the door of the shining white building which is Capron Hall, the home of our Mangalapuram girls' school in Madura. "Place of blessing" is the interpretation of the name of the school, and such it proves itself to be to hundreds of girls who pass through its courses of study. (See frontispiece.)

Little children at their work and games in the pretty new kindergarten room, older girls in every standard from the lowest to the advanced high and normal classes,—all show in greater or less degree the effect of the reign of order, cleanliness, uprightness and intelligence into which they have come.

Thank God there is such a place where the sunlight of his truth may shine upon these girls born in the malarial shadows of a false religion.

"THE CHIEF CORNER STONE"

Again we turn from the filth and turmoil of the street into a doorway and pass through to a space filled with building material. Native Christian workers as well as members of the missionary circle are gathered with a large representation of children who are attendants at the West Gate day



HINDU DAY SCHOOL, AT KOCHADAI

and Sunday schools. On all sides, on walls, roofs, and every available space stand, crowding, the people not touched by Christianity but eager on-lookers at this manifestation of it. Exercises follow and at the end Miss Day lays the corner stone of a new building for our West Gate school. The thought of Jesus Christ, our corner stone, is set before this varied audience, and we hope a new era will open with this important day for the field covered in the heart of Madura City by this school.

Another afternoon is spent in going with Miss Swift and her Bible women into some of the homes of her pupils. A Mohammedan house is first visited. Six women, the wives of the men of the household, are the pupils.



SOME OF THESE ARE FROM THE SILK WEAVER'S HOUSE



MISS LAMSON AND MISS DAY TOURING WITH MISS MARY M. ROOT

They form a striking picture, dressed in their brilliant silks and jewelry, sitting on the floor, listening intently as Miss Swift hears their lessons and



WAITING FOR THE DOCTOR, MADURA

then in language suited to their understanding tells them the story of the marriage at Cana of Galilee.

The next is a silk weaver's house. Thirty or more crowd in to see and hear. They bring the visitor a picture and an image and present these gifts a little shamefacedly as "the gods we *used* to worship."

The family cow trots briskly through the room while the class is in session, entering by the front door from the street and leaving by the rear, but not a ripple is caused upon the surface by an occurrence so common as this. A room on a house top shelters the third class. Only three or four are included in it, and they are beginners with all the things of the kingdom of God new and strange to them. The seed is sown with the same faithfulness in each of the three places, and the results are left with Him who gives the increase.

LIGHTENING THE DARKNESS

But it is not alone in the densely populated city that the work goes on. One entire day is spent with Miss Root in her bandy and in villages where her Bible women labor. Her gospel tent is spread to give shelter "from the burning of the noon-tide heat," and the Bible women come there to honor the guests with garlands and limes and expressions of gratitude to the Board which makes their work possible.

With Miss Root and these humble workers we thread our way through the narrow lanes of villages where the shadow of Meenatchi falls dark. A few mud houses open their doors to bid us welcome. We stoop to gain entrance through the low doorways. A crowd of learners and onlookers fill a tiny mud-walled room, the floor is the earth, the ceiling is rough thatch. The same story of the supply, unfailing, for every need in every land and age is told again, and the scene repeats itself in other houses. The adaptability of the religion of Jesus Christ is a marvel forced home upon us at every turn. A dispenser of simple remedies for bodily ailments accompanies Miss Root. Words pointing the sufferers to



BLIND PUPIL WITH TEACHER, MADURA

the Great Physician are first spoken and then the gentle ministry of healing goes on while Miss Root goes from house to house.

THE BELOVED PHYSICIAN

Close to Meenatchi's Temple rises a simple two-storied building, hospital and dispensary connected. Here it is not only "at even when the sun was set" that the sick press about the representative of Him who healed our diseases while upon earth, but at every hour of the twenty-four they come to plead for the help of Dr. Parker who cannot say no to a human need. During her absence on furlough Dr. Katherine Scott is filling the same large place, teaching the lesson of the compassionate Saviour to those who find no pity at Meenatchi's hands.

"THE DAY IS AT HAND"

Can shadows so dense and deadly ever be dispelled we ask each other? Slowly but surely center after center of Christian work makes answer, As comes the dawn, the Sun of Righteousness is rising over India. The noon-day is not yet, but the time will surely come when the shadow of Meenatchi shall give place to the brooding tenderness of the God of gods under the shadow of whose wings we find life and peace.

A PLACE OF SUNLIGHT

ANATOLIA GIRLS' SCHOOL

BY ALICE B. CALDWELL, MARSOVAN, TURKEY

ONE day early in the fall while walking in the school garden I noticed two little girls strolling up and down the path arm in arm. They were chattering in their vivacious way and one of them was making her crochet needle fly as fast as her tongue. On my inquiring what she was making she held up a dainty bag, and several little interpreters informed me that it was for the Christian Endeavor Bazaar. After that day I saw many busy fingers on the playground making the most of the hours out of doors.

The Junior Endeavorers help to support a little girl in a Chinese school and they were getting ready for a bazaar to help make the money for their adopted child. As the older girls were also intending to have a bazaar in order to buy books, it seemed best to combine the two.

On December 17th, therefore, the gymnasium of the beautiful new building at Anatolia Girls' School was a busy, buzzing hive of big girls and little girls, all intent—but courteously intent—upon enticing us to a prodigal

expenditure of our *paras*. I bought a cup of tea and a cookie for ten *paras*—a little over one cent—from the cake table to the right of the entrance. The candy table stood in front of the large south windows, and a table of “handvorks” in front of the east window. It was the first bazaar ever held here, and at first there was some doubt as to the wisdom of it; but almost everything was sold in a little over an hour, the little girls gaining two *liras*, or about \$9, and the older girls seven *liras*.

The gymnasium is one of the most attractive rooms in South Hall. It is large and sunny and cheerful; and, in addition to its regular use, it makes a fine reception hall, as well as a place for the Christian Endeavor socials and the little entertainments given by the girls.

The rooms on the first floor of South Hall open off a square central hall, which is lighted by the windows in the tower above, and which takes the place of the open court in the majority of Oriental houses. Near the front entrance on the north is the office, very simply furnished with a *sedir*, a desk, some chairs, a stove, and a practice piano. There are also a few small pictures, and a pretty rug which the girls presented to the school last spring. Here the principal holds her sessions with the young housekeepers and the proctors who bring to her their difficulties and talk over their problems with her. The girls of the four upper classes live in South Hall and have a well-organized system of self-government; they, however, need much good counsel and wise and constant supervision. Here too the teachers meet every Monday afternoon at their own request, to study with the principal some book like *Rational Living*, and to discuss the grave questions confronting the women of this land.

In the bright, airy schoolroom which occupies the full length of the western side of the building, the girls gather for prayers, for study, and to “give examinations.” It is well lighted by large double windows around three sides, and is furnished with pretty desks made at the Wickes Industrial Shop of Anatolia College.

I have attended some interesting meetings in this room—Christian Endeavor prayer meetings and socials, when the room was crowded with rosy-cheeked girls, full of life and confidence in the future; a mid-summer meeting of women from the mission and from the city, who had gathered to consider ways and means of carrying on relief work during the cholera epidemic; the consecration meeting just before the opening of the schools, when teachers, nurses and officials all came together to dedicate themselves anew to the service of the Master.

To me, a stranger upon the mission field, this gathering of those in places

of responsibility was touching beyond words. I saw there men and women who had stood unflinching at their post in time of massacre, who had fought back the cholera, and had faced death in many forms, but hardest of all had borne the strain of seeing needs they were helpless to relieve, of misunderstandings in this country and in America, and of having, in addition to their



SOUTH HALL.

heavy responsibility on the field, to write appeals for help and to devote their furlough year to raising money for the pressing demands of an ever-widening mission work.

On the ground floor of South Hall there are recitation rooms, practice rooms, the wash room, the sewing room, and the domestic science room. They are all well lighted and ventilated. Last year some of the American

teachers gave each other benches for the recitation rooms, for Christmas presents.

In the wash room there is one long cement trough with six or eight faucets. The girls run down with their towels every morning to wash their faces under one of the taps; for the people in this country do not ordinarily



FRITCHER HALL.

use basins, but prefer to wash in running water. There is a Turkish bath in the compound for the use of the college and girls' school, and everybody has a right to one Turkish bath a week for the sum of two cents.

When I arrived last fall the new building was not quite finished. Miss Willard was in constant demand by all grades of workmen; she was teaching most of Miss Jaynes' classes as well as her own; and was looking

after every detail of the complicated machinery of four schools. It was a busy time for her.

I remember one instance when she was called from the class room by a workman in white. The men of this country have a custom of removing their outer garments when at work. The plaster had fallen from one of the ceilings, and Miss Willard must say how much of the remainder must come down.

Some men were putting up an iron railing. "It is good," said one. "Yes," replied the other, "but the big teacher will come; she will squint one eye; she will put the other eye down and look along the top; also she will say it is not straight and it must come down." The "Madama" did come and find it all askew; and it came down.

The domestic science room is provided with a good American stove, three white pine tables made at the shop, several benches, and a set of shelves for the kitchen utensils. Here the girls of the preparatory school learn to iron, and the sophomores, juniors, and seniors have courses in cooking, the care of the kitchen and of the home, laying the table and serving meals, and also in preparing food for the sick.

There is a fine course in sewing in Anatolia Girls' School. Beginning in the first preparatory class a girl must learn all the stitches requisite for plain sewing and darning; she has each piece of work examined and graded. If she does these satisfactorily and makes an apron, a handkerchief, and a simple garment for a child, she has the privilege of joining the girls' fancy work class in the schoolroom of South Hall. The juniors and seniors learn to cut and fit garments and to make dresses. There is also a course in dressmaking offered to girls who are unable to take regular school work. They do some studying in the morning and spend every afternoon in the sewing room.

The dormitories and the teachers' rooms on the second floor open from the gallery which runs around three sides of the central hall. The stairs take up the fourth side. The girls' parlor and the sick room are also on this floor. There is a fire in the girls' parlor when study hour is over, and there they gather for their fun. On Sunday afternoon the juniors and seniors have their Sunday-school lesson in this room, the girls sitting on the pretty *sedir* which runs all around the four sides, and the teacher in the sole chair in the center, with a tiny table to break the space between her and her audience. No doubt both teachers and girls will always remember their Sabbath talks together in the sunshine of that clean white room.

One of the girls has charge of the sick room and takes care of those who have colds or sore throats or minor troubles that a fire and a little nursing will cure. More serious cases that require a thermometer and professional service are brought to Fritcher Hall to be under the supervision of the trained nurse; and prolonged diseases are taken to the hospital—these are rare, however.

From the east windows of the hospital room in South Hall there is a beautiful view across the red roofs of the city straggling down the hill, and over the wide plain to beautiful old Ak Dag, the highest peak in this part of the country. From the southern windows one has a fine view of the



THE KING SCHOOL FOR THE DEAF, MARSOVAN

King School for the Deaf and of one of the minarets from which sixteen years ago the noon call to prayer was the signal for the beginning of the massacres.

Last year just before Thanksgiving the patrons and the friends of our school were invited to a service of thanksgiving for the new building—not a dedication service, it was explained, because the money had been dedicated to the Master from the beginning. At that time all the rooms were thrown open to the ladies for inspection, the gentlemen being strictly limited to the rooms on the first and the ground floors. It was the first time I had visited the dormitories and I was greatly interested in them. They are as clean as whitewash and soap and water can make them, and have large windows which admit plenty of sunshine and fresh air.

They are bare except for the little iron beds and the long rows of little closets of wood and plaster built out in the room. Each girl has her own bed and her own closet at the head of it. That day the white cotton curtains were drawn aside and the shelves displayed in all their glory of fancy paper decorations, on which were set out the photographs, colored pictures, and all the trinkets dear to the hearts of girls. Their best dresses and wraps hung on three hooks at the side, and the tiny wooden stool with which each closet is furnished was concealed by a gay Oriental covering.

American girls would be interested in the beds. The school furnishes a straw mattress and a spread for each bed, and the girls bring another mattress stuffed with wool or cotton or rags, and a very thick comfortable over which they sew the upper sheet. But the pillows! I went from bed to bed to examine them. They are usually about three or four feet long and about sixteen inches wide, and are covered with very brilliant material. Over this bright cover is drawn a pillowcase open at both ends and much shorter than the pillow. The girls vie with each other in making elaborate trimmings for the ends of the cases.

I saw every variety of handmade lace imaginable, I think—the most intricate patterns in crochet, in needle lace, and in pillow or torchon lace. Last year in passing through the dormitories of Fritcher Hall I noticed several beds with ropes stretched along the sides, and I was very much puzzled. Later I learned that most of the girls sleep on the floor or on a *sedir* at home, and the little girls are sometimes afraid of falling. That accounted for the ropes.

The older girls, who, before last year, were crowded almost to suffocation with the younger girls in Fritcher Hall, perhaps appreciate South Hall more than any others can; but all the girls look forward eagerly to the happy day when they shall march proudly over to the new building with their beds and all their treasures. They enjoy the quiet and the restfulness of the new home after the noisy chatter of the little girls; and the disgrace of being sent back to live in their old quarters again for a week, is quite enough to convince the most lawless that it is wisest to be obedient.

If I were asked to characterize the new building in a few words, I should not mention the scantiness of the furniture, and the bareness of the walls; but I think I should call it “a place where sunshine continually dwells.”

The return of Easter should be to the Christian life the call of a trumpet. It is the news of a great victory. It is the solution of a great perplexity. It is the assurance of a great triumph.—*Frederick Temple.*



Our Field Correspondents



Elizabeth S. Perkins writes from Foochow:—

When the news of Foochow's surrender reached Diong-loh, the long-fingernailed magistrate was at a loss to know what was the proper method of procedure. The Court Annals did not record such an event; so he opened wide the prison doors, released every convict, thief, murderer, vagabond, and civil offender; gave money for the expenses to their homes; and retired to his chamber to await developments. Next day word came that Foochow City gates were closed at night, and temporary wooden gates were erected at intervals along the principal streets; so our magistrate proceeded to do likewise.

That night I was returning from Mrs. Beach's home at the girls' school a mile outside the city, where I had stopped for supper on the way home from a village. At the foot of the hill I came upon a squad of soldiers—such their clothing labelled them—who, with Chinese lanterns hung on sticks over their shoulders, and armed with bundles of rods, were patrolling the streets in company with the magistrate. They crowded together to allow my chair to pass, then fell in behind.

When we reached the city—east gate—it was closed, a sight unknown by the oldest inhabitant. I immediately remembered the many broken places in the wall near my house, where one could easily walk in, but before I could give direction to the coolies, a soldier said, “You can go in by the south gate to-night, but to-morrow at this time that will be closed also.” So with a grateful “thank you” I started to skirt the wall to the south gate, expecting to be challenged by a formidable guard at this opening into the city. It was perfectly dark, not a guard to be seen, or torch, and we passed in unnoticed. Thus did they guard our little city against the threatening calamity.

In proportion to the amount of precautions, so the fear among the common people increased. Each section of the town hired watchmen to walk the streets from dark to dawn, beating the pavement with a bamboo stick, and striking a gong to drive away thieves and fire bugs. The night was divided into three watches. Two men patrolled together, one using the bamboo stick, the other the gong. From nine to twelve we heard, one—two—one. Then the gong sounded. From twelve to three in the

morning it was, two—one—two—one, two, Gong! From three to six in the morning, one, two—one, two—one, two, three—gong! The racket was continuous, so that I could not sleep the first two nights.

I might have become accustomed to it had not the Consul's letter just then ordered us to come to Foochow without delay. A communication from the De Facto Government saying that they could not be responsible for the safety of foreigners in the out-stations, was the cause of our recall. Since then an order from the Peking Legation has come, with the same purport. Nearly all foreigners have already arrived in Foochow.

Our countryside is very quiet and law-abiding under the new régime. Our absence from our stations is really the greatest cause for alarm among the Chinese, but I suppose we must wait until the North and Yangtze Valley is quiet before we can return.

It has been very pleasant indeed to have Ruth Ward Beach at Diong-loh. She has taken the girls' school, so is really continuing in W. B. M. work, even though under the parent board.

Christmas we country folk were to get the dinner, inviting the city people, to whom we are so often indebted for hospitality. Mrs. Kinnear gave us the use of her house, and Misses Funk, Meebold and I were to manage the affair. There were to be about fifty plates. It was the first time our entire mission, including Shao-wu, has been together for such an affair in a great many years. . . .

I reached Foochow November 14th, and the next day came into the walled city to our American Board Compound, where Dr. Kinnear's Hospital has been headquarters for the Red Cross, and have been helping there. Excitement had subsided before I arrived. Ten men had died, seven limbs had been amputated; many had recovered enough to be discharged from the wards to return as out-patients to the daily clinics. In all we have had one hundred and forty-seven patients, of whom seventy-five have been in the wards. Now the number is reduced to about twenty in-patients; others come to the daily clinic for treatment.

One man, a Manchu soldier from the garrison near Diong-loh, developed tetanus from a deep bullet wound in the foot, a few days ago. He begged so hard to go home that as he was unwilling to lose the foot, saying he would rather die than be crippled, my messenger took him home on the launch. We have not heard how he stood the journey or if he is still alive.

Last Saturday morning during clinic, Dr. Kinnear was waited upon by two petty officers, and the former chief of police. They came to inquire after their friends, and the patients in general. The talk turned to amputa-

tions. "Eight had been performed." "Would any more be necessary?" "One, perhaps, if a secondary hemorrhage occurred." "Could an arm or leg be put on again after it had once been cut off?" This from the former chief of police!

The first patient to be received on the day of the battle we call the "Powder Boy." He is a lad of fifteen who carried a pail of bombs into the battle, and "threw three himself—wasn't a bit afraid." The third one injured the thrower, and he was brought in with a flesh-wound on the leg and a scratch on the lip. Hailed a hero by the revolutionists he received presents of dainties, clothing, money, a big foreign gray felt hat, a blanket, etc., from visiting officers and friends. The day of the memorial service for the slain, a special sedan was sent to the hospital for him that he might attend. Such a hero got to be a nuisance at the hospital, so we were glad when he was able to be discharged. The latest news is that he has been rewarded with an office. He is now "keeper of the seal" for General Sung, the governor-general of the province, under the new government.

After supper to-night I went down to the hospital in the pouring rain for a good-night round. I found the number much reduced. The central reception hall, once filled with beds improvised from chapel-forms, was empty and in order for daily morning prayers.

Mrs. Olive Parmelee Andrus writes from Mardin:—

It is not often that one might write "snowbound Mardin" at the head of a letter, and in our more than forty years here we have not seen it so true as it is to-day. Very old people say that over fifty years ago snow in drifts lay on the plain below us, so far as the eye can reach, for forty days. If it lies there for three or four days in succession we have thought it worth mentioning, but this is now the nineteenth day since we saw the earth brown and bare below us, while all roads to and from the city in all directions are closed. Our narrow streets yield themselves easily of course to drifting.

The post from Bagdad has been in the city three days waiting for the road across the city and on to Diarbekir to be opened up for pack animals, while as for the post from the north we do not know what has become of it! Ten days ago we heard that it had left Harpoot, but finding it impossible to get through the mountains with animals had returned to find men to bring it on.

Of course there has been and must still be much suffering and loss of life. We have heard of many deaths already of solitary foot travelers. Sheep

that were wintering on the open plain have died by hundreds, flour mills are closed, and all food stuffs are scarce and of course high. Three of our circle have been appointed a special committee to see to giving out what little aid is possible and that only to the most distressing cases. It has been an unprecedented winter so far in many respects. He knows the way he takes, and these storms are no doubt fulfilling his will, but our hearts do ache for the poor and we are praying that for their sakes the days may be few until we have rain.

I wonder if Miss Dewey may not have written you that our holiday week—and holiday week for us is really some three weeks long to accommodate both old and new style time—was unusually lively, entertainment following entertainment, thanks chiefly to Miss Nellie Thom and our young tutor, Mr. Barstow.

Some weddings, too, were unexpectedly added to other festivities, one of them being celebrated in the girls' schoolroom, the bride and groom both being former pupils of our schools. None of these things touched me very closely, but it was pleasant to hear from one and another reports of how much others were enjoying them. Just now there is a little lull in the wedding line, but we hear of others as likely to occur later before Lent begins—at least if the weather clears up at all so as to admit of festivities. I should have said that the extra gayety this season is due in part to the presence among us of a member of one of our prominent families who has been absent thirty-five years—most of the time in New York—and is now making his first visit home. Of course all his old friends and some new ones must make a dinner for him, missionaries often being invited out of compliment to his English speech and American ideas.

Several days have gone by since I began this and now we hear that a post from the south will pass us to-morrow and so there will be opportunity to send. As yet we have no word from the north. The last post from below was twelve days in bringing a letter from our English friends in Mosul.

Edith C. Tallmon writes from Lintsing:—

Miss Tallmon last year joined her sister, Dr. Tallmon, at Lintsing, going out under the W. B. M. I. to teach in the girls' school. This letter was written to a personal friend in California. Her work, in common with that of other missionaries, has been interrupted by the revolution in China.

This is Sunday afternoon with us, but I think you may just be starting for church. Many a time during these days of travel have I wished you could be with me. Such interesting experiences I have had, and I have

learned so many things; yet how very, very eager I am to begin learning some of the many things that will help me to be useful in this work.

I have been some time at Lintsing, and have met many of the people. Some of the women are so pleased that I have seen Mrs. W—, and ask when she is coming back to China. I have learned to make my Chinese “manners,” and can understand a few words.

I am sitting in my room by the east bay window, and can look out to the north where the pagoda reaches impressively toward the sky. You have seen pictures of it. The mission compound is outside of the inclosed city, so to the southeast is the large west gate, a double gate of some pretensions. The canal is west of us a very little way, and when we arrived, there were many of the people on the bank to greet us. The old gatekeeper stepped out with a long rope of firecrackers to do honor to the occasion.

Susie (Dr. Tallmon) was at Tientsin when I arrived. Our trip down to Lintsing was a four days' trip, and we were two days at Pang-Chuang besides. We took the train from Tientsin to the station nearest, Pang-Chuang, and there a large cart met us. The cart, as you know, has no seat and no springs. You sit Turk fashion, or otherwise, or ask to get out and walk occasionally just to keep your power of motion. The great plain does not have hills, but its roads surely have “ups and downs,” ruts and deep mud, standing water and dikes put in across the road to prevent the water from running far—all this prevented any monotony as to the cart's motion. We went at the rate of two miles an hour, three mules drawing our cart! We saw ox teams, donkeys and the two combined at work in the fields. In one place we saw a large willow tree with many cloths tacked and tied to its branches. Our carter explained that it was supposed to be a sacred tree, the home of a spirit, and the waters from a well near by would cure sickness. There was a little shrine by the tree. The pieces of cloth had inscriptions upon them expressing gratitude for health restored. They had been red once but were faded. We counted thirty-seven. In a little village we passed a temple with three dust-covered mud images in it, and a very large new coffin, put there till needed. They think no present so fine as a coffin, and the knowledge that one is ready adds great joy to any man's heart.

The last days of our journey were by house boat. The canal twists and turns; often there were trees on its banks, and since the fields were yet green with crops, our walks on the shore were very delightful. One bright sunset I can almost see yet. The clouds were dark against a glow-

ing sky, and the trees on the bank broke the equally bright reflection in the water. The sails ahead and behind us appeared to rise from the fields, most picturesque they were. The wind was not favorable, so we had three men to pull the boat. They made good time. The boatmen poled a part of the time.

At Pang-Chuang it was a pleasure to see Miss Grace and Miss Gertrude Wyckoff and Miss Lyons. The schools were not opened, but even the sight of the buildings was interesting. On Sunday I visited the Sunday school, and was charmed with the bright-eyed little people. They marched and sang and they were very dear when I told them about our little home people, and showed them how to give the little motions introductory to their prayer. You know how it begins, "Two little hands now let us show." How I want to know their songs and their prayers and be able to help in the Sunday school!



Dr. Tallmon and her sister Edith reached Tientsin Thanksgiving Day **Missionary** and have spent the past few months in study. Miss Emily **Personals.** Hartwell (W. B. M. I.) expects to reach San Francisco March 29th. She comes from her regular furlough.

China's Open Door. "Now is our opportunity, just as during the next few years is the opportunity in ancient Sinim. May prayer be constant and consecrated."—*Dr. F. F. Tucker, Pangkiachuang, China.*

"**Savings or Efficiency?**" Who has read this article in *The Outlook* for January 27, 1912? Is it not time to apply this to our missionaries?

At last after six years of seeking we have found her. Who will say we **A Teacher for Foochow** have not been divinely led? What could be more **Kindergarten.** beautiful? If we have perplexities and responsibilities, we also have visions and uplifts, as we realize what it means to work together with the **Master.** Look for particulars in the next number.

Much as Brousa needs Miss Allen, it seems wise both to her and to our **A Field Secretary for the** Board of Directors that she give a year to this coast. **Pacific Coast.** This announcement will be hailed with enthusiasm from Spokane to San Diego.

OUR BROUSA CAMPAIGN

The many friends of Miss Annie T. Allen, East and West, will read with interest this account of her successful tour on the Pacific Coast.

Miss Annie T. Allen is of missionary parentage and was born in Harpoot, Turkey. After her graduation at Mt. Holyoke, she returned to Harpoot where she taught in the girls' school and assisted in various forms of missionary work, remaining until she returned with her parents to this country in 1896.

After her mother's death, the great need at Brousa appealed to her and she became our missionary there in 1904, sharing with Miss Harriet G. Powers the care of the American School for Girls, founded by the Woman's Board of the Pacific in 1876, when Miss Rappleye of Oakland went to Brousa.

It was a great event to the auxiliaries on the Pacific Coast to welcome from a far land this missionary who has done such a great work for us. Beginning at Seattle, September 20th, Miss Allen has spent more than five months in making a wonderful tour among our Branches. In the state of Washington she visited twenty-two towns, gave fifty-five addresses and secured nine scholarships for Brousa. Coming down through Oregon into Northern California, she rounded out a total of fifty-five places visited, one hundred and eighteen addresses and twenty-two scholarships. She has paid all her expenses and has a good balance for our Board Treasury. She reports incidentally a surplus also in health and strength!

As no one had previously made a tour of this kind, our interest has been keen to learn the impressions gained by this experienced worker on two continents as to the conditions of our Board work.

Among the difficulties, she mentions the tremendous distances and the shifting population. She has been much impressed with the way the younger women have taken up the burden of responsibility and she has received an eager welcome everywhere,—some auxiliaries being willing to make an appointment even upon Saturday.

Among our drawbacks she has found much ignorance in regard to the purpose and plans of the Board, and she has emphasized our great need of permanent headquarters and of a field secretary.

“Go forth, ye host of the Living God,
And conquer the earth for your King!”

THE BRIGHT OUTLOOK AT BROUSA

BY JEANNIE L. JILLSON

When the good news came a short time ago that soon our hopes were to be realized for our new school, I wanted to write you at once and tell you how grateful we all felt, and how happy we were. . . . We are so much in need of the new buildings. Last year the school was full, every bit of space was occupied, every bed was used, and every seat in the high school and preparatory departments as well as in the primary department was filled. Now this year, the old pupils are almost all here and so many new ones that we are at a loss to know what to do. We had last year fifty-two boarders altogether. Now we have fifty-five, two others coming this week and five more anxious to come. We have turned a teacher's room into a dormitory, and may have to do the same with another.

We have been able to do that, because this year our French and Turkish teachers are not residents. The day school has grown in the same way and twice we have been obliged to send for more desks and seats. Fortunately there were some unused ones in the old school building.

We are especially pleased with the new class of girls who have come. Some are quite advanced in their work and have come from the higher classes of the Armenian school and of the French school here in Brousa. One girl is the daughter of one of the priests and another is the daughter of one of the head teachers in the Armenian school.

They seem to enjoy our course of work here and I think it will mean a great deal to us to have them in the school.

I am sure also that with better buildings the school will make great strides. Our teaching force is very strong, and our work very satisfactory in every line but one and you have written to us so encouragingly about that that we are very happy—I mean the need of another missionary.

I have only one English helper this year, and that means that I must give a great deal of time myself to teaching and to detail work. . . . I must confess it is going to be pretty hard for me to do all the extra things, get up the entertainments, write all the letters, attend to the finances, and take my share in the missionary work, and I am sure I must leave many things undone. . . . Last year we organized a Young Women's Christian Association. There were about forty who joined. We want to begin our meetings again, but how shall I have time to plan the work?

One other thing I am very glad to write you about. The girl for whom you have been paying in Smyrna, the past eight years, has finished her gen-

eral course. When we were in need of a Greek teacher, for this year, we thought of her and sent for her, so Marie Bosenberg is supplying that place.

I am sure you will be very glad when I tell you we have been able this term to provide for our Turkish pupils. I called at some of the homes the week before school opened and found the children were planning to come. I engaged a very nice young Turkish lady, a former pupil here, to be the teacher, and after the Turkish feast of Ramazan, two weeks after school opened, the Turkish girls came and have been regular ever since, coming every morning to prayers, and beginning their Bible work. Surely God is blessing us richly in our work here. If only we may do the work as He would have us do it!

I am so glad Miss Allen is with you. She will do so much for the school now, and then when she comes here what a splendid helper she will be!

We are thinking much of you all as you are talking of us and working for us, and we are looking anxiously for your letters, as you write of your success.



HELPS FOR LEADERS

REVIEW

BY MARY PRESTON

If the leader wishes a successful review lesson on *Touring in the Gleam*, she will do well at the beginning to define clearly to herself just what she has been attempting to leave in the minds of her children as fruit of the course, and what in view of circumstances they may reasonably be expected to have retained from month to month. The latter point will vary considerably with the age of the children and whether they have or have not had access to text-books themselves. Upon her adaption of her methods to these two points depends the success of her review.

One teacher whose band meets only once a month states her aim in this way: "I have tried first to make my children familiar with the simple names and facts of the non-Christian religions and countries; second, to im-

press them by concrete illustration with the contrast between the worship and religious thought of their own lives and that of children in non-Christian lands; third, to turn into definite acts of service the impulse to helpfulness aroused by an understanding of these contrasts." She will proceed to cover her review under three headings.

Large charts hung one over the other will disclose at the proper moment the topics, "Names we have heard while touring in the Gleam," "Sights we have seen" and "Things we are going to do." Since she has definitely sought to have her children learn a few names and facts the question and answer method can safely be used with the first chart. A spelling match contest for ten or fifteen minutes will introduce the zest of rivalry, or the teacher may give a few significant facts about a country or a religion or a man, and then let the children guess of whom she is thinking, either orally or by writing the names on paper to see who at the end has the most correct. Again she might have each of the names which she wishes to review printed on a colored card and hung face to the wall and one over another beneath her chart. Suspense before the turning of each card will be aroused in this way and the children will be eager to tell what they know about each name.

When this topic has been given its allotted time the first chart should be removed and the second disclosed. Since our leader has not tried to have her children learn the incidents told in the text-books her review here will take the form of restatement rather than of questions and she will ask six of the older members to give two-minute talks on, "What we watched in a Hindu temple," "How we saw the Buddhists worship," "What Deacon Tee showed us in Peking," "How the sick are cured in Assam," "What we learned about nats in Burma," "What we found out about Mohammed." If made to feel that it is important and an honor they will be proud to be chosen. Such talks should be written out beforehand and approved by the leader, but afterward told rather than read, if possible. If a leader feels that her children are fairly familiar with the incidents her review could well be based on the pictures of the text-book and others of a similar nature. Showing them one by one and asking questions here and there she would be able to draw from her children the points to be re-emphasized.

Under the third topic, without which the review will lose its real effectiveness, our leader must attempt to have each child express himself. To this end the executive committee may plan to offer a prize for the best paragraph on this subject, five minutes being allowed for its writing; or a black-board exercise may be used.

Draw a rough representation of a train and call for suggestions as to how the three empty cars may be filled with help for the unfortunate children of other lands. Put in a labelled bale for each suggestion. One car should be filled with prayer and study, another with gifts of money and articles which children can make. Methods of earning money should be developed and if possible a definite plan for the band during the next few months arranged. The third car should contain doctors, teachers and preachers, the children being led to think that they can be preparing to help fill that car some day by going themselves.

An effective Scripture lesson for this meeting might be composed of separate Bible verses or phrases of missionary content arranged in the form of an acrostic, their initial letters spelling the name of the band. The leader can easily arrange such an exercise. Be sure to close the meeting with some vigorous hymn such as "Work for the night is coming."



HER MOTHER'S INFLUENCE A STORY OF ONE EASTER SUNDAY

BY ETHEL D. HUBBARD

For Corinne Atherton the world was revolving around a new idea,—so surprisingly new that her eyes were big with the wonder of it. For the first time in her fifteen years of life she had discovered that church, the usual, tiresome morning service, could be as thrilling as a storybook.

How did it ever happen, and why had it never happened before in all her well-seasoned experience of church going? Most of all, why didn't it always happen? Given proof that it could happen, where was the excuse for its infrequency? Thoughts like these chased through Corinne's mind as she walked resolutely down the outside aisle into the Sunday-school room, without once turning her eyes toward that beguiling group of girls, her set, gathered in eager conversation in the center of the church.

It was only a week ago in Sunday-school class that Corinne had exclaimed out of the bitterness of her soul, "I hate church, I only go because father makes me. I never understand anything Mr. Proser says. It's all so stupid,—just words, big, dead words with no sense or meaning."

On that Sunday she had slipped late into class, and her eyes would have betrayed her, even though she had not acknowledged with that spontaneous frankness which Miss Hazel, the girls' teacher, always encouraged, that for once she did not have to rouse her sleepy self in time for church. To Sunday school she came of her own accord.

And now, just seven days later, she had had the time of her life simply listening to a man preach. Preach! No, he didn't preach; preaching was what Corinne abhorred. He told stories, and his stories made your ambitions and your ideals shine like a star. Preaching never had that effect upon anybody. Teaching might,—in spots. Sometimes Miss Hazel made you feel all sobered down and then all fired up with a determination to do something big and worth while in life.

During the opening exercises Corinne sat absorbed in her own astounding thoughts. Her black eyes were scarcely lifted from the open hymn book in her lap, except once when she suddenly remembered the existence of other people, and looked furtively around as if challenging them to read her hidden thoughts if they dared. In her swift survey of the room she met Miss Hazel's look of friendly understanding, and smiled in spite of herself. She had not meant to look any one in the face, much less to smile, until she had wrestled with these unbidden visitors to her mind and decided whether to expel or welcome them.

How was it that Miss Hazel always knew the workings of girls' minds? Miss Hazel was a wonder surely, unlike the majority of people who go their own ways, unseeing and unconcerned, especially for those younger than themselves. It would be great to grow up and be like Miss Hazel, only a girl never could be like her because girls are naturally thoughtless and selfish, and Hazel Clinton, why, she's only a girl herself, after all, a merry, fun-loving girl, just out of college, brimful of enthusiasm, but oh—with a deep-down something very serious and very reverent, which gives you a hushed feeling "down to the very heart of your soul."

An amused smile lingered about Corinne's lips and eyes as her thoughts trailed back two hours to the scene at home. She and her brother Dick had struggled valiantly for the right to stay home from church, for had they not read in the town's weekly newspaper that a Mission Board secretary was to speak that morning? Mission Board secretary! How desiccated the title sounds to exuberant boys and girls! "He will catalogue a bundle of wants and beg for money," Corinne had asserted with high contempt and a sagacity based upon superior knowledge. Not that it was knowledge derived from observation, for neither Corinne nor Dick had ever seen or heard a Mission

Board secretary. The complacent characterization must have been father's at some time or other, and now Corinne found it a handy protest.

In the silence of the prayer in the Sunday school, Corinne heard again the rhythmic beat of the organ in the chords of the Pilgrims' Chorus, saw the pulpit door open and the Mission Board secretary enter. What a shock to preconceived ideas! He was taller by far than father, more athletic than Dick, sunburned, healthy and jovial; best of all,—young. Corinne had supposed that missionaries and all their kind were ancient from the beginning. What had they or their pallid undertakings to do with youth?

And then—the sermon, but it belied the name of sermon, for it was full of life, concrete, graphic, eventful, and sermons dealt wholly with abstract ideas. The speaker had just come home from Africa, and as he talked he drew pictures with his words. You could really see the black men with tall, red feathers in their hair, and belts of monkey tails around their waists; the women with their jingling bracelets and anklets, and yards and yards of beads hanging around their necks. You could see the kraal, too, the village of mud and grass huts looking like a collection of grown-up beehives. And then the Chikore tree, that “ancient landmark of heathenism,” his very words! Its branches spread so widely that a thousand people could gather beneath its shelter. Once the scene of wild witchcraft, it had become on this Easter Sunday the rallying-place of Christian and heathen Africans to test out the Christian's belief.

Before your eyes came the long, winding procession of white-robed black people from the Christian school on the plains to the tree on the hillside. Then, after they were seated, Mr. Barnard, the American visitor, secretary of the Mission Board, took the part of Elijah as he called forth one after another of the Christians to testify for their Lord. You could almost look into their earnest, intelligent faces, and then across to the sullen, stupid faces of the twelve heathen chiefs who paid respectful attention in spite of their protest yesterday against the presence of the missionaries, and the new, disturbing ideas they introduced. It was a scene of barbaric picturesqueness and dramatic appeal, and in its heart Corinne detected the high note of a valiant service on the part of those men and women from Europe and America whose lives were helping to make a new Africa.

By this time the girls had circled around Miss Hazel for their lesson, but Corinne, the talker, who was wont to question, argue and challenge, was stubbornly silent. Attempts to elicit responsiveness met with a reluctant “I don't know,” or, “I haven't thought about it.” At last the black eyes flashed fire and Corinne came to life. “Miss Hazel, did you ever go to any of those places the man told about this morning?”

“No,” she replied, and her eyes had an answering flash.

“Would you like to go?” burst out Corinne.

Hazel Clinton's smile was contagious as she answered, "I'd not only like to go, but I intend to go some day."

"You do," exclaimed the girls in chorus, "why didn't you tell us before?"

"I was waiting for a good chance to tell you. You wouldn't have understood if I'd told you right off when I first came home from college."

"Do you know I really believe I'd like to go too," interjected Corinne seriously. "It never entered my head before this morning. Funny, isn't it that I never thought of it before?"

And then Hazel Clinton seized the opportunity for which she had been watching during her three months of contact with the girls. She could draw pictures, too, as well as the man from Africa, but it was a scene of dramatic contrast which her words portrayed.

In the late afternoon of the Easter Sunday when the great meeting was held under the Chikore tree, some fifty girls gathered in the artistic surroundings of a fraternity house on the college campus. They sat in an informal group on the floor before the fire in the big, mediæval-like fireplace, while an Englishman, recently returned from Africa, told them stories. The man had deep-set, gray eyes which seemed to pierce through and find your soul. In that audience, like the one in Africa, were two divisions, although there was no great tree to mark them off. There were twenty girls who had already decided to be foreign missionaries, and there were thirty others who were grappling with the unanswered question of their life work. Hazel belonged in this latter class.

The speaker showed them plainly that a college graduate could have an absolutely unique opportunity as teacher or physician in one of the newly awakening countries of the world, like China, Turkey or Africa, but still Hazel was unconvinced. At last the speaker's keen eyes softened and he spoke, almost dreamily, of the Master of the whole undertaking, spoke as if he knew the Master's mind and heart, and felt himself something of the yearning of the Christ over a world of people who were as "sheep without a shepherd." It was at that moment Hazel Clinton knew her question was answered.

As she talked, the girls had sat in complete stillness, their wondering eyes fixed upon her changing, radiant face. When the session was over they went quickly away without their usual chatter. Would it last, this new glow and enthusiasm for a high purpose? Would the home influences sustain and nourish that high-bred idealism? Hazel Clinton thought upon these things as she walked home, realizing that the day of her opportunity had but just dawned and that hours of diligent thought and effort lay ahead.

A tinge of excitement was in the air as the six girls closed in around Miss Hazel for their lesson the following Sunday. Corinne's high spirits had infected them all, and the interchange of laughing remarks baffled even the skill of Hazel Clinton. At length she succeeded in drawing them into a discussion in which there was difference of opinion, and thus their interest was won. During a moment's lull, Corinne announced irrelevantly and with a toss of her head, "I've given up my missionary ambitions. *Mother*

says *I'm not good enough*. I did think I might study nursing and go out there, but I guess now I'll go back to my music."

Corinne's voice had just the slightest shade of wistfulness blended with an overdone carelessness. The face of the girl-teacher shadowed for an instant and then she turned upon her class with a challenging question: "Why do you think a missionary has to be better than any other Christian? If you aren't good enough to go to Africa, why do you think you are good enough to stay in America?"

The girls puckered their brows and looked sheepishly at one another, while no one ventured a reply. It was Corinne who was finally the spokesman. "I suppose that's a good argument for your side, Miss Hazel, it sounds straight enough," and then, with a lazy smile, "Miss Hazel, did you go to the lecture last night? Tell us about it."

SIDELIGHTS FROM PERIODICALS

CHINA.—"Training of Chinese Children" and "In a Chinese Temple," *Century*, March. "The University of Nanking," "Religion in China" and "Grievous Famine in China," *Missionary Review*, March. "The Unspectacular Famine," *Forum*, March.

JAPAN.—"Imperial Universities of Japan," *Popular Science Monthly*, March.

TURKEY.—"The Young Turk," with numerous illustrations, *National Geographical Magazine*, January. "Internal Situation in Turkey, and the Effect of War Upon It," *Fortnightly Review*, March.

United Study Course.—"The Claims of the Moslem World," *Missionary Review*, March.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from January 1 to February 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

Friends, 7.25, Friend, 150, Friend, 80, 187 25

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, First Parish Ch., 2.50; Bar Harbor, Aux., 50, Jr. Aux., 20; Bremen, Ladies, 8; Calais, Aux. (Th. Off., 27), 107; Greenville, Aux., 10 25; Hampden, Union Miss. Soc., 16; Machias, Aux., 1.88; Newcastle, Ladies, 20; Otter Creek, S. S., 1.40; Searsport, C. E. Soc., 17, 249 03

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Friends, 100, Friends, 3; Bridgton, Aux., 5, C. E. Soc., 5; Gardiner, South, Aux., 10, Jr. C. E. Soc., 2; Harpswell Centre, C. E. Soc., 2; Portland, High St. Ch., Aux., Th. Off., 29.50, Little Ch., 1, Second Parish Ch., Th. Off., 24 60, State St. Ch., Aux. (Th. Off., 99.42), 154.42, 336 52

Total, 585 55

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Barnstead, South, Ch., 1; Bennington, C. E. Soc., 5; Concord, Aux., 82.97; Derry, Central Ch., Aux. (25 of wh. to const. L. M. Miss Susan Dana Bartley), 25.75; Exeter, Aux., 60 cts.; Hinsdale, Aux., 1; Littleton, Kathleen M. Lynch, 1, S. S., Prim. Dept., Birthday Off., 1.70; Manchester, First Ch., Aux., 100; Milford, Aux., 10.40; Nashua, First Ch., S. S., 21.86; Portsmouth, Mrs. E. P. Kimball, 25; Rindge, East, Prim. Dept. S. S., 3, 279 28

VERMONT.

Brattleboro.—Friend, 25 00
Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Barton, Aux.,

15.70; Brattleboro, West, Aux., 23.35; Burlington, College St. Ch., Aux., 17, First Ch., Aux., 30, Y. P. Soc., 10, S. S., 21.15; Dorset, East, Y. P. Soc., 15; Essex Junction, Aux., Th. Off., 12.75; Jericho Center, Aux. (25 of wh. to const. L. M. Miss Emma T. Bicknell), 40; Middletown Springs, Aux., Th. Off., 12.18; Newport, Aux., 8.75; Rutland, Aux., 176.38, S. S., 12; Westminster West, Aux., 6; Wilmington, Busy Bees, 3; Woodstock, Aux., 54.25. *Jubilee*, Burlington, First Ch., Aux., 42,

Total, 499 51

MASSACHUSETTS.

Andover.—Miss Jennie M. Burr, 1 00

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Free Ch., Aux., 1; Billerica, 5; Lawrence, Trinity Ch., Aux., 10; Lexington, Hancock Ch., Aux., 127.39; Lowell, Eliot Ch., Aux., 12; Melrose, Aux., 25; North Chelmsford, Aux., 10; Reading, Ch., 6.45, Aux., 45; Wakefield, Aux., 3; Woburn, First Ch., 11,

255 84

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Hatchville, Aux., 4; Orleans, 2, Miss Amelia Snow, 35,

41 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Dalton, Mrs. Louise F. Crane, 250; Great Barrington, Aux., 71.85; Hinsdale, Aux., 11.47; Housatonic, Aux., 15, Jr. C. E. Finding Out Club, 14 35; West Stockbridge, Aux., 15. Less expenses, 11.33,

366 34

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Haverhill, Centre Ch., Harriet Newell Club, 2; Newburyport, Belleville Ch., 125, Belleville Miss. Bankers, 10; South Byfield, Helen Noyes M. B., 10. *Jubilee*, Haverhill, Centre Ch., 5,

152 00

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., 173, Friend, 30; Essex, Dau. of Cov., 5; Gloucester, Trinity Ch., Aux., 22.50; Swampscott, First Ch., Aux., 3,

233 50

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Aux., 1.25, C. E. Soc., 4.75, Mary Lyon Cir., 5, Y. L. S. S. Ch., 2.50, North District S. S., 2; Deerfield, South, Aux., 4.90; Greenfield, Second Ch., Aux., 21.30; New Salem, Ch., 5; Northfield, Aux., 15.45,

62 15

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 27, Prim. S. S., 10; Amherst, North, Aux., 16; Hatfield, Real Folks, 50; Northampton, Edwards Ch., 20.89, Aux., 38.98,

162 87

Malden.—Friend, 50 00

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Plymouth Ch., Prim. S. S., 8; Lincoln, C. R., 2; Northboro, Evang'l Ch., Friend, 5, Lyman Soc., 15; South Framingham, Aux., 44; Wayland, Aux., 15.50,

89 50

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton.

Braintree, Aux., 10; Brockton, First Ch., Aux. (Th. Off., 25), 50, Porter Ch., Aux., Ind. Th. Off., 2; Campello, Aux., Th. Off., 22.41; Halifax, Aux., 8; Marshfield, Aux., 14 32; Milton, Aux., Th. Off., 28.15; Milton, East, Aux., 5; Plymouth, Aux., 30, Prim. Cl. and C. R., 12.50; Plympton, Aux. (Th. Off., 11.75), 12.25; Quincy, Aux., Th. Off., 13; Randolph, Aux., 5; Rockland, Aux., Th. Off., 12.09; Weymouth, East, Aux. (Th. Off., 34) (25 of wh. to const. L. M. Mrs. Fannie V. Cushing), 48; Weymouth, South, Old South Ch., Aux., Th. Off., add'l, 5; Whitman, Aux., Th. Off., 10 50; Wollaston, Aux. (Th. Off., 45), 78,

306 23

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Rollstone Ch., Aux., 70; North Leominster, Aux., 7.53,

77 53

South Hadley.—Mt. Holyoke College, Y. W. C. A.,

100 00

Springfield.—Mrs. E. C. Rogers,

10 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Friends, 10; Holyoke, First Ch., Aux., 28.80, Grace Ch., S. S., Mr. Miles' Cl., 5, Second Ch., Aux., 10; Monson, Aux., Mrs. C. O. Chapin, 10; Palmer, Second Ch., Aux., 6; Springfield, First Ch., Aux., Mrs. E. C. Rogers, 5, Mrs. J. B. Shaw, 50 cts., Hope Ch., Aux., 20, South Ch., Aux., 32.75, S. S., Jr. Dept., 5,

133 05

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Woman's Assoc., 27.46; Arlington, Bradshaw Miss. Soc., 120; Auburn-dale, Aux., 124.50, S. S., Prim. Dept., 5; Boston, Central Ch., Aux., 606.50, Mrs. E. C. Moore, 50, Miss. Study Cir., 223, Mt. Vernon Ch., Aux., 53.10, Guild, 10, Old South Ch., Aux., 1,347, Friend, 250, Mizpah Aux., 40, Park St. Ch., Woman's Guild (50 of wh. to const. L. M's Miss Winnifred Beedle, Miss Ethel James), 60, Aux., 60, Shawmut Ch., Shawmut Helpers, Miss Jennie A. Hobbs, 50, Union Ch., Chandler Cir., 7.77, Monday Eve. Miss. Club, 25 85; Boston, South, Phillips Ch., Aux., 5; Brighton, Pro Christo Club, 10; Brookline, Harvard Ch., W. F. M. S., 200, Leyden Ch., Pro Christo Club, 5; Cambridge, First Ch., Aux., 50.50, Captains of Ten, 5, Shepard Guild, 30; Chelsea, First Ch., Winnisimmet Union, 100; Dedham, Aux., 33 21, M. B., 5; Dorchester, Friend, 20, Harvard Ch., Aux., 25, Pilgrim Ch., Aux., 5, Second Ch., Aux., 76.30, Y. L. Soc., 45, Village Ch., Aux., 13, Y. L. Soc., 10; Everett, Mystic Side Ch., Jr. C. E. Soc., 5; Foxboro, Bethany Ch., Aux., 40; Hyde Park, Aux., 48 82, C. R., 16 cts.; Jamaica Plain, Hoyleston Ch., Aux., 10, Central Ch., Aux., 55; Neponset, Stone Aux., 15; Newton, Eliot Ch., Woman's Assoc., 446; Newton Centre, Aux., 83; Newton Highlands, Aux., 36.27; Newtonville, Central Ch., Aux., 99; Norwood, Aux., 131; Revere, First Ch., Aux., 11.15; Roslindale, Aux., 10.02; Roxbury, Eliot Ch., Aux. (Th. Off., 26), 59, Imm.-Walnut Ave. Ch., For. Dept., 144 40, Y. L. Soc., 30, C. R., 3; Roxbury, West, South Evang'l Ch., Anatolia Club, 40; Somerville, Broadway Ch., Aux., 71.02, First Ch., Ladies' Aid, 90, Highland Ch., Women Workers, 10, Prospect

Hill Ch., C. R., 4.46, Winter Hill Ch., Woman's Union (prev. contri. const. L. M.'s Mrs. Helen E. Heald, Miss Emma S. Keyes); Somerville, West, Aux., 5, Lower Lights, 8; Waltham, C. E. Soc., 10; Wellesley Hills, Aux., 4. *Jubilee*, Roxbury, West, South Evang'l Ch., Mrs. C. E. Marble, 5, 5,167 49

Worcester Co. Branch.—Mrs. Thomas E. Habb, Jr., Treas., 12 Clearview Ave., Worcester. Batte, Aux., 4; Gardner, Inter C. E. Soc., 3; Holden, Aux., 30; Hopdale, Pro Christo Club, 4; Hubbardston, Aux., 21; Leicester, The Gleaners, 4; Northbridge, Rockdale C. E. Soc., 3; North Brookfield, Mrs. Josephine O. Whiting, 5; Spencer, Prim S. S., 8.75, Jr. C. E. Soc., 2.50; Sutton, First Ch., 7; Westboro, Aux., 8.68; Westminster, C. E. Soc., 3; Whitinsville, E-C-A-D Band, 16.27; Worcester, Central Ch., 27.10, Hope Ch., 15, Old South Ch., Aux. (to const. L. M.'s Miss Nellie A. Abbott, Mrs. Oliver M. Dean, Mrs. Eleanor M. Norton, Miss Ruth Woodward), 100, Piedmont Ch., Aux. (prev. contri. const. L. M.'s Mrs. Charles Brownhill, Mrs. Augustus Gates, Mrs. Elizabeth S. Lyons, Mrs. Laura L. McCarthy), Pilgrim Ch., Woman's Assoc., 60.28, Plymouth Ch., Woman's Assoc., 50, C. R., 11, Union Ch., 22.34, Woman's Assoc., 25, *Jubilee*, Athol, Off. at Rally, 12.28, 441 40

Total, 7,709 89

LEGACY.

Hartford.—Miss Hannah S. Wells, by Daniel W. Wells and Joseph S. Wells, Extra., 100 00

RHODE ISLAND.

Friend, 100 00
Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. Dept. S. S., 19.75; Newport, United Ch., Aux., 272.10, S. S., 250; Pawtucket, Park Place Ch., Pro Christo Soc., 21.30; Peace Dale, S. S., 3; Providence, Free Evang'l Ch., S. S., 9.75, Pilgrim Ch., 17.25. *Jubilee*, Providence, Friend, 50, Mrs. G. G. Atkins, 5, Grace H. Blanchard, 5, Mrs. Frank E. Dodge, 5, Elizabeth C. Mason, 2, Mrs. Sarah J. Mitchell, 5, Harriet W. Salisbury, 5, Miss Carrie L. Smith, 5, 666 15

Total, 766 15

CONNECTICUT.

Bristol.—Miss Harriet H. Hutchinson, 9 00
Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 235 Hempstead St., New London. Danielson, Aux., 14.28; Greenville, S. S., 10; Hampton, Ch., 2.45; Lyme, Hamburg C. E. Soc., 1; Norwich, Broadway Ch., Aux., 40, Park Ch., Aux. (Mrs. George D. Colt, 30), 30.50, Second Ch., Aux., 75; Putnam Heights, S. S., 3; Thompson, Aux., Th. Off., 15; Wauregan, Aux., 10, 200 15
Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int.

on Clara E. Hillier Fund, 300; Int. on Julia W. Jewell Fund, 67.50; Friends, 5.06; East Windsor, Y. L. M. C., 30, Enfield, First Ch., Ladies' Benev. Soc., 25, S. S., 9.40; Hartford, Friend, 20, Asylum Hill Ch., Aux., 230.79, Farmington Ave. Ch., Aux., 50, Park Ch., Aux., 68.25, S. S., 30, Windsor Ave. Ch., Aux., 74.45; Hockanum, Ladies' Aid Soc., 4.50; New Britain, First Ch., Aux., 135, Jr. C. E. Soc., 2, South Ch., W. F. M. S., 42.69, C. R., 1.34; Plainville, Aux. (25 of wh. to const. L. M. Miss Mattie Johnson), 73.50; Suffield, L. F. M. S., 17; Talcottville, Miss. Cir., 10; Unionville, Aux., 59.17; West Hartford, Aux., 40.95, C. R., 18.54, J. E. S., 3. *Jubilee*, Friends, 4.50, 1,322 64

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 1,000; Black Rock, Aux., 21, C. E. Soc., 3; Bridgeport, King's Highway Ch., Aux., 10, Olivet Ch., Aux., 36, C. R., 10, Park St. Ch., Aux., 130, South Ch., Mrs. Van Tassel, 50; Bridgewater, C. E. Soc., 10; Canaan, Pilgrim Ch., Aux., 17.50; Cromwell, Aux., 80.33, Earnest Workers, 20; Danbury, Aux., 69.14; Darien, Aux. (with prev. contri. to const. L. M.'s Mrs. Nancy E. Gleason, Mrs. Angeline E. Morley), 85; Derby, First Ch., Aux., 10; East Canaan, Aux., 25; Goshen, Aux., 40, C. R., 10; Higganum, Aux., 21.96; Ivoryton, Aux., 23; Kent, C. R., 3; Litchfield, C. E. Soc., 10, Daisy Chain, 73; Middletown, First Ch., Aux., 30.57, S. S., Mr. Hazen's Cl., 12.50, Third Ch., C. E. Soc., 15, Naugatuck, Aux., 25; New Hartford, Aux., 4.70; New Haven, Welcome Hall, S. S., 34.19, Yale College Chapel, Aux., 41; New Preston, C. E. Soc., 5; Norfolk, Aux., 119.50; Northfield, Aux., 40, Saybrook, Aux., 10.80; Sound Beach, Aux., 2.05; Torrington, First Ch., Aux., 11; Washington, C. E. Soc., 20; Waterbury, First Ch., Aux., 197.06; Winsted, First Ch., Aux., 15, 3,537 29

Correction.—In March LIFE AND LIGHT Litchfield, Aux., 103 80, should read, Litchfield, Aux., 94.75, C. R., 9.08.

Total, 4,069 06

LEGACY.

Farmington.—Sarah J. Thompson, by William A. Kimball, Extr., add'l, 717 50

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Elmira, Park Ch., Woman's Miss. Soc., 50. *Jubilee*, Elmira, Park Ch., Woman's Miss. Soc., 225, 275 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Asbury Park, Aux., 5; East Orange, First Ch., Aux., 75, Trinity Ch., Aux., Th. Off., 28.75; Glen Ridge, Aux., 75; Montclair, First Ch., Aux., 100, Orange Valley, S. S., 20; Upper Montclair, Aux., 70, Vineland, S. S., 3; Pa., Duquesne, Slovak Ch., Aux., 30; Wilkesbarre, Puritan Ch., Aux., 10. Less expenses, 50, 366 75

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| NEW JERSEY. | |
| <i>Glen Ridge.</i> —Mrs. H. W. Hicks, | 5 00 |
| SOUTH CAROLINA. | |
| <i>Charleston.</i> —Circular Ch., C. C. C., | 2 50 |
| GEORGIA. | |
| <i>Fort Valley.</i> —Mrs. M. F. Hassett, | 2 50 |
| OHIO. | |
| <i>Defiance.</i> —Mrs. Mary A. Mitholland, | 5 00 |
| MICHIGAN. | |
| <i>Manistee.</i> —Mrs. Marie Welles Clapp, | 5 00 |
| WISCONSIN. | |
| <i>Ashland.</i> —Northland College, | 11 50 |
| MINNESOTA. | |
| <i>Minneapolis.</i> —Park Ave. Ch., Berean Bible Cl., | 9 00 |
| COLORADO. | |
| <i>Colorado Springs.</i> —Friends through Miss Mary E. Griffin, | 11 00 |

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|---|-------------|
| CALIFORNIA. | |
| LEGACY. | |
| <i>Ventura.</i> —Miss Lizzie E. Stearns, less inheritance tax, through Treas. of Western Maine Branch, less exchange, | 783 00 |
| SPAIN. | |
| <i>Barcelona.</i> —Girls' School, | 22 17 |
| Donations, | \$13,122 83 |
| Buildings, | 1,487 89 |
| Work of 1912, | 143 30 |
| Specials, | 163 11 |
| Legacies, | 1,009 50 |
| Total, | \$16,437 63 |
| TOTAL FROM OCT. 16, 1911 TO FEB. 18, 1912. | |
| Donations, | \$30,903 72 |
| Buildings, | 2,103 78 |
| Work of 1912, | 4,532 14 |
| Specials, | 813 73 |
| Legacies, | 3,036 50 |
| Total, | \$42,288 86 |

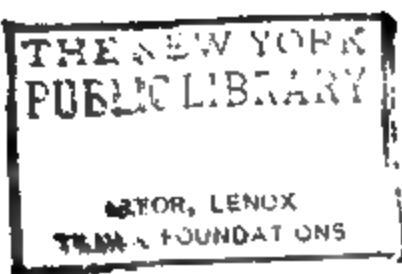
WOMAN'S BOARD OF THE PACIFIC

Receipts for January, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

| | |
|--|--------|
| CALIFORNIA. | |
| <i>Northern California Branch.</i> —Mrs. E. V. Kriok, Treas., 1438 Clay St., San Francisco. Balance on hand January 1, 1912, 17.98; Berkeley, First (Mrs. J. K. McLean), 25, North, 31.68, Collection, 11 20; Oakland, First, 40, Pilgrim (C. R.), 50 cts., San Francisco, First, 15, Green St. (C. R.), 2.80; San José (C. R.), 50 cts.; Sunnyvale, 25, W. B. M. P. (C. R.), 51 cts., | 170 17 |
| Less expenses and balance Feb 1st, | 15 17 |
| | 155 00 |
| <i>Southern California Branch.</i> —Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, W. S., 43.83; Highland, W. S., 30; Long Beach, W. S., 22.27; Los Angeles, Bethlehem, W. S., 17, Messiah, W. S., 85; Ontario, Little Light Bearers, 1.75, Pasadena, Lake Ave., W. S., 15; Redlands, 25; Santa Ana, W. S., 40, Cradle Roll, 10; Santa Barbara, W. S., 4, Cradle Roll, 6, Sierra Madre, W. S., 9.40, | 316 23 |
| OREGON. | |
| <i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas., 421 W. Park, Portland Forest Grove, Aux., 20, For Brousa Building Fund, 22 70, Eugene, Aux., for Brousa Building Fund, 12.65; Hillsboro, Aux., for Brousa Building Fund, 9, Portland, First, Aux., 57 75, Hassalo, Aux., 25, | 117 10 |
| UTAH. | |
| <i>Salt Lake City,</i> First Cong'l Ch., | 5 00 |

| | |
|---|--------|
| WASHINGTON. | |
| <i>December, 1911.</i> | |
| <i>Washington Branch.</i> —Mary D. Smith, Treas. Aberdeen, 8.50; Bellingham, 25.53, C. E. Soc., 5.44; Everett, 7.25; Seattle, Plymouth, 40, University, 15; Spokane, Westminster, 5; Tacoma, East, 5, | 111 73 |
| GIFTS TO MISS ALLEN FOR BROUSA BUILDING FUND. | |
| Ahtanum, 6.05, Anacortes, 5; Bellingham, a friend, 10; Blaine, 10.15; Cheney, 2; Colfax, 7.83, Dayton, 10; Deer Park, 21; Loon Lake, 2.50, Lopez, 2, Natches, 15.25; Pullman, 10; Seattle, a friend, 50 cts.; Spokane, 6, Plymouth, 5.10, Mrs. Foster, 5; Sunnyside, 2.50; Washougal, 7, | 120 90 |
| Miss Allen's expenses for travel, etc., | 46 13 |
| Net receipts for Building Fund | 74 75 |
| | 120 90 |
| January, 1912. | |
| <i>Washington Branch.</i> —Mary D. Smith, Treas. Colfax, 2.50; North Yakima, C. E. Soc., 14, S. S. (Special to Miss Fowler's School, Sholapur, 10; Seattle, Plymouth, 75, S. S., Mrs. Wood's Cl., 15, Prospect, for Brousa Building, 5.30; Spokane, Westminster, for Brousa Building, 20; Sylvan, C. E. Soc., for Brousa Building, 4, Walla Walla, S. S., 15, Washougal, 3, | 171 40 |
| To Regular Work, | 131 50 |
| To Building Fund, | 29 90 |
| To Special, | 10 00 |
| | 171 40 |





**A STREET IN PEKING, CLEARED OF TRAFFIC AND GUARDED
BY SOLDIERS**



CHINESE LIFE IN THE OPEN

Life and Light

Vol. XLII.

MAY, 1912

No. 5

The semi-annual meeting of the Woman's Board of Missions will be held in the Congregational church at Wellesley, Mass., Thursday, May 16th.

Semi-Annual Meeting. There will be morning and afternoon sessions. In addition to reports and discussions of various topics of interest, it is expected that Mrs. Chauncey Goodrich of Tientsin will give an address on present day conditions in China, and that Mrs. Henry W. Peabody will speak on "The Fruits of the Jubilee." With all the attractiveness of the surroundings, the cordiality of our hostesses,—the ladies of the Wellesley church,—and with such a promise of uplift and stimulus as this program promises, there cannot fail to be a large attendance.

The Missionary Festival which the Woman's Board always holds for the children of Boston and vicinity will take place in Union Church on

The Boston May Festival. Saturday afternoon, the 4th of May. As their gifts for Woman's Board work this year will be employed for the moving and remodeling of the Imadegawa kindergarten building in Kyoto, a Japanese kindergarten scene will be acted under the direction of Miss Marion Allchin. An exercise with candles, illustrating how light first came into the world with Christ and has been handed on through the centuries until even the children of to-day can be bearers of the light, will also be given. A new feature of the festival this year will be the presentation of a gorgeous Chinese dragon banner to the band bringing the largest gift in proportion to its membership. The band may keep it until the next festival when it will be again awarded for the largest offering.

The Walker Missionary Home at Auburndale, Mass., was partially destroyed by fire Saturday evening, March 16th. About one third of the

Fire at the Missionary Home. building was damaged by fire and water, and the thirty-two inmates were compelled to flee without stopping to save their personal effects, though happily many of these were unharmed. The generous and hospitable people of Auburndale provided temporary homes for all and the faculty and students of Lasell Seminary were most kind and attentive during the time of special stress. The loss is to a great extent covered by insurance. The vacant homes of two Auburndale

friends are being utilized for the present as missionary residences, pending the restoration of the building, though the meals are served in the dining room of the Home. Extensive repairs and improvements were made last summer so that there is real inconvenience and discomfort involved in the rebuilding, but also great cause for gratitude to God that there was no loss of life and no serious harm to the health of the family.

Miss Evelyn F. Clarke, who has been for several years a valued teacher at Inanda Seminary, South Africa, has now been appointed a missionary of **Missionary** the American Board. Miss Clarke is the daughter of English **Personals.** missionaries and her sister Minnie is in charge of our girls' school at Mt. Silinda, Rhodesia. Miss Evelyn is now assisting at the Adams Normal School, and her great ability and devoted spirit are doing

much toward the success of this co-educational institution,—the first in the Zulu Mission. Miss Clarke is supported by the Hartford Branch.

Miss Alice C. Bewer who went as a missionary nurse to the Aintab hospital in 1907 to help Dr. Caroline Hamilton, has also received full appointment as a missionary. She is supported by the New Haven Branch.

Miss Delia D. Leavens of Tung-chou, has reached her home in Norwich, Conn., arriving in Vancouver in March. Miss Leavens is not yet fully restored to health and it seemed wise under existing conditions in China that she should complete her recovery at home.

She is supported on the field by the

students of Smith College. Several other members of the missions to China are on their way to this country for furlough, among them Miss Grace A. Funk, Dr. Lucy P. Bement and her sister Frances of Shao-wu, Foochow Mission (W. B. M. I.). The Bement sisters will spend several months in Europe en route. Miss Emily S. Hartwell of Foochow, also a missionary of the W. B. M. I., arrived March 28th for regular furlough and will make her headquarters for the present with her sister in Minnesota.

Miss Grisell M. McLaren of the Eastern Turkey Mission, who was obliged to undergo a severe operation at Van some months ago, is slowly regaining her strength.



MISS CLARKE

The Misses Melville of the West Africa Mission who have been detained in their Canadian home beyond their regular furlough because of Miss Helen's health are now planning to return to Chisamba, sailing from Boston, May 14th.

The friends of Dr. and Mrs. Henry C. Haskell of Philippopolis, Bulgaria, will sympathize with them in their disappointment in not returning to their post on account of Dr. Haskell's impaired health. As they went to the field in 1862 this is their Jubilee year and their long service has brought them rich reward. They are at present in Oberlin.

We regret to learn that Mrs. John S. Porter who sailed March 2d, with her husband, to rejoin the mission to Austria, has been quite seriously ill. She is now fast regaining her health.

Rev. H. H. Riggs and Mrs. Riggs, accompanied by their little daughter Annie, and Mrs. Rigg's mother, Mrs. H. N. Barmun, expect to sail from Boston, April 25th, returning to Harpoot.

The conditions in Mexico made it imperative to close the school at Chihuahua March 21st, and a letter from Miss Helen A. Meserve of Allston, Mass., tells of the journey to El Paso, Texas. In the party were Dr. and Mrs. Eaton, Miss Mary F. Long, Miss Meserve and eight pupils of the school who could not be sent with safety to their Mexican homes. It is proposed to rent a little apartment at El Paso and have a practical class in household economics. Meantime the girls are sleeping on the floor of the chapel, rather bewildered by their strange experience but comporting themselves with such sweetness and dignity as to win many friends. Miss Prescott when last heard from was still at Parral but was expecting to leave at the first opportunity.

At last accounts Guadalajara was not much affected by the turbulence in the North. Rev. A. C. Wright of Parral, kindly contributes the following statement in regard to affairs in Mexico.

"Our sister republic had been enjoying so long a period of peace and prosperity that other nations had little conception of the real condition, **Mexico** and when the revolution broke out last year, the general **in Revolution.** opinion in the United States was that it was simply a return to the old way of doing things in that country, a proof of the volatile character of the Latin races, or a simple outbreak of bandits and outlaws, and that there was no really justifiable reason for revolt and rebellion.

The fact is, however, that discontent with the government had been growing steadily for years, and at last came to be so nearly universal that the only ones on whom the government could count confidently were

those who were actually dependent upon it for their support. The only thing necessary to start a revolution was the appearance of a popular hero capable of initiating it, and able to secure funds to carry on the fight for a few months. Madero supplied this long-felt want.

In a word, the reasons for this discontent which produced the revolution were that the people were not given their constitutional rights, that a practical dictatorship had been established, and that the land was



LEADERS OF MEXICO REVOLUTION

From left to right: Orozco, Francisco I. Madero, Garibaldi, Raul Madero, Y. Gomez

falling into the hands of a few very rich men who manipulated the laws so as to pay almost no taxes, while the greater part of the expenses of the government was taken from the working people and small land owners.

Diaz was forced to resign and left the country. After six months of provisional government under De la Barra, Madero was fairly elected president by popular vote, the first example of its kind in the history of Mexico. Everybody supposed that the question was settled satisfactorily and that there would be peace, but they were mistaken.

The present revolution is a result of a combination of circumstances

difficult to explain fully, and not due to any one cause. An important element in it has been the continuance of a number of chiefs of the former revolution in what came to be simple brigandage, for what they could get out of it. Another was the discontent of many of the ambitious politicians who had been defeated in the elections. A third, and probably the principal one, is the disappointment of many in not seeing an immediate accomplishment of all the reforms promised by Madero. The only thing which the revolutionists of the different sections have in common is discontent, but even the revolution is a proof of the development of the people and their striving after right government. God will surely prepare the way for the progress of his kingdom in that land, and there is greater need than ever for the right kind of missionary work in Mexico."

The twenty-ninth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., May 29th—June 4th. The hospi-

The International Missionary Union. tality of the Sanitarium is extended to all foreign missionaries, active or retired, and to all appointees. The general topic for this conference will be "God's Messengers in Their Relation to the World's Unrest."

There will be a Memorial Service, May 30th, for Dr. James T. Gracey, the founder of the Union and its president for twenty-nine years, who entered upon the heavenly life, January 5th. Dr. Gracey's daughter Ida whose life had been one of great physical limitations irradiated by a spirit of wonderful sweetness and consecration, was released from her sufferings in March,—her death occurring at Clifton Springs.

All who desire entertainment at the time of the Conference should apply at once to Mrs. H. J. Bostwick, The Sanitarium, Clifton Springs, N. Y.

Miss Lamson and Miss Day write of an unexpected pleasure in a visit **Deputation** to the Foochow Mission. They were also privileged to see **Plans.** the work in Canton under the able guidance of Rev. and Mrs. C. A. Nelson. As the outbreak in the North occurred just at the time of their pause in China they regretfully gave up the idea of visiting Peking, at least for the present. They are now in Japan where they expect to remain until about the middle of June.

In response to the appeal in the April **LIFE AND LIGHT** for the salary **Miss McDowell's** of Miss Laura McDowell for 1912, in order that the **Salary.** station at Bitlis may retain her much needed services as a trained nurse, a Mt. Holyoke classmate of the Misses Ely has pledged

one half of the \$418 asked; the ladies of the auxiliary of Plymouth Church, Brooklyn, aided by a special gift of fifty dollars from one of their number who knows Miss McDowell personally, have pledged one hundred dollars, so that a balance of only \$109 is lacking. Who will help to make up this amount and make glad the hearts of the missionaries in isolated Bitlis?

At the Triennial Conference of the Woman's Boards of Foreign Missions held in Philadelphia, some very interesting figures were pre-

"Fruits of the Jubilee." Fruits of the Jubilee. Pittsburg led the van in the Post Jubilee work so far as results can be actually tabulated. In that city there are six thousand five hundred new members of missionary societies, two thousand three hundred subscriptions to missionary magazines and one hundred and three new organizations. The Jubilee gifts in money from Pittsburg totalled \$100,925, at the date of this report. Among other cities receiving honorable mention were Dayton, Ohio, Evanston, Ill., Philadelphia, and Beverly, Mass.

The entire amount received by all the Boards as a Jubilee Offering is \$1,030,000, while some pledges remain unpaid.

No trustworthy report of new members secured in our own territory can be given at this time. Fourteen hundred new subscribers to LIFE AND LIGHT have been obtained during the past twelve months. The entire amount paid into our treasury for the Jubilee Fund is \$24,744.40.

This gain of fourteen hundred subscriptions is in jeopardy, however, as during the last month hundreds of "reminders" to old subscribers have

Subscription Renewals. been sent out from the Subscription Department to those who have failed to pay for LIFE AND LIGHT for 1912. Unless their renewals are received before the last of April, their names must be dropped from the lists, occasioning a serious loss. Will not those interested hasten to avert this threatened diminution of the gains of the Post Jubilee effort? If auxiliary presidents, or better yet an officer appointed in each auxiliary, junior as well as senior, for the purpose, will endeavor to secure the renewal of old subscriptions so far as possible, and will add to that number at least two new names, we shall be able to place LIFE AND LIGHT on a self-supporting basis. As even two new subscriptions may not come to us from each society, will not the larger auxiliaries try to do more than that in order to attain the average? It is proposed to offer LIFE AND LIGHT for fifty cents a year in clubs of one hundred, provided all the names are sent in by one person.

We offer also a combination of LIFE AND LIGHT with *Everyland* for one dollar,—a discount of about ten per cent. Those who have seen the Easter number of *Everyland* will hasten to advise their friends who have young people in their homes to avail themselves of this offer. See last page of cover.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|-------------|
| 1911 | \$4,657.53 | \$4,329.14 | | \$66.00 | \$2,491.71 | \$11,544.38 |
| 1912 | 4,534.96 | 633.51 | \$205.00 | 26.00 | 1,000.00 | 6,399.47 |
| Gain | | | 205.00 | | | |
| Loss | 122.57 | 3,695.63 | | 40.00 | 1,491.71 | 5,144.91 |

FOR FIVE MONTHS TO MARCH 18, 1912

| | | | | | | |
|------|-----------|-----------|----------|--------|-----------|-----------|
| 1911 | 35,132.85 | 10,315.64 | | 741.77 | 12,987.63 | 59,177.89 |
| 1912 | 35,338.68 | 3,737.29 | 4,737.14 | 839.72 | 4,035.50 | 48,688.33 |
| Gain | 205.83 | | 4,737.14 | 97.95 | | |
| Loss | | 6,578.35 | | | 8,952.13 | 10,489.56 |

WONDERFUL EVENTS IN PEKING

BY BERTHA P. REED

THE great thing has happened—the event so marvelous for China. The great edict has been issued! The Empress Dowager has passed over the power to the people, and she and the Emperor have retired. It is hard to realize just how wonderful it is! Yuan Shi Kai has shown remarkable power in directing and advising, in holding the country quiet to this time, and in bringing the different factions together to this conclusion. He has faced great danger, and has won great praise. At last, after long discussions, and many exchanges of plans, and disagreement and even breaking off of discussion, the fiery south and the conservative north are coming together.

—In some parts of the country they have felt the sorrow of the revolution. Cities like Hankow and Nanking have seen it, and in Shensi and some other provinces there have been horrible deeds. A party of nine men—not missionaries—went from Shansi to Hsianfu in Shensi, to aid the missionaries who did not dare to leave that city, on account of the bands of robbers all over the province. They brought a party of forty-two

missionaries to Peking, and we heard from some of them of stirring adventures, in the journey in carts and mule litters through a snow-covered, mountainous country. There were times of great danger for them. Yet at one place the two opposing armies suspended battle for a day to let this party pass! I hope some of them will write in detail the story of that journey. It was a heroic exploit for that party of men going to the rescue of strangers. Shensi was more dangerous than most provinces, because old Boxer societies revived there at the beginning of the trouble.



IN GROUNDS OF SUMMER PALACE, PEKING PRESENT HOME OF MANCHU
EX-RULERS

For two or three weeks the city has been more and more filled with soldiers to guard against uprisings. People have feared strife between the soldiers of different generals, but they have kept the peace fairly well. Extra lights have been put in the streets, so that the city would not be left in darkness if the electric wires should be cut. At night soldiers seemed to be everywhere guarding all night. All possible precautions against revolutionists have been taken, so that the quietness of the city has been the result of vigilance.

We are seeing more of the joy of the people, and republican sentiments are becoming more visible. The city has repressed its feeling this week, and all has been sober and quiet. Now the new flag begins to appear,

here is talk of various great meetings of celebration. This morning is startling to see over our gate—instead of the American flag which meant protection through days of danger—the new five-striped flag of the Republic. It brought a more vivid realization of the new political situation. At the top is a red stripe, for the Chinese; next a yellow stripe, for the Manchus; a blue stripe, for the Mongols; a white stripe,

for the Tibetans; and a black stripe, for the Mohammedans. These are called the five races, and in the new China they are to be united as one. The time-honored dragon flag is superseded—and some of us do mourn for its yellow background with the wavy sinuosities of the fierce creature pictured there. And many picturesque things will go with it—the cap with button and feather, and perhaps even the headdress of the women. The young men are rapidly dispensing with their queues, though the older men do not make the change so easily, and many queues are still to be seen.

After many plans for other cities, it looks as if Peking might continue to be the capital. The expense of establishing another would be enormous, while here there are all the new government buildings and all the legations have their buildings. This hope is a great relief to business men in the city, who have been in great distress at the prospect of the removal of the capital.

The Empress Dowager and the little Emperor are pathetic figures now. The Empress has received real sympathy from many since the issuing of the edict of abdication, and many of the Manchus are indignant that most of the princes deserted her and left the city. And sympathy is due to the Manchus of high rank who would have had righteous government long ago, if they could. All this complication here has its effect



CHU WOMEN (SHOWING HEAD-
DRESS)

in bringing a quiet New Year's Day, and a refraining from the usual calls and congratulations, as not being suitable. People in these ways show sympathy for the court.

To-day, February 26th, we have had the church celebration of the forming of the Republic. All these events help to bring home to our consciousness the reality of this new government. This afternoon the churches of the city united in a great assembly at the Methodist Mission, for a patriotic service. Admission had to be by ticket, and two thousand were distributed among the churches. There were not enough for all, of course, but churches have limitations of space and no more could be squeezed in.

The entrance to the street where the church is was marked by a special arch of white, with decorations in republican colors, and farther on the large gate of the compound was hung with flags and draperies. The interior of the church was hung with lines of small flags, and the foreign friends had lent pictures and scrolls with which the Chinese students had decorated the walls. Their patriotic labors had been arduous and untiring. It was an inspiration to look at the immense crowd in the church with every particle of standing room taken, and to think that even this was not all of the Christian community here. The program was very well planned and carried out, and in every point had been arranged entirely by the Chinese. The pastors gave short addresses, some of which were exceedingly good, with their appreciation of the new conditions and of the responsibilities which came upon the citizens of the Republic.

Then came the remarkable thing,—a representative sent by Yuan Shi Kai, the provisional President, gave his message to the assembly. Are we not living in an age of wonders? President Yuan last week received the four pastors in audience, and talked with them in a most friendly way. When they entered his palace, they were greeted with the same formalities as ambassadors. In his talk with them he expressed his desire to have entire religious liberty in the country. This interview seemed great cause for rejoicing. In answer to the invitation to this meeting he sent a representative, and in his message spoke highly of the work of the church, especially in charity and in education, and reiterated his plan for religious liberty.

A part of the official address to-day was as follows:—

“The Chinese Christians of the Protestant churches in Peking hold to-day a union meeting to celebrate the establishment of a republican

form of government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shi Kai to attend the meeting, an invitation which he highly appreciates. But at the present moment, when the old government machinery is being replaced by the new, there are a thousand and one things which occupy the time of the President, who has few moments at his own disposal. He is unable to come to-day and has commanded me to represent him at this meeting and to make a few remarks on his behalf.

“Protestant Christianity entered the Orient from the Occident over a century ago. The progress of the church has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with distrust and suspicion, and partly because the missionary workers speaking a foreign language could not make their cause clearly understood. In the past few years the spirit of reform has prevailed among our scholars, who devoted their attention to Western learning, as well as to Western religions. Thus gradually the objects and policy of Christians became known.

“Moreover, the different missions have achieved much success both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and the destitute; and on the other they have carefully trained up many talented young men. For doing both they have won golden opinions from all classes of society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian has gradually disappeared, which will surely prove to be for the good of China.

“By the grace of heaven, the Republic of China is an accomplished fact, and in the articles of favorable treatment the Manchus, Mongols, Mohammedans, and Tibetans have been assured of their religious liberty, establishing for the first time in Chinese history a precedent for religious liberty. When the National Assembly meets and the new constitution is drawn up, we can be assured that such an article will be embodied, to include the other great religions of the world. Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of republican institutions, and the distinction between Christians and non-Christians will disappear forever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China.”

This is the first instance of any such government recognition of the church, and we feel that a new day is dawning. What may we expect next? How great may our hopes be? The Chinese are saying, "We certainly did not think we should see this day," and we echo their words, and their joy and thankfulness.

Last of the speakers came Dr. W. A. P. Martin, of sixty years in Peking. It stirred one's heart to look at him, with his white hair, the crown of his eighty-five years. Just think—he was the interpreter of the very first delegation of foreigners to come to Peking, more than fifty years ago, and when they refused to kneel to the Emperor they had to give up the audience and turn back. Think of that scene,—and then of his assisting to-day in the celebration of the establishment of a Republic! And all within the period of his work in China! What will be the story of the next fifty years? Oh, that the Church of Christ may lead, and be fitted to lead!

A NIGHT OF TERROR

Under a later date Miss Reed writes this vivid account of the outbreak in Peking, describing the rising of the mutinous troops of Yuan Shi Kai, which occurred February 29–March 2, and the accompanying rioting and looting.

The night is past and may I never see such another! This morning the sun is shining as brightly as ever, as if the horrors of the night could not have been. It has been one of those nights of burning and looting of which we have read, but which we thought we should avoid here. And now—after all our days of peace—it has come. Last evening as I was writing in my room, I noticed a constant popping sound outdoors, and thought it must be firecrackers for the feast time. Then some one came in and said it was rifles,—some of the soldiers were angry at something. As there are thirty thousand soldiers in and around the city now, they make quite a force to consider. Soon we noticed a fire, but even then did not think of it as anything serious. At about half past nine a Chinese of high position and his wife, who live at the end of our street, came in. Their house had been attacked, the street was filled with the mob, and they had climbed over intervening walls to reach us. After that things moved rapidly. We stopped thinking of rest and took to watching the fires, especially from the tower of the school building. They increased rapidly, tremendous fires beginning one or two blocks south of us, and burning steadily. Then there was one close by at the east. Soldiers were in the street, looting shops close to us on both east and west, and we could hear the pounding and the crashing of glass. At

about half past ten it was decided to send up two rockets, the danger signal agreed on by the American Legation Guards. Yet the fire south of us prevented their seeing them, and they heard of it a little later from one who had seen it at the London Mission, and had gone down from there with a British guard.

Our Chinese pastor, with some others, was at the front, keeping guard. One of the looting soldiers told him to come in and shut the gate, and said, "We don't want anything in there; you may feel at rest." And that shows their plan; they did not attack foreign property anywhere, nor injure foreigners, nor did they touch any church property.



PEKING MISSIONARIES OF THE WOMAN'S BOARDS, INCLUDING
MISS PORTER, NOW ON HER WAY TO AMERICA

About twelve a number of American soldiers reached here. The women with little children went with them to the Methodist Mission, fearing more that we might catch fire from sparks here than that we should be attacked. Seven soldiers remained here to guard, and we of the ladies' house prepared a lunch for them, serving it at about one o'clock. No one could realize that it was night. The near-by fires at the south spread, and the wind blew toward us, but gradually changed. Fires here do not spread as in wooden buildings, for all the walls here are of brick, so the spreading showed that these places were being set on fire. There were more fires at the north, some quite near, and we saw many isolated ones in distant spots. And all the time there was the sound of incessant firing of rifles. People kept watch on the tower all night, in case the fires should get nearer.

And now here is the sunshine, and I have been looking around just a little. We hear that the burning was done by one large division of Yuan Shi Kai's soldiers. They were angry, partly, it is said, because of a report of the reduction of their pay to the scale of a time of peace, and partly because of a report of an order to cut off their queues on the 15th. The student class are very eager to do this, but evidently the soldiers are not. But there must be more back of it. And so they were taking revenge. It is a most unexpected event. We have thought all was peace, and anxiety was over,—and this came with absolutely no warning.

Our place was near to the section burned, but no effort was made against church property.

Just now, at five o'clock, a remarkable notice came to us, which really does have a comforting effect. Yuan Shi Kai says he is in great sorrow over the disturbance, wishes to reassure the "strangers in a strange land," and assures us that he has taken every precaution to prevent a recurrence of the disturbance. After all he has accomplished, this revolt is certainly a terrible blow to him. If he cannot control it, who can? We have five American soldiers and four Chinese policemen to aid in guarding to-night. They are barricading the ends of the narrow street at the north of the compound.

March 2d.

The night was very quiet here. We divided watching, men outside, some of us staying up to be on hand in the schoolyard. From our school tower we could see all over the city, and while we were quiet here, we could see that the West City was suffering. We counted nine big fires at one time, and some of them meant a whole street, and lasted for hours. Two or three of them lasted till daylight. We hear a pitiful story of it to-day. One street of fine places was nearly all burned, a beautiful prince's palace among them. Many shops were looted and burned, and there was looting in many parts of the city. The soldiers have started it, and now the rabble are starting to take advantage of the opportunity thus made for them. Outside the Ch'i Hua gate of the city, there was a good deal of looting in the crowded suburb. It seems wonderful that they did not enter our chapel then, though they looted shops on both sides of it. The Christian church is still respected, though we wonder if it can continue when the rabble gets well started.

The soldiers of Chang Kuei Fi are still loyal and are out trying to restore order, with orders to kill looters. It is apt to be the looters from the rabble who are caught and killed. This general is driving about the

city, keeping watch of his men, and ready to end the career of any of them found looting. Toward noon the central office telephoned to us that there was trouble in the northern part of the city, and we had better shut our gates. From twelve to two was a rather bad time on the street, soldiers trying to get control of looters and shooting them. Yet there were not nearly enough soldiers to accomplish it all, and in parts of the city none could be seen. If only this regiment of Chang Kuei Fi's remains loyal there will be some hope. Churches and foreigners are carefully left alone and few lives are taken in the process of looting. It is just the greed for plunder.

Our presence will comfort those here so much, and we are almost sure to be safe ourselves. If we are actually ordered to the Legation, and have to leave them, it will be hard, though we cannot wonder that they are anxious. How could we ever win the people afterward? We keep hoping that some of us will be allowed to stay; we are sure the place can be defended. And God is with us. But our schoolgirls have just gone to the Methodist Mission, near the Legation, and so are under protection. Can you imagine a line of a hundred girls, marching two by two down the road, preceded by a huge army cart loaded high with bedding, with an American soldier on top, and with two American ladies at each end of the line, and a solitary soldier bringing up the rear. I am told that nothing unpleasant happened on the way. People looked and understood, but so many people are trying to get somewhere to a safer place that it seemed nothing unusual. One of our boys just asked me, "Are you going? What will we do if you go? What will the church members do if you all go?" And the women come along and ask, "Are you going?" Mrs. Ament, Miss Miner and I are planning to stay, if we are allowed to, and the men plan to defend the place. Some of the Y. M. C. A. young men will come and help. Probably we cannot have American soldiers to-night, but there are a number of men here. I have a bag packed, ready to go if I must. But oh, think of this city full of people, so much less safe than we,—of all the homes where they are waiting and fearing. What an ache of the heart the thought brings!

At the edge of the evening some good news came, and my heart weighs tons less. The diplomatic corps decided at their afternoon meeting to give some aid, as they have been requested to do. The Americans will send for more soldiers from Tientsin, and so will have enough. And to-night they will send soldiers to the different missions—we have eight here. Such joy and relief they bring! You may not have appreciated

before the sight of those tall men in their blue suits, with their shining arms, but I assure you they are good to see. And neither Chinese soldiers nor rabble will come near us, with them here.

This squad started out to collect Americans and take them to the foreign concession. They went first to the Presbyterians, but we soon heard that we could have soldiers here to-night, and that the squad should telephone from here for changed orders. Soon a company of twenty-four arrived, escorting the Presbyterians, with nearly a hundred carts and jinrikishas, containing Chinese church people and their inevitable huge bundles of bedding. Neither could they leave their people and so were taking them along. Soon word came that all the missions could be guarded, and they could escort all this company back to their homes. 'Just think of it all! So new arrangements were made for the night, another dinner prepared for our eight guests, and the men went to work arranging places and hours of watching. A party of Chinese also volunteered to watch, but will not be needed. All continues quiet as the evening goes on. Another man from outside has come in to help in guarding, and reports the streets as very quiet. Twice in the short distance from the big street to this place, he was stopped, once by a company of several officers stationed near, who whirled forward and drew their swords, and asked who he was and where he was going. Evidently they have things pretty well under control at last. They say that placards are posted everywhere, saying that all looters will be killed. It is said also that the large company of disaffected soldiers who started all this trouble are kept in to-night, and will be in danger if they break through and appear. Oh, I am so thankful and so relieved for all these people. Have you been praying for us especially hard to-day? God has answered so wonderfully this evening. We praise Him for this constant care.

I must tell you about Mrs. Te, the wife of a helper. She had the courage to come from outside the city at five o'clock. Her husband is in the country preaching, and she thinks he may come back Monday, with his bundle of things. But if he carries anything, he will be in danger both from those who want to rob him and from soldiers who will think he has been looting and will not wait to find out. She was so anxious about him, and wanted money enough to send a messenger to tell him to carry nothing and to wear ragged clothes when he came. It only needed a little, but she did not have it on hand. So I gave it to her and sent her back quickly in a jinrikisha, for orders were out that no one should be on the street after six o'clock. We hear of burning and fighting in the native

city in Tientsin, much worse than here. No foreigners are injured there. Some soldiers in Paoting-fu have done some plundering. Foreigners are safe there. It is hard to think that some of you may be living over the fears of Boxer days. The situation is very different now. We are the ones protected and our aid is sought by all. It is such a joy that we have this power to help the people now.

We were absolutely quiet all over the city all night,—not a stir anywhere. In the West City this is accomplished by the government entirely,



A COMMON SIGHT IN PEKING

and we think they have the city well in hand now. In this, the East City, all the Legation Guards paraded the length of the city yesterday, with great effect. Otherwise, they are stationed only in the Legation quarter, except for those at the missions. Our soldiers here are making a great impression, and the whole neighborhood feels at rest.

We have been wonderfully protected all through. Here we were, in the center of the first disturbance, and yet not touched; and the soldiers have been strangely held back from deeds of violence. We thank God for these mercies, and pray for those who have suffered more.

The Woman's Board of the Pacific has kindly allowed its space to be used this month for this thrilling account of conditions in North China, in which mission that Board has a deep interest because of the work of Dr. Tallmon and her sister Edith of Pang-Chuang, as well as the work of the Ellises of Lintsing.—THE EDITOR.

THE REFLECTED LIGHT OF CHRISTIANITY IN JAPAN

BY ADELAIDE DAUGHADAY

THERE has been a quiet but determined opposition to Christianity on the part of high officials and in the army, navy, and in all government schools during the past few years. This is due in part to the fact that Russia, a so-called Christian nation, acted, as they think, most unjustly and deceitfully in the late war; and that America, their loved and trusted friend, had in many ways discriminated against them. The shock that the discovery of the anarchistic plot to assassinate the Emperor gave the whole nation two years ago led to a revival of Shintoism, which is really emperor and country worship.

It has been said, "Occidentals believe Christianity to be the life and teachings of Jesus Christ, but Orientals believe it to be the life and teachings of Christian nations." This opposition has hindered our work but there are now signs that the tide is turning. We have not been disheartened as there is so much to encourage on the other side.

Never was Christmas celebrated with such enthusiasm as the last; not only in churches and Sunday schools were there services with appropriate music but also in many homes. On Christmas night I was invited to two homes and returned delighted with the deeply religious character of the festivals. In one house, that of a university professor, there were many relatives, Christian and non-Christian, assembled. After "Hark, the Herald Angels Sing" had been sung, there followed a fervent prayer of thanksgiving to God for the gift of his Son, Jesus Christ; then the professor, after reading Luke ii. gave an earnest Christian talk, and then we all sang, "Joy to the World the Lord is Come." After this joyous Christmas service, the beautiful Christmas tree was unladen.

A leading lawyer of Sapporo holds a short Bible class and prayer meeting every morning before he goes to the court house. A fire occurred this winter very near a mission girls' school here. It was thought that if the wind did not change the school must go. Christian friends and teachers, after doing all they could, assembled in the garden near the street to pray. The wind changed and the school was saved. They then in the same place held a praise service. A doctor, a member of our church, held a thanksgiving service in the church to thank God for his recovery from a late illness. Several weeks ago I called on another sick church member, a retired official. He insisted on rising from his bed to meet me. He said, "I long

to work for God, but I am too feeble; but I lie and pray, night and day, for my unbelieving friends." His wife added, "He speaks about Christianity to all who come here."

Recently there died in Sapporo a Japanese pastor who had been used mightily by God toward the bringing in of his kingdom to Hokkaido (Hokkaido means the Northern Sea District of Japan, of which Sapporo is the capital). In early manhood his morals were of the kind prevailing at that time. He was addicted to wine and other sins, but as a statesman of some eminence he was characterized by a love of liberty, and had the courage of his convictions. With others holding similar opinions he presented a memorial to the government, praying for freedom of speech and of the press, and for lower taxes, etc. They were promptly thrown into prison, where they remained until the granting of the Constitution brought in a new era of thought to Japan, when they were pardoned and released. His prison life had deepened his character, also had taught him sympathy for those in bonds, and led him later to work most earnestly for criminals. After his release, coming under missionary influence, he accepted Christianity, and so great was the change in his character that he decided to forego all his political ambitions and devote his life to promulgating his new-found faith.

Tokachi Prison is a little world by itself of about two thousand souls, there being many warders and their families, and workmen, besides the large number of convicts. When Pastor Sakamoto addressed them, the prisoners, dressed in dull red, sat in compact ranks on low benches, the warders stood in rows against the walls, and two Buddhist priests, chaplains of the prison, sat in full canonicals, on the platform near the speaker, behind whom was a large Buddhist shrine. This was evidently the work of the Holy Spirit. During all Pastor Sakamoto's talks the criminals sat sobbing aloud, the warders, grim and upright, were silently weeping and the priests were visibly moved. The convicts from their scanty savings bought Bibles and spent their leisure time in studying them. The transformation in their character was simply marvelous. A missionary lady who goes to that town on evangelistic trips, writes, "The Tokachi Penitentiary is now practically a Christian community. Nearly all the prisoners have been converted within a year. Most of the officials and their wives have been baptized. There is a flourishing Sunday school for their children, and a Bible woman is supported by the officials to give all her time to work for women and children." In another prison here in the north a convict was converted last year. He afterward led a quiet, happy, exemplary life; he was executed very recently.

In regard to China, we are deeply interested spectators. No one dares prophesy what the outcome will be. May God speedily bring order out of this great confusion!

IN INDIA

BY KATE G. LAMSON

We can never give you all at home an idea of the fullness of these three months spent in Ceylon and India. They have been an unspeakably rich experience, but absolutely unceasing in their demands upon time, strength and mental and spiritual resources. We said good-by to our friends, missionary and Indian, in Bombay, yesterday, and are now sailing on a beautiful Indian Ocean under a brilliant sun, headed for Colombo. We were to have sailed on the sixth but the steamer was delayed a day by cargo. That extra day gave us an unexpected opportunity to see Hinduism partly untouched and partly in a light reflected from Christianity. The Karmarkars took Mrs. Ernest Hume, Miss Millard and ourselves first to an asylum for sick and neglected animals conducted by the Jains as a flower of their religious tenets. They believe it to be wicked to take life in any form, so not only do they eat no meat or fish but they do everything they can to prevent any animal or insect from being killed. Here in this asylum are sick cows and horses and dogs and cats and monkeys and birds. Many of them would be far better off put out of their misery, but that would not be in accordance with the Jain religion, so they must be kept alive if possible. In many parts of India they even sprinkle sugar on the roads for the ants to eat. Here at this asylum we saw two women going about among the animals as an act of worship, giving them the flat cakes of wheat which are the bread of the country. There is a vast amount of cruelty to animals in India. The efforts of the Jains seem to be directed wholly to the saving of life, not to inculcating merciful treatment of animals.

Our next visit was made to the establishment of a Hindu woman who, herself a Brahman and a beggar, disburses large sums of money yearly in charity. She wears medals given her by the police authorities and is worshiped by the people she aids. These last are all Brahman beggars like herself. We found the house behind a temple into which we were not allowed to set foot (it looked too dirty and loathsome for us to want to!). We had to go round by back ways to reach the house, picking our way through filth indescribable. Mr. Karmarkar shook his head and stood still at one point, saying, "I ought not to have brought you here." Still we went on and at last reached a passage between the temple and the house. A "holy man" sat there, nearly naked, sandalwood on his forehead, beating a drum and singing out some prayer or incantation at the top of his

voice. His efforts increased in vehemence as we drew near, evidently in the hope of calling forth alms. Inside the building was a great dingy room where people were lying on the floor, bundles of rags, or sitting up, also on the floor, eating their food. Men, women and children were here. Another holy man sat cross-legged reading in a loud voice from some sacred book. On a veranda outside some women were cooking food. Upstairs was a second large room like the one below. One able-bodied man of about thirty stood there, and Mr. Karmarkar said to him, "What do you do for a living?" "I am a Brahman," he replied as though that settled that point once and for all, as in fact it does with them. This man like all the rest of the people there beg or even make less exertion than that for a living. The woman herself had gone to the docks to see some pilgrims on their way to some holy place, so we missed seeing her. We picked our way out again through the dirt, and Mr. Karmarkar said, "This is Hinduism, but even this kind of doing for others was never known until Christianity had set the example. It is a reflected light."

A man who has much to do in connection with this charity had acted as our guide. He knew the Karmarkars and was very urgent that we should go to his house, not far away. We went with him, finding a few quite decent rooms up two flights of stairs. His wife and daughter-in-law were there. He took out from a safe a locked box and opening it showed us thousands of dollars worth of diamonds, pearls, rubies and all precious stones mounted in ornaments for the women to wear, necklaces, bracelets, ear and nose rings and hair ornaments. It is in this form these people keep their money as they have a great dread of banks and investments, and as these jewels cannot be legally touched by creditors. The women of this family are patients of Dr. Karmarkar's and pupils of her Bible woman, but apparently far from being Christians yet. The *swastika* was on the threshold in fresh red paint and the daughter-in-law said she puts it there every morning and worships it. Still these people were very friendly and in some ways they were certainly touched by Christianity.

Last of all we went to see a real charity which is patterned directly after Christianity though carried on by Hindus. There is a dispensary and small hospital ward for sick women and nurses receive some training here. They also have an industrial department, sewing and printing on a small scale.

"Far off I lay in heathen lands, forgot,
By thee and all. The blood of lepers beat
In the poor limbs. . . . The sun
Shone in an Indian room; thou didst not see
My form on that bare floor. Those broken hearts
Thou didst not bind. For that thou hast not done
It unto those, thou didst it not to Me."

MADemoiselle ZELINE EUGENIE CRONIER: AN APPRECIATION

BY REV. JOHN S. CHANDLER

LIKE the Lord Jesus, who came not to be ministered unto but to minister Mlle. Cronier came out to Madura in 1897 to minister as she could in the work of the Woman's Hospital under the care of Dr. Harriet E. Parker. In this ministry there are three qualities in which she was conspicuous. She was an ideal companion. The prime object of her



MADemoiselle CRONIER

ministry was to be a companion to her friend of Paris days. And as such she began and ended her work in Madura.

Their companionship was that of confidence. Absolute and abiding trust in each other characterized all their life together. At first they lived together in the hospital, and then they moved into Knowles Bungalow. It was always easy for them to live together in this companionship because of this perfect confidence. It was also the companionship of partnership. Mademoiselle came to share with her friend everything, her experiences of joy and sorrow, of disappointment and

satisfaction, of success and, if need be, of failure too. And this she did right well. Her joy was in the presence of her friend. When the friend was near and at her work, Mademoiselle was well and bright even in the midst of the hardest physical toil; when her friend was ill, or absent for long, she wilted.

The second conspicuous quality of her ministry was in her being a model house mother. She would never have said, as Martha did, "Lord, bid my sister that she help me." Her attitude was rather that of saying, "Lord, let me take the care and trouble of many things in the household in order that my sister may be the more free to engage in her higher work." And she took the care of the house, leaving her friend free to carry on her work of healing in the hospital and in many homes, yes, and in many distant

villages too. Her motherly spirit did more than that. As the little waifs were left one after another, to the tender mercies of the hospital, her motherly heart took them all in, and they were looked after with unceasing care. The older ones as they went across the city to the large girls' school, and the infants gathered together in their nursery, the "Birds'



DR. KATHARINE SCOTT AND M^{LE}. CRONIER'S
ORPHAN CHARGES

Nest," were alike the objects of her tenderest solicitude. And at her grave there were no sincerer mourners than those whose young lives had advanced sufficiently in years to respond in their spiritual development to the influence of her spirit.

The third conspicuous trait of her ministry was manifested in her being a devoted disciple. She had left her land and kindred to become a companion of those of another race as they united in labors for still another race of God's children. And this was because of her devotion to the Lord Jesus Christ. It was no mere attachment to one individual that brought her here, and kept her so faithfully at work in the sphere she had chosen for herself. Her companionship was sanctified by this higher devotion. This devotion also brought us all into the sphere of her helpful companionship. We were strengthened in our personal experiences of joy and hopefulness by her presence, as she came and went in all our homes.

For many days she lingered at death's door, ready and waiting for the summons to depart and be with Christ. Her distress was great, and her poor body was tired out with agony of disease. But at the last her distress disappeared, and her spirit left its earthly tabernacle with the imprint of rest and peace that foreshadowed the perfect peace of the presence of the Heavenly Father.

A RETURN TO GEDIK PASHA

BY ANNIE M. BARKER, CONSTANTINOPLE

HOW can I express to you what a joy it is to be back at Gedik Pasha after my long-enforced furlough? I find conditions changed here, yet in many ways the same. In the old days the Turkish children came to our school in much smaller numbers, and were in constant fear of being stopped by the government. Many a time have I known them, before leaving the school grounds, to cautiously look out at the garden gate in search of a spy, and if one were in sight, skip around to a door on the other side of the house, and so depart without being seen. All that is a thing of the past, and there is a large attendance of Moslems, some of them quite young ladies, an unheard of thing before the constitution was granted. Now they come and go freely, as do Greeks and Armenians, and seem very happy in their school life.

Owing to the prevalence of cholera, school opened four weeks later than usual. Notice was given in June, that those who wished to make sure of a place, must be on hand on the opening day, so the attendance has been good from the first. There is an enrollment now of two hundred and twenty-five, every room but one full to overflowing. Some very promising children have had to be refused, because of lack of room to accommodate any more. Every inch of space that the building contains

has been utilized, it seems to me, to the best advantage. Can you imagine how hard it is to refuse a mother when she comes and pleads for her child? To her the building looks so large, that she cannot seem to understand why we refuse, although she is told again and again that no room remains. Sometimes she even offers to bring a chair, thinking that will overcome the difficulty. One day this week, a mother came bringing a large girl, with the hope that we would be able to receive her, though she knew that the school had been open for some little time, and when told that not a place remained, she was greatly disappointed. She said she was too late to get her in last year, but when she should have come her little boy was very ill, and all thoughts of school were crowded out in the anxiety for her son. The girl was bright and intelligent looking, and we greatly regretted having to refuse her. When Miss Jones suggested that sometimes a vacancy occurred and that she would take the name and address in case such a thing happened, the mother went away cheered.

Is there not some young woman with a deep missionary spirit, who is willing to give her life to this most interesting work? We need a person with a normal training, one who is not easily discouraged and who can adapt herself to changed conditions with which she must necessarily meet in any foreign land.

Sunday is a busy day in the mission house. The Vlonga Church continue to hold their services here in the morning, and immediately after the service the pastor conducts a Bible class in Armenian. No doubt most of you have seen that, after thirty years of petitioning, permission has been granted by the government to the church to build on their beautiful lot, and excavations for the foundation are going on now. It is hardly likely that it will be ready for occupation for a couple of years.

The Sunday school and Christian Endeavor Societies meet in the afternoon. The children begin to gather so early that we have to open the doors at two, although the opening exercises do not begin until two-thirty. Bodvelli Krikorian, one of the busiest men in Constantinople, being editor of the weekly paper published by the Protestants in Turkish, as well as pastor of Emmanuel Church, continues his work as superintendent, and during the opening exercises always gives the children a bright, practical talk. He has in his audience three nationalities, for now we have a class of Moslem children. After the opening exercises the classes meet in rooms scattered all over the house. They are twelve in number, varying in size from ten to forty. Last Sunday there was an attendance of two hundred and thirty-nine, about fifty of whom were in

the two adult classes, one conducted by Boðvelli Krikorian in Turkish, and the other by the Greek pastor in his native tongue. .

Mrs. Bedekian, the Bible woman, continues her work of house-to-house visitation, and everywhere she goes finds a warm welcome. She has a weekly prayer meeting for the women which is held at their homes, and has a very good attendance, especially of Gregorians. She meets with much suffering and poverty, and this winter, I fear, it will be worse than ever. The Protestant women have a society for the purpose of helping those in great need, and in this way have been able to relieve quite a little suffering, as well as minister to the higher welfare of the people.

The terrible fires that have visited Stamboul this year have rendered thousands homeless, and one wonders what they will do when the cold weather comes. So far we have had a wonderfully fine autumn, which is a great blessing. Fuel is so high that I fear many will be unable to purchase it, and in consequence the suffering will be very great. The fire that occurred about a week after I arrived, came so near to our quarters that we did some packing, and had the Bible House porters engaged to remain near at hand in case their services should be needed. We stayed for hours on the roof of the school building, watching the progress of the fire, and you can imagine how relieved we were to see it begin to die down, after burning seven hours and destroying about one hundred and fifty houses. Two fires have occurred since, but they were of short duration.

Although our school work moves quietly on as if the country were at peace and prosperous, the situation is serious. The Turks, naturally, are very much stirred up, and the reports in the daily papers are not calculated to quiet them. Italy has a great deal for which to answer in bringing on such a situation. Pray that the work and the workers may be blessed and that we may be kept quiet and calm in the assurance that over and above all is a loving Father's care, and that the words of the Master, "Lo, I am with you always," may be very real to us.

Dr. Patton after his return from Turkey wrote of the work in Constantinople as follows: "Mohammedanism cannot long withstand the inroads of Christian education and evangelistic effort. Already our schools are drawing Moslem pupils in goodly numbers. In the heart of the Stamboul district of Constantinople stands the Gedik Pasha work conducted by our Woman's Board. Never shall I forget walking into one of the rooms and finding there forty Turkish lads, the sons of government officials and men of wealth. Straight-limbed, fine-featured, intelligent looking boys they were and they hold the future of Turkey in their hands."

SOME SOCIAL OPPORTUNITIES AT MAHABLESHWAR

BY MRS. FRANCES HAZEN GATES, SHOLAPUR, INDIA

LAST summer we received an invitation to Government House, on the occasion of a "garden party" given by the governor of Bombay and Lady Clark. It is the custom of nearly everyone, when at the Hills, to leave cards at Government House, and when there is a public gathering those who have given their names are invited. At the time appointed, people assemble, driving up in the finest of equipages—if they own them. Sir George and Lady Clark are at the entrance to the place where sports are engaged in, and receive their guests—their aids introducing each in turn, as at receptions in America.

While many others engaged in games, such as tennis, "putting," etc., and refreshments were passed around, I went around introducing myself to Indian ladies who were sitting alone, knowing no one. In this way I had conversation with a number of fine Indian ladies—loaded with jewelry and exquisite silks and satins. They enjoy having a person come up and talk with them—even without an introduction, which they know nothing of.

I would like to tell you of one young woman with whom I had a long talk. She was most richly dressed. She told me afterwards that her garment cost eight hundred rupees! They like to tell of spending great sums. She is the second wife, and the little daughter of five years by the first wife having had a serious illness, this new mother promised to make a garment like the one she had on, and a jacket like her own for a certain goddess, who is supposed to dwell in a hill not far distant from here. She was going to do all the border—which was of heavy gold and silver embroidery—herself. That was what was so expensive. As she did it herself it would cost less! but the materials were costly.

I asked her what good it would do the goddess, and what would be done with the garment. She replied that when the goddess was taken out on gala days she would be dressed in this robe. I then questioned about her daily duties. She said that at ten she would take her bath of ceremonial cleansing, and then at eleven o'clock she began her worship, which would last an hour and a half! I could not help contrasting in my mind the few minutes most girls of eighteen in America would feel sufficient for their daily devotions. I asked her what she did at this time.

"I put on the red mark of consecration on my forehead, and anoint the image and repeat the name of the idol many, many times."

“Is that all you do?”

“We have a private tutor of music, and sometimes he comes in and sings hymns in honor of the god,—sometimes he instructs me, and often I sing a good deal myself,—what I have learned from the singing master.”

“And when you are ill, or in need of something, do you never ask your god to help you?”

“No, if he wants to help me he will, but I must not ask him to.”

I then told her a little about how precious is our thought of prayer and how much peace we receive when we come to our God and tell him of our needs.

At the same party I met a very beautiful Brahman young woman, who was a widow, but her father is one of the “reformers,” and as he is very high in government employ,—being the only Indian on the governor’s council,—she does not suffer the privations of widows. She is an excellent woman, and I had a delightful talk with her, and she invited me to a “*purdah* party” which was to be in a few days at her house. *Purdah* means a curtain and is used to indicate the women who are obliged to keep aloof from the gaze of those of the other sex. I was delighted to receive, and also to accept, the invitation.

It is a wonder in this country, where a widow is considered by most as a sign of ill luck, and no one must look at, or touch her, to have such a person give a party, and others of high rank accept it! The party had Mohammedans, Brahmans, Parsis and Europeans present. The women who came were not strictly *purdah* as they all belong to the higher classes who are looking for the emancipation of their women. I went about among the different groups, and the Hindu ladies seemed so delighted that one of the “pale faces” could speak to her in her own language. I met a number of very interesting people. There were several beautifully dressed women, the wives of native princes, and their garments though like the ordinary drapery of a Hindu woman, were of most expensive cloth.

The wife of the prince of Mirau, and her three daughters, sitting on a couch together attracted my attention. They were very pretty, and looked like four sisters. As I spoke to them, one took the lead in answering, so I had to conclude she must be the mother, though in features she looked only like an elder sister. They each had a kind of shawl thrown over the usual garment, and this was so heavy with gold, I asked if I might handle it, and it was taken off most willingly, and given into my hands. At each end of the cloth was a very deep border about two

feet wide, which was literally "cloth of gold"; it was so stiff it stood up in my hands as I held it. I asked where it was made, and they said they had a court weaver who did anything they wished. I asked permission to take it over and show it to Lady Clark, who was the guest of honor, and she admired it as much as I did.

I met also a young bride, who was married two weeks before. She was literally covered with pearls. Her hair was braided with them, and heavy pendants were fastened at the front. One could see little of her head. I asked her if it did not make her head ache, and with a sober little face she turned to me and said, "We get accustomed to it." By her side was a girl, who introduced the little bride as "my daughter-in-law." She herself was not more than fourteen, I should think, and I should have been perplexed, but that I remembered hearing that this chief had married two years ago, so I said, "This is the wife of a son by the first wife, I presume," and she acknowledged it. A little mother-in-law of fourteen and the daughter-in-law ten years old! They too, were dressed magnificently.

It was a rare treat to me, to be able to meet these ladies so familiarly. One of the prince's wives sat down at the little instrument and played with finger a native air. This was thought a great achievement. After she went to her seat, I came near and sang the same air—it is fitted to one of our Christian hymns. She was so astonished and interested, and told the women all about that I could sing the piece she had played! Many of them invited me most cordially to come and see them, and I may try another year to cultivate their acquaintance.

OUR FIELD CORRESPONDENTS

Miss Irene Dornblaser writes from Foochow, China :—

Mission work is going on more or less, but against great odds. I don't know whether or not we told you that the Foochow College has adjourned indefinitely. They ran on smoothly until the very time of the battle here and opened again as soon as the American members of the faculty were allowed to return to the city. But the boys were all mad with patriotic enthusiasm, and, after a short time, conceived the idea of asking the general to grant them guns and ammunition for military drill. That of course

could not be allowed on neutral ground, and such mission property must be as long as the United States does not recognize the new government. When President Peet refused the request, they formed a genuine mob and finally marched out, all of them but the seniors, who really had been the instigators, but who did not want to lose their chance of graduation. The next day the vice consul went in and dismissed the school.

We here at the girls' college had of course to dismiss when we foreigners went to the South Side; and we did not reopen for six weeks after the boys' college did, because the consul would not give his consent. At last he did, and we had a few weeks of fine work. Then trouble came.

After the new government in Foochow was fairly established and in pretty good working order, troops began to be recruited for the fighting in North China. Just at this point some patriotic enthusiasts organized a society of girls as a branch of the "Dare to Die Society." They secretly sent a recruiting officer to this and other schools to enlist the girls. They were told that they were needed to help their country, that the army needed girls who were willing to die if need be, to go along with them to the battles, do cooking, Red Cross work, and to serve tea to the soldiers! They were to stand side by side with the soldiers, and "when the fight began to look hopeless for their army, they were to throw their bombs, and die." They were promised their passage to Shanghai, twenty articles of clothing apiece, and a warm fur coat each for the rigors of the cold climate. Between ten and twenty of our dear girls enlisted for this work, with the understanding, I have been told, that if for any reason they failed to appear on the set date, death was to be the penalty. Suddenly, one morning, two of them were missing from school. All searching proved in vain. Immediately Miss Garretson notified their parents, and they came to the college, saying that they had gone into the walled city to a house which they suspected to be one of the rendezvous of the Dare to Die Society, and had found a number of girls gathered together, but did not succeed in seeing their daughters. The leader acknowledged that their names were enrolled but said that they had not yet come. Miss Garretson gathered the rest of our students together and told them that never in the world had such work been done by girls; that the gravest dangers awaited them; that the government did not want them, and their reputation would be ruined if they went. But they interpreted it as merely meaning that she did not like to see the college break up again. That evening the matron came to her and said: "Now, Signu, I'll tell you frankly that the Chinese don't like your interference. They all say that the Chinese people are on the side of the

revolution and the foreigners are on the other." The next day two more girls went, and the following night four more left at two o'clock. Think what it means in China, where a girl hitherto had not dared to walk on the streets, nor to see a man outside their homes. The newly awakened spirit of liberty has taken a greater hold on the present generation of girls in China than any would ever have dreamed would be possible in centuries. We heard afterward that the streets were lined with soldiers that night to see that the girls got safely through, and that there had been an escort waiting outside the compound. It was probably true that the government was back of the movement, so that any measures of ours to try to save the girls would have been looked upon as a violation of our professed neutrality. The intelligent men themselves realized that it was an unwise thing to do, and told us privately that they were opposed to it, but they would not help us, for fear of the people. That is the clinging result of recent heathenism—double dealing. When the day arrived there was a big parade in the streets, and the new recruits, boys and girls, marched from the walled city past here to the launch landing. There, we have been told, the officer, seeing a crowd of angry, heartbroken, or determined parents hunting their runaway daughters, made a speech, stating that the government was glad to have the boys, but that all they desired of the girls was to see that they had a heart to die for their country; and now that they had proved it, it would be better for them to return to their homes. That appeased the angry parents. But the girls said:—

"We are Christians. Jesus died to save his people, and we will die for China. If you don't let us go we will jump into the river and drown ourselves. We must die for our country." (That attitude is a good example of the mixture of heathen and Christian ideals that we meet with on every hand among those of the first generation of converts.) So the officer said: "Well, if you feel like that you must go."

Miss Garretson immediately notified their parents that she would not be responsible for the safety of those that were left, and of course a great many of the parents took their girls home. The rest are taking their final examinations. There are only two more weeks till Chinese New Year vacation anyhow. But you may know that conditions are utterly different from the diligence and earnestness that always have characterized their school work. The missionaries from the country stations are all crowded in the city, waiting till the Consul General gives his consent to their returning to their work. So there is very little being accomplished just now.

One new work has opened up as a result of the revolution. The

ing Mrs. Perkins and her friend from Hartford, Conn. They had luncheon with us in the Indian fashion, and saw several of my patients, and were greatly interested in their jewels and their attire.

Our present guests were dear Miss Lamson and Miss Day. They gave practically one day to my work. In the forenoon they visited my dispensary for the poor, and Miss Lamson spoke to the assembled patients of the love of Christ that prompted them to open and to keep up this medical work for the women of India, and now this special work in Bombay, and how they wished them all to come to have the true knowledge of the saving power of Christ. Here all our Bible women had the opportunity of meeting these ladies. Next we visited a few of the educated and well-to-do families where Sundrabai visits the patients in their own homes, and where the women are under Christian instruction. In these homes Miss Lamson was able to see for herself some of the customs of the women and the juki plant (basil plant) that they worship. In two or three of the homes women were seen holding themselves aloof and having naked babies about them. In my home dispensary the women gave them some toe rings of various kinds to take home to America and some other things of interest. An old patient of mine sent beautiful garlands for them, and they had afternoon tea with us. Miss Lamson also saw the proposed site for the new dispensary.



THE WOMEN OF OUR CHURCHES AND MISSION STUDY

BY MRS. NEWELL DWIGHT HILLIS

In the last twenty years, but more especially in the last ten years, there has been marked progress in the methods which women have adopted to increase the general knowledge of and as a result interest in, missions. It is, perhaps, a part of the development of women, and indicative of the broader and more thorough way in which they are entering into movements of various kinds. The contrast between the program for a missionary society to-day and twenty or thirty years ago is both interesting and amusing. In the majority of cases missionary societies had their origin in sewing societies, which were the social centers for the women of the church so far as there were any social centers. The first step toward a program was the reading of a letter from a mission field, some

any item which had found its way to the individuals, or, on very rare occasions, a visit from some missionary home on furlough. The picture of such a visit and its reception by the community is well portrayed in *Rebecca of Sunnybrook Farm*, in spite of its humor and the rarity of real Rebeccas.

As the adoption of regular programs became more general, newspapers and magazines, especially such as were of a religious character, were ransacked for appropriate bits, and scrapbooks and envelopes kept for missionary odds and ends were the sources of information. As the interest in this diet became too scanty for the increasing appetite. Just because a woman had worked over and prepared these scraps she soon felt the need of a satisfying dinner. To meet this want leaflets were prepared by readers and those more advanced in culture, devotion or experience. But this was soon found inadequate. They were not sufficiently regular or comprehensive. The next step was the publication of missionary periodicals whose regularity could be depended upon, and which would cover the work and field of missions. There came into existence, gradually and with increasing fitness of quality and quantity, the many magazines now issued by the various boards and denominations, or by private enterprise. There is a wide range of these in character and scope, from the broad and comprehensive *Missionary Review*, which supplies news from all the fields to all the denominations for the grown-ups, to the charming and beautifully illustrated *Everyland*, which accomplishes the same purpose for young people.

But even these, while indispensable and invaluable, were not enough. After women had prepared programs and had written papers and had given addresses on missions, they were ready for a thorough, comprehensive course of study covering the field of missions in an extended period of years, which should not only furnish information requisite for intelligent knowledge of the subject, but which should also supply the incident and detail which illuminate and make alive every subject of study, especially such as are to be followed by all kinds and conditions of women in both city and country. When in 1900 the Committee on the United Study of Missions proposed to prepare text-books for such a diversity of readers, some one said of them: "Women are always ready to undertake to do anything with any subject about which they know nothing, but somehow they generally succeed." That they were successful in this undertaking the sale of text-books has demonstrated. Beginning with a sale of thirty thousand copies the first year, the present

year has brought already a demand for seventy thousand copies of *The Light of the World*,—while *Western Women in Eastern Lands*, the text-book for last year, has reached the highest record of all, one hundred and sixteen thousand. The entire number of text-books sold during the eleven years approximates seven hundred and fifty thousand. It is a success far beyond the expectation of the publishers. The adoption of the study course has not only been wider and more far reaching than was anticipated, but there have been unlooked-for results. That the effects upon the women themselves should be so marked was hardly foreseen. There has been a fusing of different elements, a working together both denominationally and interdenominationally, which has come about almost without notice.

The Jubilee of a year ago was the culmination of a tendency toward co-operation, and it now seems as if the movement had crystallized in a permanent form in which each denomination has its own part, and recognizes the place and the value of all the others. This could hardly have come about without the preparation of the study class.

The mental development which has come from the eleven years' consecutive study of the text-books shows itself in the general acceptance, this year, of a text-book on a subject really profound and difficult. It has proven to be too difficult for some societies, usually those to whom the course itself is comparatively new, but such have fallen back upon the book of last year. In other cases,—and these are surprisingly frequent—the text-book is accepted, and a course of lectures or studies is presented by some competent speaker. This has the great advantage of lending its help to the interdenominational movement, as the classes usually consist of members of all denominations in a neighborhood, and still further develops the spirit of fellowship and amity which the Jubilee of last year so beautifully inspired. The most notable of these classes are those conducted by Mrs. Grace G. Farmer, of Montclair, N. J. Mrs. Farmer, who, before her marriage, was a teacher of unusual success, has conducted for some years a very large Bible class in the Sunday school of her own church. Last summer she gave the lectures at Northfield on Dr. Speer's *The Light of the World*, the present text-book. She was asked to repeat these lectures to a study class made up of women from all the churches of Montclair—seven denominations in all—which had the unprecedented membership of four hundred and sixty. Since that time she has conducted classes in Orange, Mount Vernon, Kingston, and three classes in Brooklyn, the three latter aggregating a membership of more than five

hundred. These classes have not taken the place of the work of the societies, but have prepared the members for better work. Similar classes have been successfully carried on in Pittsburg, Philadelphia, Cambridge, Newton Centre and other towns. Smaller classes under the guidance of competent leaders—not always the same one for all of the six lectures of which these courses generally consist—have followed the same plan with the preceding text-book, *Western Women in Eastern Lands*. The tendency seems to be not to omit the study, but to adapt it to special circumstances in the individual cases.

Now and then societies desire more of the detail of a particular field than an exhaustive study of the text-book will permit. In such cases, speakers, either from or outside of the membership, who are capable of giving an intelligent résumé of the text-book, have presented its topic at one or two meetings. In other societies, certain topics have been chosen from each chapter and presented in an address or paper, by some member. Probably, one of the very best ways to supplement the text-book is by a ten-minute presentation, at every meeting, of current events affecting the missionary world. There are countless ways of using and adapting both the text-books and other missionary literature. If there were not, it would indicate lack of life and vitality in the societies, or an iron-bound stiffness in the course of study. That neither condition is true the most casual observer must perceive, for never has the missionary spirit so permeated the whole woman's world, whether it be in church, club or even general society. Never has it been so much a live issue.

NORTHFIELD SUMMER SCHOOL

Again comes the invitation to the Summer School for Women's Foreign Missionary Societies, which will hold its ninth session in East Northfield, Mass., beginning Friday evening, July 12th, and closing Friday noon, July 19, 1912.

From year to year the increased appreciation of the opportunities which this school furnishes has fully warranted the effort made to provide helps, both interesting and practical, not only for the one week at Northfield but for the later study and appropriate use in local societies to which these gains may be carried.

The text-book for next year, by Rev. I. G. Headland, Ph.D., of North China, is *China's New Day; An Outline Study of Events that have led*

to its Coming. This is not an exhaustive study of the Celestial Empire now so suddenly transformed into a Republic, but presents historic facts of the last few years which have helped bring about this wonderful change. This book will be on sale May first. Dr. Headland has also written a Junior text-book, *The Young China Hunters*, an appropriate companion for the Senior book.

We are gratified to state that Mrs. Helen Barrett Montgomery will again be the text-book lecturer. Miss Mary C. Peacock will teach a Normal Class for the study of this book, and other classes will probably be formed as needed. Bible Study will be conducted by Rev. Charles R. Erdman, D.D., of Princeton Theological Seminary. The music of the week will be directed by Miss Helen Grinnell Mears, recently of Oberlin. An Institute Hour will present a variety of electives from which it may be hard to choose. The Sunday service including a missionary rally, denominational rallies, sunset meetings on Round Top, addresses by missionaries from many lands with opportunities for personal interviews, Chinese life illustrated in an attractive way,—all will help to make the week both pleasant and profitable.

There will be camping parties for young women, and a committee who will have special charge of young women's work and recreations.

For preliminary circular apply to Miss Stanwood, 704 Congregational House, Boston. For accommodations, rooms and board, apply to Mr. A. G. Moody, East Northfield, Mass.

E. H. S.

A JUBILEE FRUIT

On the twenty-seventh day of April, 1911, a unique association was founded by a number of women physicians in the city of Boston, Mass.

This association was the outgrowth of a general recognition of the tremendous disparity between the number of medical workers in our own country and in foreign lands. Although this disproportion had been keenly felt by individuals, the desire to help had lain dormant, so far as organization was concerned, until the time when the Jubilee of the Women's Foreign Missionary Societies was celebrated in Boston. One of the interesting features of this jubilee was a reception given for two medical missionaries by the medical women of the city, to which all the women physicians of Eastern Massachusetts were invited.

The presentation of foreign needs was so clear and aroused so much enthusiasm that the Boston women, ignoring differences of school and

method, united in forming an organization to be known as The Medical Women's Association for Aiding Women in Medical Work in Foreign Countries.

The society aims to raise money to endow existing medical institutions for women in the Orient; to provide scholarships for native women in medical schools in this country; to take a personal interest in women students who are preparing for the foreign field; and to provide equipment and hospital facilities needed by women physicians and nurses.

The membership, now one hundred and seventeen, is limited to medical women, but associate membership may be enjoyed by any woman paying the one dollar annual fee.

Six meetings, with attractive speakers, have been held since the society was formed, and the membership increases at each meeting. A branch society has been organized in Chicago.

The organization has not attempted administrative plans, but carries out its aims through any established institution which ministers to medical needs in the Orient. Thus far the following work has been done: sufficient money has been raised to build a bungalow as a residence for Dr. Belle J. Allen, physician in charge of the Mrs. William Butler Memorial Hospital, at Baroda, India; traveling expenses met, and outfit in part supplied for Miss Sawyer, a graduate nurse who has gone out to train native nurses in the Williams Hospital, Pang-Chuang, North China; scholarships have been pledged for native women students in the Union Medical College in Peking, China, and the Medical College at Lodiana, India.

For the sake of convenience in raising and handling funds, two sections have been formed for work in India and China, under the chairmanship of members especially interested in those countries, and the constitution provides for the formation of new sections by any active members who may be interested in particular objects within the scope of this society.

It is the hope of the Boston Association that auxiliary associations will be formed in other large cities, and with this end in view the secretary will answer any questions, and will, on request, send copies of the constitution and by-laws.

BLANCHE A. DENIG, M.D., *Secretary*,
Hotel Bristol, Copley Square, Boston, Mass.

MARY R. MULLINER M.D., *Treasurer*,
803 Boylston Street, Boston, Mass.

NEIGHBORHOOD CIRCLES

BY MRS. EDWIN H. MARBLE

The Neighborhood Circles of the Woman's Association of Old South Church, Worcester, were organized two years ago last fall. It was voted by the Woman's Association to carry them on for one year and if advisable to make them a permanent organization, if not discontinue them. A unanimous vote at the close of the first year in their favor shows clearly that the Neighborhood Circles are a pretty good thing and that presumably they have come to stay.

For some time previous to their formation there had been regret expressed that so few ladies of the church attended the missionary meetings conducted under the auspices of the Home and Foreign Mission Departments. A fine program would be prepared with perhaps an attendance of twenty-five or thirty ladies; if refreshments were served at the close of the program possibly there might be fifty ladies present. At this juncture Mrs. Drew, our pastor's wife, suggested the Neighborhood Circles, and at a meeting in her own home told us of her plans and ideas in regard to their formation.

At Dr. Drew's suggestion and with his valuable help the entire city was divided into districts and a lady in each district was asked to serve as chairman. Each chairman was given a list of the names of all the women in her district who attended Old South Church; she was asked to send an invitation to each one of these ladies to attend an informal meeting at her home to discuss a matter of importance to all. Between five and six hundred invitations were sent out and the response was very gratifying. At this informal meeting the chairman outlined the plans for the Neighborhood Circles, a secretary and treasurer was chosen, a place appointed for the next meeting, and last but not least refreshments were served which have continued to be an indispensable feature of all Neighborhood Circles. At the present time there are thirteen circles with a membership of two hundred; at the beginning of the year two circles with a small membership connected themselves with the circle nearest them. Every member of a Neighborhood Circle is a member of the Woman's Association by the payment of \$1.50. Some of the members pay the membership fee at the beginning of the year, others pay fifteen cents at each meeting, ten meetings being held during the year.

The programs for the Neighborhood Circles are arranged by the chairman of the Home and Foreign Mission Departments. The programs are

same in all the circles and the program that is being carried out in one circle is being carried out in twelve other circles. This year the programs are of a miscellaneous character; last year *The Gospel in Latin Lands* was the text-book studied. The Neighborhood Circles have indeed proved their usefulness; many ladies attend them who never attended a missionary meeting at the church. The members of each circle in a very short time became very warm and interested friends. By meeting in the homes there is less restraint and very nearly everyone is willing to have a part in the program. Some of the circles have had sales which were conducted sometimes in a home and at other times in the ladies' parlor of the church. Last Christmas six of the circles conducted a very successful sale at the church and at Easter the remaining circles are planning to have one equally successful.

Six times during the year the Neighborhood Circles have a union meeting at the church. When a meeting is to be addressed by a missionary or some outside speaker all the circles are invited to meet at the church. These meetings are much better attended than before the formation of the Neighborhood Circles. Whatever degree of success has been attained by the Neighborhood Circles is due in a great measure to Mrs. New, supplemented by the efforts of all the members of the circles. It is hoped that the efforts of one Woman's Association in solving the problem of interesting women in missions and missionary meetings may prove helpful to others who are trying to do the same work.

THE PERSONAL EFFORT

GO AFTER YOUR ONE WOMAN. And when you have won her go after the next. Make it a very personal matter. Make her feel your interest in her welfare as well as in the work. Be so in earnest and so sure of your own belief in and love for it that she will partake of your enthusiasm. Be tactful and loving, but withal patient. Never be discouraged, never weary of the work. Be a friend indeed to the friend you are striving to enlist. Go after her and take her to the meeting. Introduce her to the other members and give her every attention that will help her to feel at home and add to her understanding of the work. If she is a reader, give her literature, but be wise in the choosing of it.

When an extra effort is made by your society, do your share. When the Field Secretary comes for a special meeting, be ready to help. She will need just such help as you can give.

In addition to this individual work and that of the Committee on Membership which every society should have, there are numerous plans for united service for increasing the membership. Among them are special seasons, such as the Easter Self-denial Week, the Thank-offering meeting, the Jubilee rallies and stated times for union campaigns.

In all of your plans let there be a determined spirit and much of earnest prayer, alone, and with your co-workers. Win your member to the auxiliary by telling of the beauty of the work, its far reach, its helpfulness to you and to the Master's kingdom. Do not put the money requirements first. What agent would ever make good if he approached his customers as we approach the women we wish to win? Find your best point of contact and appeal to your woman through that.—*Lura V. Thompson in Missionary Tidings.*

OUR BOOK TABLE

Our Book Table will be in charge of Mrs. Joseph Cook, a valued member of the editorial committee whose book reviews have already become well known to our readers. We hope from time to time to give under this department extracts from current books and magazines, while the Sidelights from Periodicals will as hitherto be furnished by Miss Frances V. Emerson.

The Education of Women in China. By Margaret E. Burton. Published by Fleming H. Revell Company. Pp. 232. Price, \$1.25 net.

Even before the surprises China has been giving the world in the last few months the title of this book would attract instant attention.

It seems almost incredible that there could be material enough on this subject to occupy 232 pages. The writer is the daughter of Prof. Ernest E. Burton of Chicago University, and visited China with her parents in the summer of 1909. She had every opportunity for collecting data in regard to the education of Chinese girls before 1842 down to the present opportunity and demands which is the subject of the closing chapter.

As the publishers say: "The work is probably the most thorough study of an important phase of the economic development of the world's most popular country that has appeared."

The book is dedicated: "To my mother and father in loving recognition of gifts too great for thanks." The sixteen illustrations are unhackneyed and particularly interesting.

Miss Burton quotes Isabella Bird Bishop as saying: "Of all Oriental women I love the Chinese women best; they have so much character and are so womanly." Mr. Swanson of Amoy says: "There is some backbone in Chinese men and several backbones in Chinese women. They have been the great force which has preserved the country." Mrs. S. L. Baldwin, who lived for years in Foochow, says: "There are no brainier women anywhere than the Chinese." This book is most attractively printed and is a distinct ornament and addition to any missionary library.

The Revolt of Sundaramma. By Maude Johnson Elmore. Published by Revell Company. Pp. 138. Price, \$1.

The writer of this book, a Baptist missionary, was one of the most eloquent and impassioned speakers of the Jubilee troupe.

The wrongs of the little Hindu maidens formed the burden of her story, and it is the story of one of these real Hindu girls in her native environment that is told in these pages.

The book has the endorsement of Mrs. Montgomery, the devoted leader of that band of women who swept across the continent speaking to great audiences in our chief cities. She speaks of this story as interpreting the life of "the women of India to the women of America by the simplest means; no argument, no oratory, just a plain photograph not even touched up!" The book is beautifully printed with marginal illustrations which do not repeat themselves as such illustrations are apt to, but they really interpret the text and make the typographical excellence of the book quite unique.

The American Woman and Her Home. By Mrs. Newell Dwight Hillis. Published by Revell. Pp. 186. Price, \$1.

As the president of the New York State Branch of the Woman's Board of Missions, as an able leader in the interdenominational movement initiated by the Jubilee, as possessing the double gift of compelling attention both by tongue and pen, we welcome any expression of Mrs. Hillis' in regard to the problems of the day. This discussion of the American Woman and Her Home is not unsympathetic with modern movements, but shows how in the church Christian women would find ample opportunity for all their culture and ability, while partnership with her husband in the home will result in the wife's growth in strength and capability, while the husband "will be held back from the spirit of mastery which unrestricted leadership develops."

Speaking of work in the church as contrasted with the demands of social life and the literary club, Mrs. Hillis says: "Service for others brings the highest kind of culture. Experience of service on missionary boards for

more than a dozen years, has demonstrated that even the routine work of Board meetings and the executive work of planning and carrying out programs are productive of higher ideals, nobler consecration and greater fidelity than come from the usual round of duties."

Mrs. Hillis attributes the success of the United Study of Missions to the growth in culture on the part of church women, and she affirms that "women were first trained and developed for concerted study and public speech in our churches." Certain it was that while *Sorosis* was organized in March, 1868, the *New England Woman's Club* a month earlier, yet a month earlier than this, in January, 1868, the Woman's Board of Missions was organized in Boston.

A similar movement was inaugurated among the Christian women of other denominations, and from the Atlantic to the Pacific was formed this Woman's Club of world-wide interest, which has for its most stimulating watchword, "Life and Light for the women in non-Christian lands." This spring in Brooklyn Mrs. Hillis was chairman of a committee of the churches on the Heights to invite Mrs. Farmer, of Montclair, to give a course of six Lenten lectures on Comparative Religions, using Robert Speer's *Light of the World* as the basis of her lectures. Co-operation of the women of different denominations to unite in this invitation would hardly have been possible before the Jubilee, which reached its close and climax in New York in April, 1911. The spirit of unity emphasized by the Edinburgh Conference of 1910 has begun to work, and Christian women of all denominations who take a world-wide interest in the coming of Christ's kingdom, having had sufficient height of vision to look over denominational hedges, will more and more find that co-operation means increased efficiency, and joy in fellowship.

A Way of Honor and other *College Sermons*. By Henry Kingman, D.D. Published by Revell Company. Pp. 210.

Original and deeply spiritual and searching, these sermons were preached in Claremont, Cal., where half the audience was composed of Pomona college students.

Blue Sky. The Life of Harriet Caswell-Broad. By Joseph Bourne Clark, D.D. Published by the Pilgrim Press. Pp. 238. Price, \$1.

Dr. Clark has chosen a felicitous title for the life of his sister, Mrs. Caswell-Broad.

As he explains in a brief foreword this was one of several names bestowed on Mrs. Broad by her loyal and loving Indians, and was the one she

preferred above all others. Another name her beloved Iroquois gave her was less poetic but characteristic and doubtless necessary in her dealings with the impassive red man, "She pushes us."

Even to those of us who knew Mrs. Broad this story of her life is a surprise. How she came to choose the life of a missionary is not known to her closest friends, but her work began among the Iroquois Indians as soon as she left school and she was commissioned to this work by the American Board. She has told the story, full of picturesque incident and uncomplaining self-sacrifice, in a book issued by the Pilgrim Press in 1892 and called, *Our Life among the Iroquois Indians*.

Dr. Clark has drawn several strategic passages from this recital to enrich his biographical sketch. With such a wealth of material at his command it is surprising that the biographer could have told the whole story of a life so fruitful, omitted nothing of importance, and yet have kept the recital within less than 250 pages. Nothing so inspires one to live well as an inspiring life. What one woman has done other women can do.

There is a marginal reference in the Old Testament which says, "The Spirit of the Lord clothed Himself with Gideon."

So we see in the Acts of modern Apostles that God clothes himself with this or that elect soul sufficiently emptied of self, to be used by the Divine Power to do his will. On reading the story of this consecrated life one feels that the spirit of the Lord clothed himself with our friend who went two years ago to dwell with the Master whom she loved and served.

G. H. C.

A Religious Congress in Japan. In the Japan *Mission News* of February 15, 1912, Ex-President Kozaki of the Doshisha sets forth the vice minister's plan for a Religious Congress. A meeting is to be called in the near future to have a mutual conference and understanding between the government and responsible heads of such religious bodies as Buddhistic, Shintoistic, as well as Christian.

The Home Minister will appear in person, and make an address to the effect that the three great religions must work together for upholding public morals and good customs of the country, mutually co-operating, both among themselves and with the government.

What the government intends to do, is to show respect to all religions, and to call the attention of the public to the importance of religious instruction in all matters concerning morals and social customs.

Mr. Kozaki thinks that while there will be no direct visible result the public recognition of the importance of religious instruction, hitherto almost

ignored by the state, will be emphasized by this congress. Hitherto religion has been regarded as a sort of superstition, but now these views are to be changed, and all religions are to be treated with more respect than before. As to the status of Christianity, it will receive public recognition and will no longer be treated as the religion of a foreign country.

Mr. Kozaki believes that great interest will be awakened among the Japanese concerning religious matters and especially in regard to Christianity, and in this way evangelistic work will be promoted.

Opponents of foreign missions are deriving scant comfort from recent books of travel which cover missionary fields. Professor Ross praised the *The Missionary* Chinese missionary very highly in his recent book on *and Civilization. China, The Changing Chinese*, and now comes another traveler, Prof. Joseph King Goodrich, and in the course of a work to be published immediately, *Africa of To-day* (McClurg), he gives the missionary the credit for whatever of real enlightenment has reached the African native. Mr. Goodrich treats the missionary problem historically, shows the part played by England and America, particularly in the carrying of good tidings to the native; points out the opposition of the missionaries to the slave trade and later abuses of the natives and concludes his survey in these suggestive words: "Sometimes it is the trader who is the absolute pioneer, in which case the later effort of the missionary is likely to be harder—and so it was in most of Africa. But there was no satisfactory evidence of the breaking away of darkness until there came those who brought the message from God."—*The Boston Herald*.

SIDELIGHTS FROM PERIODICALS

CHINA.—"Can the Chinese Republic Endure?" *North American Review*, April. "Fifty Centuries of Chinese Civilization," *Methodist Review*, March and April. "Needs of the New Era in China," *International Review of Missions*, April. "China as a Republic," *World's Work*, April.

JAPAN.—"The Famous Gardens of Kyoto," *Century*, April.

INDIA.—"Missions and Government in India," and "Native View of India's Evangelization," *Missionary Review*, April. "Net Results of the King's Indian Tour," *Fortnightly Review*, March. "Unity and Co-operation in the Indian Mission Field," *International Review of Missions*, April.

CEYLON.—“Adam’s Second Eden,” with sixty illustrations. *National Geographical Magazine*, February.

MEXICO.—“The Passing of a Dictator,” *Harper’s*, April.

UNITED STUDY COURSE.—“Heights and Depths of Hinduism,” *Missionary Review*, April. “Vital Forces of Christianity and Islam,” *International Review of Missions*, April.

Articles of general interest are, “Medical Experiences on the Afghan Frontiers,” “Henry G. Appenzeller of Korea,” “John Talbot Gracey,” *Missionary Review*, April.

F. V. E

WOMAN’S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

E. M., 200; In Memoriam, 1, 201 00

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Belfast, Aux., 10; Women of Ch., 22; Dexter, Woman’s Miss Soc., 8; Houlton, Woman’s Miss. Union, 10, 50 00

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Hallowell, Aux., 10; Portland, Lunch at Branch Meet., 34.52, High St. Ch., Aux., 3.27, State St. Ch., Aux., 17.05; Windham Hill, Ch., 5; York, C. E. Soc., 10. *Jubilee*, Gifts, 50, 129 84

Total, 179 84

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Exeter, Aux., 30.50; Hampton, Aux. (to const. L. M.’s Elizabeth D. Berry, Sarah W. Blake), 50; Newport, Newport Workers, 60; Wolfeboro, Golden Rule M. B., 5, 145 50

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Burlington, College St. Ch., Aux., 13; Ludlow, C. E. Soc., 10; Lyndon, Aux., 10; Middlebury, Ladies’ Assoc., 20; Montpelier, Bethany Ch., Aux., 32; New Haven, Aux., Th. Off., 5; Newport, Aux., 9; Orleans, Ladies’ Miss. Soc., 20; Pittsford, S. S., 6; Underhill, Aux., 20; Wallingford, Aux., 25 35; Westminster West, Aux., 2; Winoski, Aux., 7. *Jubilee*, Burlington, First Ch., Aux., 25, 204 35

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Bedford, United Workers (25 of wh. to const. L. M. Mrs. Joseph Williams), 40; Billerica, 5; Lexington, Hancock Ch., 1; Lowell, Kirk St. Ch.,

Aux. (50 of wh. to const. L. M.’s Miss Melissa M. MacIlroy, Mrs. Albert L. Thompson), 62.50; Melrose, Aux., 15; Winchester, Second Ch., Miss. Soc., 15, 133 50

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Yarmouth, Aux., 10 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 20.96; Pittsfield, South Ch., Aux., 43.39. Less expenses, 1.93, 62 42

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Essex, C. E. Soc., 25; Lynn, Central Ch., Aux., 25; Lynnfield, Second Ch., Aux., 10, 60 00

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Aux., 1.07, Prim. S. S., 2.68; Conway, Aux., 6 25; Greenfield, Second Ch., Aux., 14; Northfield, Aux., 17.40; Orange, Aux., 11.35; Whately, Benev. Soc., 10, 62 75

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 152; Northampton, Edwards Ch., Aux., 30.73, Gordon Hall Band, 8, 190 73

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Hudson, Aux. (25 of wh. to const. L. M. Mrs. S. Jennie Bailey), 30; Wellesley, Wellesley College, Y. W. C. A., 225, 255 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintree, South, South Ch., Woman’s Guild, 10; Brockton, First Ch., Aux., 15; Campello, Aux., 100; Weymouth Heights, Aux., 28 50; Weymouth, South, Old South Ch., Aux., 1, 154 50

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Mrs. F. H. Viets, 5; Fitchburg, C. C. Ch., The Priscillas, 44; Littleton, Aux., 8, 57 00

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Attleboro Falls, Central Ch., Aux., 25; Attleboro, South, Bethany

Chapel, S. S., 17.27; Edgartown, Aux., 6; Fall River, Aux., 110, Y. W. F. M. S., 10; Marion, Aux., 2; Taunton, Aux., 119, Broadway Ch., Woman's Guild, 15, Winslow Ch., C. E. Soc., 10, 314 27

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chester, First Ch., 10; Holyoke, Second Ch., Aux., Th. Off., 101.12; South Hadley Falls, Aux. (25 of wh. to const. L. M. Mrs. H. G. Smith), 35; Springfield, Hope Ch., Aux., 32, South Ch., Aux., 5, 183 12

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Off. at Ann. Meet., 64.67; Off. at Y. L. Ann. Meet., 26.75; Allston, Aux., 1 69; Auburndale, Aux., 30; Boston, Mt. Vernon Ch., Aux., 13, Old South Ch., Aux., 64; Brookline, Leyden Ch., 52.80, Mrs. George A. Hall, 200; Dorchester, Second Ch., Y. L. Soc., 50; Franklin, Y. L. Soc., 10; Hyde Park, Jr. C. E. Soc., 5; Medfield, Second Ch., Aux., 15; Needham, Aux., 20; Newton Highlands, Aux., 13.32; Roxbury, Imm.-Walnut Ave. Ch., S. S., 25; Somerville, Winter Hill Ch., Dau. of Cov., 60 Jubilee, Everett, First Ch., Mrs. C. L. Baldwin, 5, 656 23

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Blackstone, C. E. Soc., 2.50; Hardwick, Perry Memorial Miss. Soc., 1; Hubbardston, C. E. Soc., 1.65; Oakham, Mrs. M. T. F. Rugg, 5; Templeton, Trinitarian Ch., C. E. Soc., 5; Upton, Aux., 50 cts.; Worcester, Central Ch., Woman's Assoc., 118, Greendale People's Ch., C. E. Soc., 2, Piedmont Ch., Golden Key Club, 10, 145 65

Total, 2,290 17

LEGACY.

Lynnfield.—Miss Mary B. Hawkes, by Arthur F. Upton, Extr., 1,000 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Central Falls, Jr. Aux., 30; Chepachet, S. S., 2; Pawtucket, Pawtucket Ch., Prim. Dept. S. S., 10; Providence, Academy Ave. Ch., Miss Club, 8, Beneficent Ch., Women's Guild, 10, Plymouth Ch., Prim. Dept. S. S., 3.11, Union Ch., C. R., 15; Slatersville, Aux., 18.50. Jubilee, Pawtucket, Mrs. Charles P. Foote, 2, 93 61

CONNECTICUT.

Friend, 35 00

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, C. E. Soc., 2; Chaplin, C. E. Soc., 2; Franklin, Aux., 10; New London, First Ch., Aux., 10, Second Ch., Ladies' Guild, 20; Pomfret, Searchlight Club, 4; Salem, C. E. Soc., 5; Scotland, C. E. Soc., 2; Woodstock, Pansy Jr. Aux., 15, 70 00

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 512.50; Bristol, Aux., 15; Hartford, Asylum Hill Ch., Aux., 76, Center Ch., Explorers'

Club, 25, Farmington Ave. Ch., Aux., 20.25, Plymouth Ch., C. E. Soc., 1; Kensington, C. E. Soc., 1; Mansfield Center, S. S., Prim. Cl., 2; New Britain, South Ch., W. F. M. S., 18.75, S. S., Prim. Dept., 5; Terryville, Y. L. M. C., 5; Vernon Center, Aux. (to const. L. M. Mrs. R. R. Barrows), 25; Windsor Locks, Aux., 245, 951 53

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 222.50; Bridgeport, Olivet Ch. (prev. contri. const. L. M's Mrs. Andrew Tait, Mrs. William F. Tait); Centerbrook, S. S., Miss Hubbard's Cl., 1 Jubilee, Mrs. H. P. Beach, 5; Miss A. M. Hanchett, 2; Miss E. Landfear, 5; Miss S. Landfear, 5; Miss Laura A. Milford, 2; Morris, S. S., 10, 252 59

New London.—Mrs. J. N. Harris, 500 00

Total, 1,774 12

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Miss Club, 100, Mt. Pleasant Ch., Aux. (to const. L. M's Mrs. Emma Cleveland, Mrs. Addie Powers Farrington, Miss Beale O. Sensner), 75; N. J., Glen Ridge, Aux., 50; Newark, First Ch., Aux., 20; River Edge, Aux., 10; Pa., Guy's Mills, Aux., 2; Philadelphia, Central Ch., Y. L. M. S., 3.54, Pearl Seekers, 7.82; Williamsport, Aux., 7; Wilkesbarre, Puritan Ch., Mrs. E. J. Davis' S. S. Cl., 2.50. Less expenses, 30 48, 247 38

GEORGIA.

Atlanta.—Jubilee, Cong'l Ch., Ladies' Union, 168 54

FLORIDA.

W. H. M. U.—Miss Alice E. Guild, Treas., Winter Park. Lake Helen, Aux., 10 00

COLORADO.

Denver.—Mrs. George Soule, 10 00

HAWAII.

Honolulu.—Mr. Warren B. Crow, 40 00

Donations, \$4,534 96
Buildings, 633 51
Work of 1912, 205 00
Specials, 26 00
Legacies, 1,000 00

Total, \$6,399 47

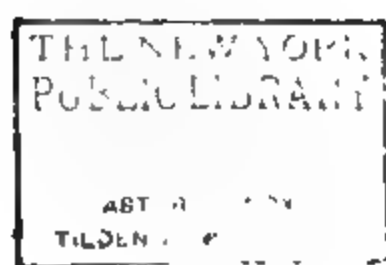
TOTAL FROM OCT. 18, 1911 TO MARCH 18, 1912.

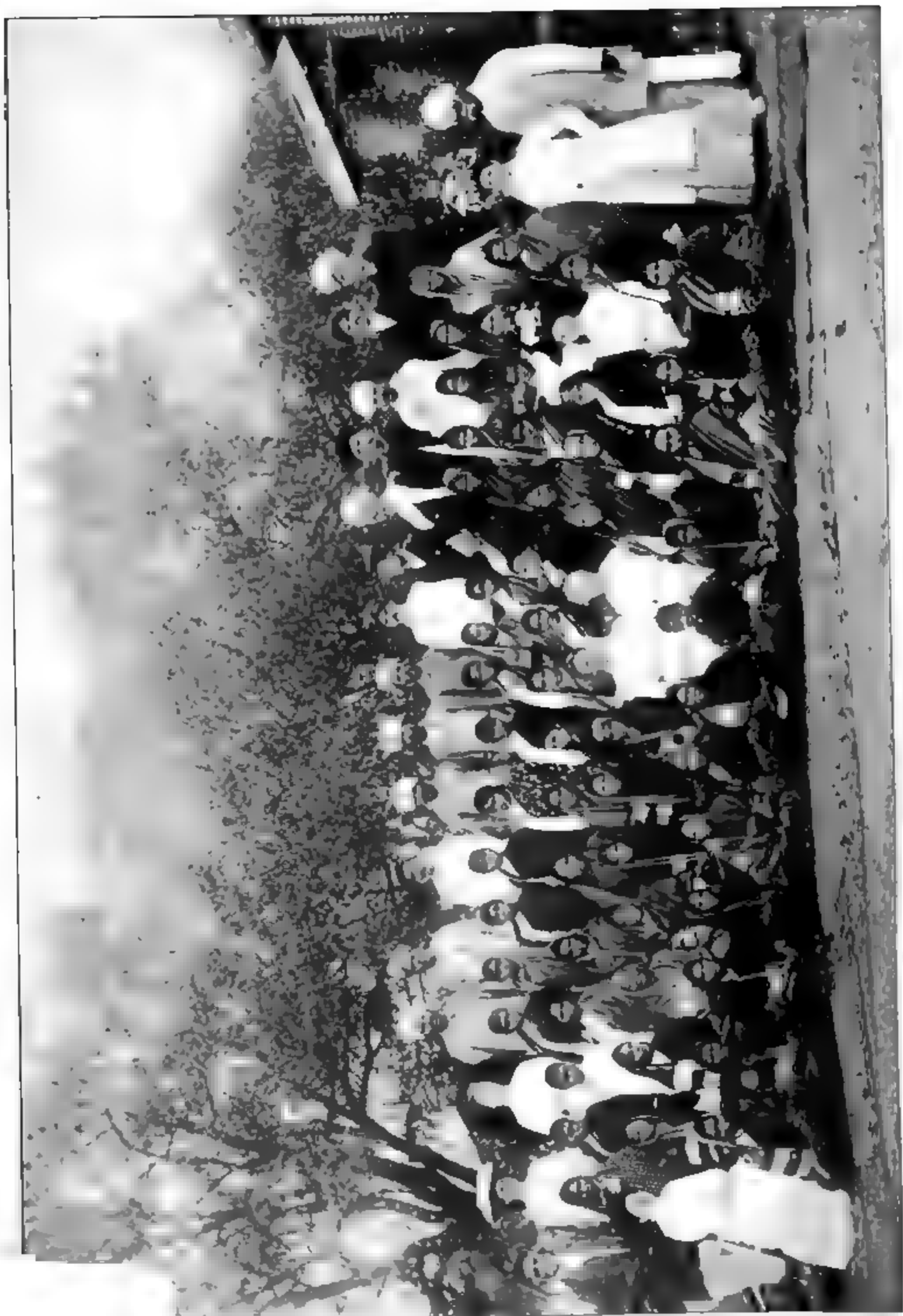
Donations, \$35,338 68
Buildings, 3,737 29
Work of 1912, 4,737 14
Specials, 839 72
Legacies, 4,035 50

Total, \$48,688 33

GOLDEN ANNIVERSARY GIFT.

Receipts to date, \$1,354 01







Life and Light

Vol. XLII.

JUNE, 1912

No. 6

It is a matter for sincere regret that Dr. and Mrs. James D. Eaton of Chihuahua, Mexico, impelled by impaired health, have offered their **Missionary** resignation to the American Board. For thirty years Dr. **Personals.** and Mrs. Eaton have been doing constructive work in the Mexico Mission,—Mrs. Eaton having been one of the chief factors in the development of the "Colegio Chihuahuense." During all these years she has been a missionary of the Woman's Board, supported by the New Haven Branch, and her presence at many meetings when on furlough has been most helpful.

Miss Mary F. Long, a cousin of Mrs. Eaton's, who went to Chihuahua in 1897, and who has served the Colegio as principal at various times, besides carrying on her own department, feels that she also must be released from missionary service to take needed rest. Her retirement brings serious loss to the school and sorrow to the Mexican people by whom she has been much beloved. The Chihuahua station thus crippled, just at this critical time, needs the sympathy and support of all its friends. The Woman's Board is making every effort to find a young woman to fill the vacancy occasioned by Miss Long's regretted withdrawal. Miss Helen A. Meserve, the present *directora*, will spend some weeks with her family in Allston, Mass., pending the restoration of quiet in Mexico, and the reopening of the Colegio.

Miss Prescott of Parral reached El Paso in safety, about the middle of April, after most trying and exciting experiences. The school building and missionary residence, although protected (?) by an American flag, were entered by drunken rebels who looted Miss Prescott's personal belongings and threatened to shoot her. She came out on a special train, secured by the American Consular agent,—James I. Long,—in company with about one hundred and twenty American refugees.

The sympathy of many friends is going out to Miss Mary C. Kinney, of Adabazar, Turkey, because of the sudden death of her father, Mr. G. E. S.

Kinney, a devoted member of the Boylston Church, which occurred at his home in Jamaica Plain, Mass., May 2d.

The Misses Melville and Miss Elizabeth Campbell were welcome visitors at the Rooms before sailing, May 7th, to rejoin the West Central Africa Mission.

Rev. William H. Gulick, who is visiting his daughter, Mrs. George Lincoln, in Boston, Mass., has also called on his friends at the Congregational House. Mr. Gulick has not been in this country before for twenty years, and it was a pleasure to greet him and bid him welcome.

Miss H. Frances Parmelee (W. B. M. I.), who sailed April 10th from San Francisco, returning to the Japan Mission, will spend a short time in Honolulu before resuming her many activities in connection with the Factory Home for Girls at Matsuyama. Miss Parmelee, before sailing, wrote most urgently of the need of an associate for Miss Judson.

The sad tidings were received by cable May 4th of the death at Kodai Kanal, April 27th, of Mrs. David C. Churchill of Ahmednagar. Mrs. Churchill (Alice Harding) was the daughter of Dr. and Mrs. Charles F. Harding of Sholapur, India. Her mother entered the heavenly life last November, after many years of missionary service.

Mr. and Mrs. Churchill, with their two little sons, returned to the Marathi Mission last summer, after a furlough during which Mr. Churchill did much to interest people in the industrial work at Ahmednagar, of which he has charge. Many will remember his interesting department at "The World in Boston." The death of Mrs. Churchill in the brightness and vigor of her young womanhood is one of those mysterious sorrows for which earthly wisdom has no explanation.

Deepest sympathy is extended to her husband and his motherless boys, to her two sisters, Mrs. Charles H. Burr of Ahmednagar and Miss Mary B. Harding of Sholapur, her brother and other family friends as well as to the missionary circle who have met with such a loss in her early death.

Mrs. Churchill was a graduate of Wellesley College, class of 1900, and her marriage occurred in India in 1901.

No announcement gives more genuine satisfaction than that relating to reinforcements for the field. The Foochow Mission has long been calling

New for additional young women, and two are now under appoint-
Workers. ment. Miss Daisy Brown, whose home is in Ames, Iowa, and who has been connected with the Detroit Y. W. C. A., has been appointed to this mission, where it is expected she will have charge of

the training school for Bible women at Ponasang, Foochow. Miss Brown has studied at the Hartford School of Religious Pedagogy and is a young woman of very earnest spirit.

The long-sought-for successor to Miss Jean Brown in the kindergarten work at Foochow, has at last been found and the Woman's Board of Missions for the Pacific is joyful in consequence. See page 263 for particulars about Miss Ledyard.

But this mission still cries for "more"—two women physicians at least, five evangelistic missionary women who will also supervise day schools, two more teachers for the girls' college are among the pressing needs set forth in an urgent appeal just received from the mission.

The Woman's Board is still vainly seeking for teachers for Umzumbe, Inanda and Mt. Silinda, in Africa, for at least two additional workers for Japan, for another teacher for our school in Ahmednagar, for additional help for Bitlis, Smyrna and Gedik Pasha, Turkey, and for an associate for Miss Davis at Tientsin, China, to take up the work Miss MacGown is to lay down. We need also doctors to help our busy physicians in Madura and Ahmednagar, India, and trained nurses for Aintab and Sivas, Turkey. These are a few of the posts for which recruits are urgently desired.

In some instances the salaries are already pledged or vacancies occasioned by the death of noble workers have not been filled—in other cases there is no money at hand for the new worker. We are indeed grateful for those who have responded and who will soon be on the way to the field, but the situation in many other places is critical, the emergency great. With the world-startling opportunities for Christian work in China, Africa and the Moslem world, offering fields of influence far beyond the most rewarding positions in America, are there not, among the thousands of trained alumnae from colleges, normal and medical schools, who are now at work in our territory at home, at least *ten* Christian girls who will heed this appeal?

Miss Helen B. Calder is eager to correspond with all such possible candidates.

When permanent appointees cannot be found we gratefully accept, in



MISS DAISY BROWN

some instances, the services of suitable young women for temporary appointment. Such a one has been found in Miss Emily Moore, of Berkeley, Cal., who goes for three years to the Western Turkey Mission.

Miss Moore comes to us from the Methodist communion and is most warmly recommended by those among whom she has been a Christian teacher and worker.

The death of Mrs. Abby T. Wilder, at the home of her daughter, Mrs. George H. Gutterson at Winchester, Mass., March 27th, removes one more

Another Veteran from the constantly lessening circle of veteran missionaries of the American Board. Mrs. Wilder went with her husband to the Zulu Mission in 1849, where they remained for more than twenty-five years. After her husband's death in America, Mrs. Wilder returned to Natal where her son Rev. George A. Wilder was stationed. Her devotion to the Zulu people was a conspicuous quality of her character and her influence upon the young people is still remembered by those now in mature life.

Just as we were preparing for the May LIFE AND LIGHT the interesting account written by Dr. Karmarkar concerning her busy days in Bombay,

A Beloved her husband, Rev. S. V. Karmarkar, was called to the **Leader.** heavenly home on April 2d. Mr. Karmarkar was a well beloved Christian pastor and leader of his own people, and Dr. Abbott of the Marathi Mission says of him, "Probably no Indian Christian was so widely known over the whole of India as he, and he was loved by missionaries of all missions."

In the death of Mrs. A. L. Williston the Woman's Board, and the Hampshire County Branch in particular, loses a wise and helpful worker

Mrs. A. L. and a most generous giver. Uniting unusual business and **Williston.** executive ability with a rare unselfishness her voice was always for enlargement of work and her hand and purse were ever ready to carry the burden. For her to know the need was to offer help. "Let her own works praise her in the gates."

H. F. K.

Recently published leaflets are "An Income to Count On," by Miss Keith, our assistant treasurer, a clear and concise statement of the relation-

New ship of the Woman's Board and the Apportionment Plan; also **Leaflets.** "Life Membership in the Woman's Board of Missions; Its Privileges and Opportunities," by Mrs. Charles H. Daniels. Sent for postage on application to Miss Hartshorn.

Other leaflets for use in connection with the text-book for 1912-13, *China's New Day*, are two reprints from LIFE AND LIGHT. "The New Woman in Old China," by Alice L. Browne and "Light and Shade in China" by the late Nellie N. Russell of Peking. Price, three cents each.

"Our Medical Work in China" and "Chinese Folklore," each five cents, will be useful in connection with the study of China.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MARCH 18 TO APRIL 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|-------------|
| 1911 | \$7,970.70 | \$12,261.01 | | \$193.21 | \$500.00 | \$20,924.92 |
| 1912 | 10,173.42 | 884.05 | \$19.41 | 157.00 | 2,568.19 | 13,802.07 |
| Gain | 2,202.72 | | 19.41 | | 2,068.19 | |
| Loss | | 11,376.96 | | 36.21 | | 7,122.85 |

FOR SIX MONTHS TO APRIL 18, 1912

| | | | | | | |
|------|-----------|-----------|----------|--------|-----------|-----------|
| 1911 | 43,103.55 | 22,576.65 | | 934.98 | 13,487.63 | 80,102.81 |
| 1912 | 45,512.10 | 4,621.34 | 4,756.55 | 996.72 | 6,603.69 | 62,490.40 |
| Gain | 2,408.55 | | 4,756.55 | 61.74 | | |
| Loss | | 17,955.31 | | | 6,883.94 | 17,612.41 |

OUR SCHOOL IN BARCELONA

BY FRANK H. WIGGIN

Mr. Wiggin, who visited the Mission to Spain some months ago, on business connected with the American Board of which he is treasurer, was much impressed with the work of the Woman's Board school at Barcelona, and has kindly written the accompanying article.

NEVER since the beginning of our missionary work in Spain has that work been needed more than now. A prominent Spanish writer and lecturer has recently said: "Alongside of a fanatical minority, eighty citizens out of a hundred have practically broken with all religion."

The Spanish people are loyal and extremely patriotic, but the dominance of church leaders in affairs of state and the continuance to some extent of the spirit of the inquisition, especially in the trials of political prisoners, have done much to alienate many from all religion. Notwithstanding these conditions, the evangelical movement is increasing in favor, especially among those of the great and growing liberal party. Illiteracy

in Spain is widespread. Government grants for educational purposes are meager. Teachers' salaries are small and difficult of collection. Instructors in elementary and secondary grades are frequently inefficient. Beyond these grades no provision is made by the state for the education of girls. Girls of the wealthy families educated in convents become experts in the use of the needle, but usually they cannot write a brief note expressed grammatically and with correct orthography. The nuns—their teachers—are equally ignorant.



A VIEW OF BARCELONA

In Barcelona, as we leave behind the animated throngs of the Rambla and the beautiful Plaza Real and follow the tramway into the suburbs where our Colegio Internacional is located, we pass certain conspicuous objects which might be regarded as typical of present conditions. On one side are the windowless blackened ruins of a convent and church destroyed in the recent riots, and on the other is a large convent surrounded by a high stone wall, looking like a fortress, and which, for defensive purposes, is said to contain machine guns and many repeating rifles.

Our school at Barcelona is ministering successfully to two great needs: the need of the people for a purer and more Christ-like religion, and the need of Spain for educated girls and women. The location is favorable. Barcelona is a larger city than Madrid, and its people are more progressive. It is easily reached from our mission stations, nearly all of which

are located in the northern part of Spain. As the school in its new location becomes more widely known, there is good reason to believe that it will become more nearly self-supporting. The number of boarding pupils is increasing. It already includes representatives from some of the most prominent families in the province, one being the daughter of the national senator. In the school are also gathered the daughters of the native pastors of the stations, as well as those of our evangelists and Bible teachers. Although many of these girls are not able to meet the cost of their education, and the number of such students now who cannot pay is proportionately large, yet they are probably to be in the future one of the strongest evangelistic forces in Spain. Students both from the normal and collegiate departments are going out as consecrated workers.

In a little more than a year the school has outgrown its present rented quarters and an arrangement has been made with the landlord to erect another and more suitable house, the school taking a five years' lease of the premises. One of the brightest pupils is one of five daughters of the widow of a native evangelist who lives in Madrid, and who can earn for the support of her whole family less than twenty dollars per month. The school is greatly in need of scholarships and of gifts ranging from sixty to one hundred and eighty dollars per year, which would enable it to receive others eager to come and equally worthy, who cannot now be admitted for lack of funds. Nowhere in Spain are to be found any brighter or more promising girls than in this school, and Spanish girls given the opportunity take high rank in scholarship. We sometimes think the English alone capable of such attainments. This incident actually occurred in a Spanish school not long ago. A child of mixed parentage made slower progress in her studies than her companions. When the parent or guardian was told of this, he made the following reply: "What can you expect, when she has some English blood in her veins?"

We may well be proud of the history of this school, which began long before its removal to Barcelona. It is worthily represented in Saragossa, Bilbao, Santander, San Sebastian, Seville and Madrid, as well as in many smaller places, by its graduates who are leading lives of great usefulness and blessing. Some as pastors' wives do their full share in teaching and in parish work; others serve as teachers of village and station schools. Those known to the writer are refined, Christ-like, unselfish, patient under trying conditions, loyal to all that is highest and best. It is an inspiration to know them. One young woman who has gone back

to her former home as the village teacher where the pastor had recently died, wrote to the *directora* of our school this last winter as follows:—

“I am conducting a preaching service every Sunday, and Sunday is my busiest day. Now don't laugh at my being ‘Pastora,’ because I assure you that I try to do my best, although that best may not amount to much. By and by some member of the little congregation will help me. Sunday afternoon I have charge of the Sunday school, and I have organized a Men's Club, which meets in the schoolroom after the Sunday-school session, and I frequently go there with other friends to read the papers and books to these men, and to talk with them ‘until the evening round the *brasero*, that they may not be drawn away to the wine shop.’ ”



OUR SCHOOL BUILDINGS IN BARCELONA

Another, seen under the most trying circumstances, hurt beyond measure by unjust and cruel treatment, her eyes filling repeatedly with tears, by her self-control, her gentleness and patience, preached to one who saw her, a sermon never to be forgotten.

The first Christian Endeavor Society in Spain, Dr. F. E. Clark tells us, was formed in the room of Miss Webb, our *directora*. At a Christian Endeavor meeting in the school a few weeks ago the question was asked: “What has Christianity done for the world?” These were two of the

replies: "It has taught tolerance of other people's ideas," and "It has taught people to love their enemies and to be kind to them." Such is the spirit of faculty and students, and it is a spirit that is commending itself more and more.

Many of our Spanish friends are beginning to realize that as a people they have not kept pace with other nations of the Western world. They are awakening to a consciousness of their needs. The time is coming when in place of indifference and unbelief, there shall be new aims and purposes, new hopes, and a living faith; a time when the slavery of ignorance and prejudice shall cease; a time for which Spain has waited long! In hastening its coming our school at Barcelona is worthily striving to do its share.

THE DEPUTATION'S VISIT TO THE MARATHI MISSION

BY SARAH LOUISE DAY

THE WELCOME TO AHMEDNAGAR

OUR introduction to our schools of the Marathi Mission was quite dramatic. We reached Ahmednagar late one afternoon and found a party of friends gathered at the station to welcome us. As we drove along the road leading to the city we noticed a group of children standing by the roadside. Dr. Hume explained that they were pupils from one of the day schools waiting to welcome us. We stopped for a moment and they gave us garlands and bracelets of flowers. We proceeded on our way only to be stopped again and again for similar fragrant greetings. Sometimes an appropriate song accompanied the presentation of the garlands. The girls from the two departments of the boarding school were drawn up in line on each side of the road, next came the boys of the training school, and those from the high school, while the little group of girls from the Alice Home, those girls that came there as famine orphans twelve years ago, were not behind the others with their offering of affection. When we reached "Wellesley," the hospital bungalow which was to be our home for the next few days, we found that each one of us was adorned with no less than fourteen garlands and was carrying a similar number of bracelets and bouquets. Truly it was a delightful welcome to the city we had so long desired to visit and it was pleasant to know that so many were looking forward to our coming.

THE ABBIE B. CHILD MEMORIAL

After a Sunday full of interest spent in visiting some of the Sunday schools and closing with a communion service in the beautiful church, early

on Monday morning we turned our steps to the girls' school. We were delighted to find it already housed in its new quarters. One of the burdens which Miss Child brought home from her visit to India was the need of enlarged accommodations for this school and after her death a sum of money was raised to provide a new dormitory as a memorial to her. The delay in securing a much desired piece of property has made it impossible to make radical changes until the present time. Now a new academic building gives ample room for the classes of the vernacular school and provides an Assembly Hall large enough for both schools to be gathered together, while another building close by accommodates the Anglo-vernacular school. A short distance away the Abbie B. Child



THE TEMPLES AT WAI

dormitories are nearly finished. Two one-story buildings have been found better than the larger one with two stories originally planned. We had great pleasure in being present at the official opening of the new building, when appropriate exercises celebrated this event. We enjoyed visiting the classes in both schools and rejoiced at the evidences of the good work which is being done there. Our visits to the day schools which are also under the care of Miss Gates and Miss Bruce were most interesting. (See frontispiece.)

IN THE OUT-STATIONS

From Ahmednagar we made two trips to out-stations and the days we spent at Sirur and Wadale were full of interest and delight. The Beverly

School at Sirur is one which shows the splendid results of the careful training given by the head master and the teachers and of the oversight which Mrs. Winsor exercises over the whole work. The program given us was entertaining and instructive and arranged to show the scope of work carried on in the school. The girls showed their keenness of intellect in the way in which they solved the problems given them, and pitted themselves against each other in the spelling matches, which included the translation of a Marathi word into English before it was spelled in the latter language.

At Wadale the feature which impressed us most was the fact that the boys and girls of the two schools were reciting in the same classes. Of course the dormitories and living arrangements are quite separate. It was at Wadale that we first made our acquaintance with the plague conditions we found later at Wai and Satara and which are such a serious interruption to the work.

On the way back from Sirur we stopped for fifteen minutes at Supe in the Parner district to see a typical village day school. The site is just within the inclosure of the village so upper caste children attend, yet is close to the quarters of the lower castes so that they can also attend without giving offense to the high castes. The building, of which half the cost was paid by the government, is arranged so that there is one large room for the school and three for the teacher and his family. There are thirty-nine pupils representing six different castes, while six are the children of Christians. About one third of the number are girls. Five standards are taught in the school by the head master and his two assistants. We found an eager group of children waiting to receive us and were especially pleased at the ease with which Bible verses were repeated. Dr. Hume says: "The head teacher is highly respected by all in town. A fourth class Marathi prince lives here and calls the teacher to read and write English letters for him because there is no one else in the town who can do this. This prince would never allow a low caste man to come very near him but on a recent occasion when I called on him he invited four pastors and the head teacher, all of whom are of low caste origin, to come to call on him, and he seated them in his audience room even though he kept his own high caste officials standing."

OUR WORKERS IN SHOLAPUR

Sholapur was our next stopping place and here we stayed at Harding House, formerly the home of Dr. and Mrs. Harding and now occupied by Miss Fowler, Miss Harding and Miss Wheeler. Woronoco School is a

splendid illustration of an up-to-date boarding school. The class rooms though not spacious are ample for their needs and a new dormitory just across the way makes living conditions for the girls healthful. We had the pleasure of meeting the members of the Alumnae Association in a pleasant upstairs hall and of seeing how the girls Miss Fowler has mothered develop into useful women. Solanochabin, Miss Fowler's invaluable helper, is a tower of strength to all who come in contact with her.

Miss Harding's kindergarten and training school is close by and we enjoyed the hour we spent there watching the little brown children, many of whom must first be scrubbed and dressed, and learn how to use their fingers



SCHOOL AT WAI

and their feet in useful ways. The teachers trained in this school are found all over the mission and in other parts of India as well, and carry into many schools the helpful lessons taught them in Sholapur. Some of the training class are busy every morning teaching in the day schools and we saw them there the next morning when we went about with Mrs. Gates to see these schools. They are a great power for good wherever they are found. All were rejoicing in Miss Wheeler's coming and she has already won for herself a warm place in their affections.

AN OUT-OF-DOORS SCHOOL

At Wai and Satara we came face to face with the difficulties which the missionary often has to meet when plague visits one of the towns. As soon

as it appears and especially when the dreaded plague rat is found in a house, the family moves out into the fields and lives in a tent or a rud hut. So it will happen that whole sections of a village will move away and the work in that locality must necessarily be closed. The mute witness which these locked and barred houses bear to the presence of the terrible epidemic is most appealing. Sometimes it will happen that the people of a given section will all move to the same fields and then the school can be opened again, and it is held under a neighboring tree. We visited one such school and were interested to see how much good work could be done under these adverse conditions. A large box provided safe keeping for the books and slates and for the clock which during school hours hung from a branch of the tree, while the blackboard remained as silent witness to the purpose for which the spot was used. The children seemed happy and contented and we wondered if American children would not sometimes enjoy such a change of schoolroom.



FAREL GIRLS' SCHOOL, BOMBAY

BUSY DAYS IN BOMBAY

There is one other institution of which we must speak, the high school at Bombay under the charge of Mr. and Mrs. Hazen. The part in which we are especially interested is Bowker Hall, the home of our girls. We were interested to see this building so long under the care of Mrs. Edward Hume, and we had an opportunity to test its hospitality one evening when a native dinner to which all guests came in native dress, was served in our honor.

The viands were delicious and we were only sorry that our Western taste had not been cultivated sufficiently to appreciate the different curries. We spent one morning in visiting the classes where the students of both sexes meet together for recitation and we feel that men and women of strong Christian



BLIND GIRLS AT BOMBAY

character are being trained here for service in the home and in other ways. The day schools of Bombay were a delight to visit. At the Parel school, which is attended by the children of well-to-do classes, the girls were dressed in all their best clothes and jewels to do us honor. It is our strong conviction that the work of these schools should be strengthened by the help of an efficient Bible woman who could visit the homes from which these children come and so come into close touch with the family life. We also saw the beautiful work done for the children of the Blind School and rejoiced that Miss Millard has been able to establish this work so successfully. Surely it makes possible a life of usefulness to these poor afflicted children. Another interesting school is that estab-

lished by Mrs. Abbott for little boys and carried on by means of funds provided by her for this purpose. After a certain age these boys are transferred to the high school and are there trained for some regular occupation. These boys are chosen with great care and the results of this work ought to be most satisfactory. This school is at present under the care of Mrs. Ernest Hume but it is hoped that a lady will soon be found to take entire charge of it.

This brief sketch of the work done in this mission is necessarily only an outline. The thoughtful reader must fill in the details. Faithful, conscientious work is being done in all these places and the aim is not merely

to fill the mind with a knowledge of facts, but to train the will, the intellect and all the powers so that the girl and the boy may go away with a strong earnest purpose to make their lives of service to their fellow-men and useful in the coming of the kingdom of God to India.

THE EDUCATION OF JAPANESE GIRLS

The following interesting account of the Japanese Women's University is reprinted from the *New York Sun*.

The tenth anniversary of the founding of the Japanese Women's University at Tokyo, the only one of its kind in Asia, which was observed last year, is evidence of the advance the cause of women's education has made in Japan.

The idea of a university to be devoted to women's higher education was first advanced in 1885. It received great encouragement from leading men and women, including Marquis Ito, Count Okuma, Baron Utsumi and others, while wealthy citizens came forward with offers of help. The Empress, who from the first has taken an active interest in the question, also gave a grant of money. The news spread over the country and roused keen enthusiasm among the women. Applications came pouring in from all parts of Japan and hundreds had to be refused. The university was opened in April, 1901, with three hundred students in the university department and five hundred in the girls' high school which was attached to it.

It has now a teaching staff of eighty, and the students number thirteen hundred, of whom eight hundred are boarded in the college itself. Boarding houses have been opened in connection with it. The university authorities have introduced a co-operative system by which students can obtain what they want from shops forming the co-operative association, and a bank is also provided where allowances received from home can be deposited. The system of education is wisely conducted along national lines, though modern Western learning is by no means ignored. Besides the higher branches of study the university trains young women in many subjects which fit them to start on careers of their own. A herd of cows is kept for dairy work and a newspaper is run to give them practical knowledge of journalism. They are also taught gardening and housework.

The women who have been trained in the university are now scattered over the country, and whereas in India the percentage of girls attending schools is about seven out of every thousand, in Japan the figures stand at ninety-one out of every hundred. In Tokyo alone there are many thousands of girls who have come up from the provinces in order to obtain as good an education as their country can give them.

There are kindergartens to which mites can go at three years old, and when they reach the age of six they are passed on to one of the ordinary schools. Every child in the country, of whatever rank, is obliged to attend an elementary school at the beginning of the first school session after it has completed its sixth year. The children may be met any morning hurrying along the streets carrying their lunch and bundles of books, their little wooden shoes clattering on the pebbles as they go. The wooden shoes, however, are being rapidly replaced by foreign shoes.

School is compulsory and generally free; though tuitions are paid in the higher grades, says the London *Queen*; the elementary course lasts six years, after which the girls enter the higher schools and from them a certain number pass on to the colleges. There are also technical schools for girls where they learn trades.

The women of the upper classes are following the example set them by the Empress, and are doing their best to spread knowledge among all classes; the Japanese Women's Education Society was started nearly twenty-five years ago as an outcome of the movement. The president is Princess Kanin, and the vice presidents are all royal ladies. It has for its object the promotion of women's education generally and the acquiring of knowledge by means of lectures given by distinguished professors at monthly meetings. The society, which has its own buildings and publishes a magazine, now numbers six hundred ordinary and one hundred and eighty special members. It is doing excellent work in training girls in handicrafts, besides providing for the higher culture of its own members.

The Peers's School at Tokyo, which is under the charge of the ladies of the imperial household, has been established some time and is for the daughters of the nobility. The Empress takes a great interest in it and occasionally attends the lectures, while specimens of the work done there are sent to her for inspection. In former days the girls destined for maids of honor, or any important position at Court, were taken to the palace and there instructed in the intricate etiquette, but they are now taught at the school instead. The building is on Western lines and

many of the spacious schoolrooms are furnished in English or American style. The staff numbers fifty teachers, and there are about seven hundred children in the school, and nearly one hundred in the kindergarten.

The result of all this education is that women are entering in ever increasing numbers into the active intellectual life of the country, and openings for their work have been steadily increasing. Teaching and nursing are still the favorite professions. The doctor's degree is now granted to women on practically the same terms as to men, and many women are pursuing a course of medical study at the Women's Medical School of Tokyo. Many are engaged in literary work and a few are reporters on daily papers, about twenty of which are devoted to women's interests. They range from the domestic publication, edited and controlled by men, loud in praise of women's sphere, which enjoins wifely submission and only supplies information relating to the management of the home, to an advanced organ managed entirely by women, which demands freedom and the vote.

There is no doubt that this increase in women's education is having a great effect on the whole life of the nation. The legal position of the Japanese woman is still to be improved; she is so entirely subservient to her husband that many women, trained in the modern school, are now refusing to marry and lose their independence, and are taking up professions instead. Unless the laws are soon altered—and many wise statesmen are urgently advocating reform—the situation will become acute, for it is impossible to give women a training equal to that of their husbands and brothers and then to deny them elementary personal rights.

A PURDAH PARTY IN BOMBAY

BY KATE G. LAMSON

BEING translated it might be called an afternoon tea, but it was most unlike any function of that name which our own beloved land can produce. A dozen or fifteen ladies of high social standing had been invited to the home of Mrs. Ernest Hume to meet the deputation from the Woman's Board then visiting in Bombay. None of the guests were Christian women. They were Parsis, Mohammedans and Hindus. Some of them are not in the habit of going out of their own homes, being kept strictly in *purdah*, and were only allowed by their husbands to accept the invitation on condition that no man should be allowed to come near. The missionary husband

was banished, the servant was not permitted to appear, and the lady of the house and her friends did the honors of the occasion. The guests made a wonderful picture as they came in, one or two at a time. It seemed like an animated rainbow that had invaded the room when all were assembled. Exquisite gauzes and flowery silks fell in soft draperies about them, while jewels of all kinds and of great value adorned hair, neck, arms, noses and ears.

One little Mohammedan woman was dressed in black, richly embroidered with silver. The particular cult among the Mohammedans to which she belongs show their respect to the sacred time of their year by wearing black for three months. For one month of that period they fast by day, not swallowing water or even the saliva from their mouths during the hours of light, and eating only at night. Most of the guests spoke English, thereby making conversation easy for the visitors from America. Some had been in our own land and in England. It was unthinkable for some of the ladies to touch food that had been prepared by hands other than Brahman, or even food cooked by Brahmans but passed to them by other hands. Hence a table especially for them was spread in a corner of the dining room. On it were the sweets so dear to the Hindu palate and seen in every Indian bazaar, but these had come from a Brahman confectioner's booth, a Brahman had arranged them on the table and had covered them with a cloth to save them from any polluting touch. When the time came to serve refreshments a lady of high caste was asked to remove the cloth and no one else was allowed to go near the table. Most of the guests partook of the general refreshments, these special precautions being needed for the benefit of only a small number still bound by the traditions of their religion. There was vocal and instrumental music to furnish entertainment. A young secretary from the Bombay Y. W. C. A. sang in a rich contralto voice, a sweet-faced woman, intelligence stamped on every feature, played several selections on the piano with great ability. She is a Christian and in charge of Miss Millard's school for blind children. The little Mohammedan lady sang some of her native songs, weird and with no accompaniment. A few guests were obliged to say good-by early and the rest sat engaged in general conversation. One was a little Parsi lady shrunken and wasted more with infirmities than with years. She is a great leader among her own people, and is active in every social and progressive movement. Earlier in the afternoon she had said to the writer, "Oh, we are all facing the same way, all seeking after God, but you in your way we in ours. It would be a great reproach upon God if he could not be found in all religions, if any one

religion were greater than another." Now as we sat in the fading daylight she began to tell us of the past. She said, "I love to sing hymns. I was educated in a Christian school and was taught all about Christianity before I was told anything of my own religion. It is not the custom of the Parsis to teach their religion to the young." She then went on to tell how serious ill health menaced her life in her youth and how she was taken to England for any medical help that country could afford. While there she used to



BLIND GIRLS READING THE BIBLE
Miss Millard's School for the Blind

delight in singing the English hymns and she said, "I don't sing much now but I should like to hear some of those hymns again," and then she sang a refrain from one she said was a special favorite and we recognized our familiar "Glory to Thee, my God, this night." Our hostess, Mrs. Hume, quick to seize the opportunity, said, "Would you like to have us sing it now?" and finding the suggestion met with favor, hymn books were passed about and we all joined in the singing, Mohammedan and Parsi, Christian and "almost persuaded." Then she asked that we might follow it with "Sun of my soul," and said, "I shall sing it Sun of my soul, thou *Father*

dear, I like it better that way." We closed with the dear words, "Till in the ocean of Thy love, We lose ourselves in heaven above," and as our attractive friend rose to go she said, "Well, we shall all be drowned in the ocean of that love sometime. I believe we shall all meet again in that day." It was interesting to learn later that this same little lady, anxious to open an orphanage for Parsi children, had sent for one of our missionaries and asked if she would take charge of it. Of course such a care could not be undertaken in addition to regular duties, and the suggestion was made that there must be many Parsi ladies who are competent to do it. "No," was the reply, "there is not one who is unselfish enough to throw herself into it." A further suggestion that among English women in India a suitable person could be found met with a similar rejoinder. "It must be a missionary, one of you missionaries, if the right spirit is brought into it." She was told that any missionary taking charge would teach the Christian religion, not the Parsi, but that argument was at once set aside as of no consequence by this keen mind to which the true values of things spiritual had made themselves apparent.

There are thousands of people in India who are but a step from the kingdom of God. Some like our friend, the Parsi lady, are entrenched behind walls of argument with which they try to fortify their position to their own satisfaction, others, and they are many, cannot brave the opposition of kindred and friends. On all the true light is shining,—God hasten the dawning of the perfect day!



Junior Work

Evangelistic Medical Educational

YOUNG WOMEN'S INTERDENOMINATIONAL RALLY

BY MARY PRESTON

On April 16th a gathering took place in Ford Hall, Boston, of such memorable character that the attention of other cities is called to it. In the neighborhood of three hundred and fifty *young* women met at four o'clock in the afternoon and listened closely for an hour and a half to a pointed discussion of the claim of the young womanhood of non-Christian countries upon the young women of Boston, of the extent to which it is being met at

present, and of ways of working, both through young ladies' societies and outside such societies, for the better meeting of this claim. Charts and statistics added weight to the facts presented. After an informal reception nearly five hundred sat down to a supper which was followed by inspirational addresses.

The whole affair was interdenominational, covered a territory within a ten-mile radius of Boston, and was managed by a committee of some fifteen young women organized at the suggestion of Mrs. Henry W. Peabody. In its planning and advertising it aimed to secure definite representation from every church rather than a large attendance from any one, and to reach girls not yet vitally interested. As a matter of fact members were present from 48 churches. The program throughout pointed forward to a similar meeting to be held next April and to record the year's advance in young women's work around Boston. The expense was met by fifty cent supper tickets and by the gifts of seventy-five patronesses from the six denominations represented.

Details are given thus fully because it is felt that new impetus will come into our Congregational work in this vicinity because of it, and that what has been accomplished here may also be done elsewhere. Can you not in your district start such a yearly gathering on a larger or smaller scale as conditions require? You surely have one or two young women who might be the nucleus of your committee. Get them interested, ask the other denominations to point out young women who can be their representatives upon the committee, and then when it is formed leave it to work out a "big" rally of, for, and by young women. Any questions regarding the Boston gathering will be answered or further suggestions for your meeting gladly given if you address your Board Secretary for Young People's Work.

Why wait for some one else to start this? After the results of your rally begin to appear you will be more than glad that you helped to start the snowball down the hill.

A departure from the habit of the past few years has been made this month by the Junior Department of the Board, in summoning its Branch **A Conference Secretaries** to Boston for a Conference on Young People's in Boston. Work the afternoon and evening of May 28th and the morning of May 29th.

Just what form the secretarial conference, always held in connection with the annual meeting, will take as a result of this new move has not yet

been decided. It is strongly felt by the department, however, that certain problems in its work require fresh definition, that in some lines new policies need to be formulated, that definite plans should be prepared for next winter's work, and that in view of these facts a conference held this spring will be of far more value for the coming year than one held as late in the fall as November.

The primary Sunday school and Christian Endeavor fields, increased study in our young women's societies, Cradle Roll material, and the appointing by every auxiliary of one member to act as a link between the Junior work of its church and the Branch Secretary, are among the subjects to be considered.

The department expects that this conference will mark the beginning of a fresh advance in systematic, aggressive young people's work throughout the territory of the Board. To that end and in view of the importance of such a forward movement your earnest prayer is asked during the coming weeks of preparation.

M. P.



It was a great privilege to have Miss Emily Hartwell with us at our meeting, April 3d. Among other things she said, "Foochow is one of the **Miss Hartwell's** most beautiful places on the face of the earth, and has some **Address.** of the most brainy people. It has originated the greatest reforms in China. It was Viceroy Liu of Fukien who confiscated a large amount of opium and pushed that reform tremendously. And Foochow is the only place in China that has shut out cigarettes absolutely. The people of the province are extremely independent, in fact Fukien is the Switzerland of China. All this is to show you in what good soil you have sown your seed. I am glad you are sending out such a strong woman as Miss Ledyard; the Chinese will rally around her and march with her. Christianity is more honored in Fukien than in any other place in China. The proportion of Christians is greater there. We have an Industrial Home in Foochow, and it is Christian. Whatever work you do in Fukien Province will be felt all over the Empire. [Miss Hartwell meant Republic.] There are a hundred

strong Bible women, right about Foochow. The leading ladies of the land are very friendly. There is a government kindergarten in the city, now in charge of one of the young women Miss Brown trained. Heretofore a Christian could not take such a position. But now she is under no restriction. This school is housed in an immense native building. It is necessary for us to have a *good* kindergarten if we have any at all, and therefore we have formed the union scheme."

The Woman's Board of the Pacific has been most fortunate in securing Miss Mary Ledyard of Los Angeles for the Foochow Union Kindergarten

Our New Training School. She took her first work with Kate **Kindergartner.** Douglas Wiggin in San Francisco. She then took post-graduate work in Chicago Kindergarten College, under Elizabeth Harrison, and also with W. N. Hailmann of La Porte, Ind. She studied abroad in Germany and elsewhere, and later took post-graduate university work in this country, so that her preparation has been exceptionally thorough. To this Miss Ledyard adds remarkable experience in organizing and maintaining a most complete system in Los Angeles. Kindergartens, Parent-Teacher Associations, and departments of Manual Arts have sprung into existence under her hand.

California is rejoicing in one more representative in Kyoto. Oakland First has sent Miss Marion Osgood of San Jose to assist Dr. Sidney Gulick.

Swelling the Ranks A graduate of Stanford University, trained in music at Kyoto. and normal methods, an experienced and dearly loved leader of young women, Miss Osgood will add much strength to our work in Japan.

In answer to an appeal from local Chinese for supplies for the refugees, Los Angeles First held a unique sewing circle that lasted for two full days.

A Sewing In one corner of the great social hall of the church were **Bee.** middle-aged Chinese women in native costume cutting out garments and taking turns with the American women in running the machines. Further along were half a dozen young Chinese women, some with their babies, and all in American clothes; these were tying comforts and asking each other for whom they were going to vote.

Singing "I will go where you want me to go," the auxiliary of the First Church, Los Angeles, at their annual meeting marched one hundred and fifty

A Processional. strong by the platform, placing in the basket contributions amounting to \$278. This brought them out ahead of their pledge of \$1,800 for each of the Boards, Home and Foreign.

FOOCHOW UNION KINDERGARTEN TRAINING SCHOOL

Under the leadership of Miss Emily Hartwell, last summer at Kuliang, nine women, three from each of three Boards in perfect unity, worked out the details of a scheme that should make real a wonderful vision. It was a plan of co-operation that included the Methodist Episcopal of America, the Anglican Board of England, and the Woman's Board of Missions of the Pacific. Of it Miss Jean Brown says, "It is a *wise* plan, the *wisest plan* possible, in fact. I consider it the *only* way to develop kindergarten work in China on a safe and sound basis." Our own modest Board is to furnish the plant. There will be a building with class rooms, dormitories, living rooms and play rooms, the Eliza Chapell Porter Kindergarten, the gift of Miss Mary Porter and Mr. James Porter. And the teachers' residence will be named in memory of Mrs. Susan Merrill Farnam, for thirteen years the honored Secretary of our Board. But for a plant so great in its plans and purposes, we need money, a great deal of it. It is earnestly hoped that some who catch this vision with us, will see this remarkable opportunity for investment, and come to our help at once. What we do for China must be done *now*. The Methodist and Anglican Boards will help provide the Faculty and will furnish their quota for running expenses. Miss Eichenberger is already on the field.

DR. TALLMON AT PANG-CHUANG

It distresses me very much that you should be so anxious about us. The most alleviating feature of being away from Lintsing this winter has been that you would be less anxious if we were in Tientsin. As it looks now we might have stayed there with perfect safety. Of course the consul did urge our going to Tientsin and that was almost our only reason for going. Perhaps that was quite reason enough, but now that I am no longer specially needed in Tientsin it is with great satisfaction that I am on my way back to Lintsing. I expect to stay in Pang-Chuang for about a week and then go on to Lintsing making the trip from here in one day. I found the Lintsing carter and cart—and mules too—waiting at the station when Mr. Stanley, Mr. and Mrs. Chandler and I got off the train, and he seemed disappointed that I did not intend to go on to Lintsing with him the next morning. But the last days of the year travel is not considered very safe so for the sake of being absolutely prudent I am waiting. Then too there is work on drug orders and instrument lists that I can better do here than anywhere else, since Dr. Tucker has better catalogues than mine.

Another thing that I am doing that I am going to enjoy very much is studying the Psalms with Mr. Hou the first teacher I had in China. We did two hours to-day and expect to do so as long as I stay. I never had another teacher who felt the personal interest he has had in my work. I hoped to do so much work while I was in Tientsin, but as I look back there seems to have been broken into little nothings without anything in particular being done.

One very pleasant feature of the winter was getting acquainted with two young Norwegian women who came as missionaries to China about a year ago. They too were "refugees." One of them helped care for Mrs. Eastman and the other for Mrs. Taylor. The former, Miss Jensen, boarded with us most of the time she was there, and it was very interesting to hear her tell about life in Norway, and interesting too to learn her opinions about people of other nationalities. We Americans sometimes need to have it pressed upon us that we are not the only people in the world.

Of course you have known for weeks what we learned the noon of February 12th, the day it took place, that the Manchus have really abdicated. Some expected great disturbance as soon as the edict was out, but Tientsin was as quiet as usual and on the train coming down we could see no signs of excitement. It is so quiet here that you would not know the nation was being melted in the political furnace and beaten into a new form. Yuan Kai is the man in whom most foreigners rest their hope for a speedy and peaceful settlement of present affairs so that the republican government may begin its work as smoothly as possible. Of course I speak for foreigners in the north of China. By the Chinese Yuan is looked upon with much approval.

CHINA open. China awake. China's millions waiting to be Christianized! Let the Church of God be loyal to her King and faithful to her glorious mission, let her seek a baptism of the Holy Spirit, and go forth clothed with divine power—let her do this, and before the close of the second century of missions in China, China will have become Christ's.

—*Dr. Griffith John.*

OUR FIELD CORRESPONDENTS

Miss Mary A. C. Ely ("winter tourist") writes from Bitlis, Turkey:—

During the winter season, when roads are not practicable for horses, a large kind of hand sled is used. Having arranged with some efficient sled-man, and with an experienced man to serve as guide and helper, I started on February 22d for a tour I had been longing to make whenever circumstances should favor. I wish you could have seen our covered sled, it really is quite comfortable. Everything favored the trip and it was with a glad and grateful heart I set out. We expected to reach Tadvan on the first day, but when about half across the bleak moor over which our way led, signs of an approaching storm appeared, and it seemed prudent to take shelter in one of the great khans of the plain which have often proved a refuge for travelers overtaken by storm. Here we spent the night.

The next day we made good time and duly reached Tadvan, where we lunched, called on the ex-preacher, and as we were to visit this village again on our return trip, did not linger, but went to Gudsvag. Here we had a most cordial reception. Though not a regular out-station it has had frequent visits from a teacher of a neighboring village. I had earnest talks with my host, his family and neighbors who came in. I have had some very pleasant experiences here; for instance, on one occasion as I dismounted from my horse, the mother of the family—the only woman in the village who can read—came out to meet me with an open Bible in her hand exclaiming, "Oh, I was just going to read an account of Christ's sufferings to the women who have gathered at my house; now you have come you can read to them."

The following morning I found that the road leading to Dsaag, a near out-station I wished to visit, was almost bare of snow, and therefore very difficult for a sled. As we stood perplexed we saw to our great satisfaction a man approaching with two horses that bore no loads. It was quick and easy work to make terms with him to carry the baggage, and I walked most of the way—probably about two miles—to the next village. At Dsaag I found the school well organized, and its teacher, a student from the Bitlis high school, working very heartily. There were thirty-three scholars present, fully three fourths being boys. I enjoyed hearing each child recite one of the lessons and afterwards telling them a long story. The preacher

here, though having had very meager educational advantages, is by his devout, consistent life and earnest efforts, doing an excellent work. The Sunday here with two public services, a special meeting for the women, and calls at several houses was a full and happy day.

The forenoon of Monday I spent mostly in the schoolroom, and then we went on to Aghagh, one of our oldest out-stations. The chapel here, an outside wall of which bears the date 1872, has become far too small for the present need. It was a pleasant and hopeful sight that greeted me as I entered the schoolroom. Forty-eight scholars were assembled and the teacher reported an evening class of young men who have to work during the day. I spent several hours examining the classes and was gratified at the proficiency of the scholars. Visits at as many houses as the time permitted filled up several more hours until school was dismissed. A large company gathered for the women's meeting and listened responsively.

In the evening a bonfire was made in front of each house, and if there were one or more young couples, married during the year, they with other friends gathered around it. The bridegrooms leaped over the fire, the brides were treated to sherbet and given presents of veils. One young bride, quite recently a pupil in our boarding school, had a real veil "shower," receiving fourteen. This festival, called "Dor Undres," is probably pagan in its origin, dating back to the fire-worshipping era. Having been transformed into a Christian festival, it is now supposed to commemorate the presentation of the infant Jesus at the temple, according to one tradition; according to another, the seeking for Jesus in Jerusalem by his parents on the occasion when they found him in the temple. The people in the city of Bitlis celebrate their festival by mounting their flat roofs and waving flaming torches, and recent brides on this evening first emerge from their seclusion.

I earnestly hoped that the state of the roads would warrant my continuing my tour to the out-stations in Boolanik, but as I was assured that this was not practicable, I set out in another direction.

First *en route* comes the little mountain hamlet of Tsurgoonk. As in many other small villages the people there are not able to support a priest, nor have they a church building. To provide in some measure for this lack, a priest from a neighboring village visits them occasionally and attends to marriages, burials and similar special needs as required. Soon after I reached Tsurgoonk and while I was having a pleasant visit with my old friends there, a priest—one I am well acquainted with—came in. He greeted me cordially and invited me to give a little talk to the people after

he should have conducted the service. I consented. The place of meeting, like most village houses, was half stable. During the service the priest faced the oxen eating out of their manger, turning his back to his audience. After a short service conducted in a nasal monotone, during which time the entire congregation were frequently crossing themselves and performing a series of genuflections, the priest turned to me and asked if I would now talk to the people. I read them the beautiful invitation contained in John vi. 37, added a brief exhortation and related two incidents in illustration. All paid quiet respectful attention, and after I finished the people passed out one by one, first kissing a Testament held in the priest's hands.

Later I went on to Huntsarkeen. Here I saw, with much satisfaction, the new schoolroom, which with commendable zeal and help from the villagers had been built last summer. The teacher is an advanced student from the Bitlis high school. There were twenty-eight pupils present; a few others were enrolled, but on account of a disturbing occurrence in the village that day were absent. I heard a recitation of each class and made some suggestions which I hope will prove helpful. The day previous there had been an attempt made by a Koord to shoot a native of the place while he was on his way to another village. Some men went to the wounded man's assistance and later in the afternoon we saw them bringing him home on a sled. Since then we have heard he is not likely to recover. Naturally the sad occurrence disturbed the people not a little.

A meeting for women was fully attended, but the ignorance and prejudices of this village are great and we wish we had an efficient man and wife to locate there. From Huntsarkeen I turned homewards. I spent another day at Took and reached Tadvan Saturday afternoon. Sunday I led a meeting for women which was well attended, and had interesting conversations with some of those who came to call on me. The following day, Monday, we reached home safely, glad and thankful for the opportunities enjoyed and for the privilege of service in the outside field. Some of my happiest hours have been those spent on evangelistic tours. This work appeals to me as most important and hopeful.

Please, dear fellow workers, pray that the Spirit may abundantly bless such efforts and that hopes for the enlightenment and turning to God of many in these dark places may be soon realized.

Miss Helen Curtis writes from Marsovan:—

Before we were through dinner to-day a whole throng of Moslem women came to call on Mrs. Marden. There were fifteen including the

servant and two children. I went in and tried to chat a little. In the party was one mother and her three brides upon whom we called last fall.

One is considered a great beauty. She is as fat and buxom as can be, wore a rather pretty cloth waist with a lot of cheap European lace on it, an immense amount of gold in headdress, necklace, bracelets and rings. Her baby girl was with her. These women are rich and wore beautiful outer garments. One a heavy green silk with borders of gold; and another a deep red like it. I love to watch them get ready to go out. A rubber on the "mask" fastens that in place first; then the big sheet-like garment is thrown over the head; then the mask is thrown back over the top of the head; then good-bys are said and the mask is brought down again over the face or else the "sheet" is held up over the nose and mouth, and they are ready for the presence of men.

Last week I called with some of the ladies on the new Kaimakam's (governor) wife. The new official is an Armenian, for the first time in the history of Marsovan. It is rumored that he is sent by the *Committee of Union and Progress* to please the Armenians and secure the Armenian vote for the coming elections. The lady received us in her unfurnished house, in a pink dressing gown adorned with much creamy white lace, high heeled French slippers, and fingers laden with diamonds and other precious stones! She was trained in Greek schools and is said to be more Greek than Armenian. She spoke Turkish easily and knows something of French and German too.

On the way home we made another and far more interesting call. A little Moslem girl has recently entered the King School for the Deaf, and a day or two later came a little cousin of hers for the kindergarten. So we were justified in calling at their homes. We entered a big gate off the street, and as we looked about I remarked that there was nothing but heaps of ruins, for the chickens were running about over some tumbled down mud walls. But at our right was the mansion and the master of it at hand to greet us,—a very tall Turk, his fez bound with a brilliant green that announces that he is a descendant of "the prophet," and you can imagine the general effect when I tell you that he wore a long heavy red beard. He is a "Redhead"—*Kuzelbash*, one sect of Moham-medans, and the one which is least hostile to Christians. After numerous salaams he showed us the stairway, a rickety affair that led through a room where chickens and cats and puppies were accepted company, through another larger room, or parlor, I do not know what to call it. It was about eight by six in size, had one window covered with some

yellow figured cloth, no chairs, but cushion mats on the floor, and the dearest, prettiest little stone fireplace I have ever seen. There were hot coals and the silver pots for the coffee were already heating. Two women (sisters-in-law) welcomed us, and the little girl kissed our hands and touched them to her forehead. She is a fascinating little creature, with her black hair and eyes, and pretty pink cheeks, and was quaint enough in her long cotton print wrapper and *yasmah* over her head. The ladies chatted about the children for some time and I listened with might and main to catch a word here and there. They discussed the villages from which the women had come. Coffee was served in little white, gilt bordered china cups without any saucers, and after a time the *effendi* came in. You should have seen those two women rise from their place by the fireplace and stand near the door, while the *effendi* seated himself most comfortably next the fire. He offered us cigarettes, but did not press the matter and proceeded to smoke leisurely himself. After a proper amount of time had elapsed we rose to go to visit the home and mother of the little deaf child. I do not know just how many families of them there are, but they live like a clan, the father and his many sons and their wives, all in the same compound but in separate houses.

Our second call was still more interesting. This time the house was on the ground floor; in fact it is hard to tell outdoors from indoors, for it is the same mud floor, and the inner room is approached by a half open place that is neither woodshed nor piazza but does the service of both, as well as tool shop, chicken coop and *portecochere*. Passing through this and to the right we entered the living room, perhaps twenty feet long and eight feet wide, and lighted by a series of little windows barred with carved rounds of wood, along the outside wall. We were taken at once up two steps at the right and along the raised and railed platform to cushions on the floor at the far end. The floor of this raised platform was covered with woven rugs of gray and white and were perfectly clean and inviting to sit upon. As we came in we passed the great hand loom at which the spinning is done and near it was a doll's cradle, which was sure proof that the *hanum* of this home was no ordinary Turkish woman. The wall at the far end of this platform was covered with hand carved and exquisitely polished panels, some of which were little doors and revealed tiny closets within. The hinges and keyholes were marked by oddly shaped bits of brass. Our ladies were much interested in talking with this *hanum*, for she seemed to possess some common sense,

especially in her plans for educating her children, which is sadly lacking in most. While she left us to make coffee on the fireplace just below where I was sitting, one of her little girls took that occasion to show us what she had learned to read at her school (the Turkish school in the city). She spelled out word after word from the Koran, and we felt perfectly sure that she did not understand one word of it. While we were sipping our coffee (it was the third cup within an hour), we heard shouting and tumbling about in the yard outside, and in a moment two beautiful bossy cows began to come in by the same door through which we had come. I thought surely some one would head them off, but no, in they came at the instigation of one of our hostess' sons. They stopped to drink from a tank of water in the same room with us, and then passed on through to their own room beyond the one in which we were. It was now time for us to go but the *hanum* begged us to come and see their gardens and vineyards, and we went. They have acres and acres of land, a really large farm, beautiful in setting. Some of the fruit trees were in blossom and the men were at work irrigating and digging, and it all seemed most springlike. As we were going through one vineyard, the little girls rushed on ahead to a roofed-over corner, backed on two sides by the wall of the vineyard. A pile of rocks and some antlers beginning to show the effects of time and insects, a pile of bones, and a lantern hung from the roof, gave evidence of something out of the ordinary. The children put both hands into the pile of sand that lay imbedded in the rocks and then rubbed their faces as they might have done had it been water, and then they put some of the sand in their mouths and gleefully brought some in their hands to us, that we too might eat. But we did not. I was told that this marked a holy man's grave and that the bits of rag that had been grafted to the scrawly tree near by were the tokens of those who have come to be cured from their bodily ills by the sand and the genius of the spot. It was delightful to find these people so cordial, and to realize that this may be a possible means for some more Moslems to come to our school.

Mrs. Mary L. Channon of Ocean Island, Micronesia, writes of a trip to Kusaie in 1911:—

Rev. and Mrs. Irving M. Channon with their family enjoyed last summer a vacation trip to Kusaie, after several years' absence. They boarded the *Germania* at Nauru and found Miss Hoppin on board, returning from her sad journey to Sydney with Miss Olin.

Since the return of the Channons to Ocean Island, Rev. Frank Woodward had arrived there and was already busily at work on the Gilbert language. Miss Wells

was *en route* from Kusaie, and her marriage to Mr. Woodward was to take place on her arrival.

We left Jaluit Wednesday at 2 p. m. and reached Kusaie just at breakfast time on Friday morning. How beautiful the mountains looked with their rich velvet green. The pretty white lime church and bell tower nestled very prettily at the further end of the village and appeared first as we entered the calm restful harbor. A few canoes were crossing the harbor and how enthusiastically they waved when they saw us all. Some waved from the shore. In a short time, shorter than seemed possible, the canoes were alongside with bananas, taro, breadfruit, crabs and fish. What a royal welcome we had! The most graphic one was from Jeremiah whom I met on the road after I went ashore. He gave the usual "How do you do, we are so glad to see you; thank you for coming to see us again." But he said also, with his hand raised as high over his head as he could reach, "We are as high as this glad to see you and have you come that we may see your faces again." As many as ten canoes came out before we were through breakfast. We went ashore at Pigeon (the Lelu mission premises, a small peninsula in the harbor). The tide was out so we had to be carried up to the stones at Pigeon.

After Mr. Channon and Miss Hoppin came we had a nice lunch with some things which Miss Wells had sent over to meet Miss Hoppin at the steamer. Then we began to plan and pack to go around to Mwot. The tides were low all day and we would have to walk most of the way and we must carry a change of clothes in a tight box such as a boy could carry. Oh, how beautiful everything looked and how eagerly we watched for each familiar landmark,—the beach, the crossing over, the circuitous windings to keep in water deep enough for the canoe, the occasional getting out of the Kusaiens who poled when the water was too shallow; then the ride up the salt water river with the overhanging mangroves on each side and the velvet steep mountains on our left, the bananas, breadfruits and almond trees standing out in occasional relief against the dense velvet effect of the foliage. On our left were the beautiful mangrove groves with all varieties of ferns growing and climbing amongst them. After Miss Hoppin joined us we struck out for the long walk. For the first part we walked on the sand beach where the tide was out, and it was good walking; then crossed through at Fenfukua, where there is rather a sharp turn to the northwest. From there we found the Kusaiens had made and trodden a fine path just above the beach, inside the first row of cocoanut trees. We had to cross a number of narrow rivers, cut through

the sand from the steep mountains, over these we were at first carried. Occasionally we passed native houses, some empty, others occupied by natives who gave us the same cordial greeting. At Matunte there was a woman's meeting in progress, and they came out joyfully after it was over. Here we stopped and had some breadfruit which we had brought and drank cocoanuts for which the boys had permission to climb the trees. A little beyond this we struck out into the swamp, regardless now of our shoes or feet, knowing that we must sacrifice that pair of shoes to the cause. Then when there was no more sand we struck out onto the bare reef, and from here to Lea Harbor we trudged over stones, through seaweed and water inches deep, a long jaunt of two miles, and as fast as possible for darkness and tide would soon overtake us. When we reached the little island at Lea Harbor we could hardly distinguish persons and the water was much above our ankles.

We thought no word of our arrival had reached Miss Wells, and it was quite true. She was expecting Miss Hoppin, however. As we reached the wharf of the mission station, some natives saw our canoes and hurried up the hill and blew the conch shell to let the girls' school know that the canoes had come, so we soon heard signs and sounds of life. Isaiah, the Kusaien boy, told them that "Mother Hoppin and the whole Channon family had come."

On August 23d, the Kusaiens were invited around, partly to dedicate the new school building and partly to meet us. Togusa, the king, had his men put up a broad roof all along the side of the house, where the Kusaiens could stay in case of rain. Miss Hoppin had two cows killed and there was plenty of taro, breadfruit, bananas and fafa (the native feast dish) brought. The Kusaiens came on the morning tide from the different villages, and we had to plan the time of the program for the day after they came. About three hundred came. Captain Melander came by special invitation. He is the trader here and an exceptionally good trader amongst these islands.

We decorated the house, the new part especially, with braided ferns draped over the doors and windows outside and inside, and I framed some pictures of our children and of scenes at Ocean Island and hung the pictures on the porch so that they could be looked at without handling. Mr. Channon and I stood out and welcomed them all and then they were given an opportunity to go all over the new house through the three stories. The program consisted first of singing by the school, then an address by Mr. Channon in which he spoke about the purpose of the building

and how royally and willingly the Kusaiens had helped in bringing around and carrying all the lumber and supplies. He gave them a good helpful talk. Then came singing by the Kusaiens of the different villages, two pieces by Stephen (my son) on his cornet, a duet by Mr. Channon and myself, a doll drill by the Kusaien children, and two organ pieces played by girls in the school. Then came the feast, and the food was passed around to the Kusaiens as they were grouped on the ground. Fortunately there was no rain all day. About five the tide was coming in so that by night most of them had left for their homes. A few were kept at home by sickness. We were greatly impressed with the large number of children.

We spent Sunday at Lelu, and in the evening attended the regular Christian Endeavor meeting,—a most remarkable one, well conducted, and each one doing his part. At one time all the committees came forward and sang the Endeavor song, “Let us go forth.” Later about ten new names were presented and voted in. Then these came forward and signed their names to the constitution. The pledge was repeated by the members. The next day Miss Wells and I called on the people at Lelu and some of them who lived across the bay.

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We have had such a delightful time here, talking over early days and scholars, gone out and “gone before” and fellow missionaries,—some gone before. Sometimes it does come over one with new force,—the glory of that meeting place where there is no parting and where we shall rejoice in seeing those from whom we have found it so hard to part now.



A LUNCHEON PARTY

BY ONE OF THE PARTY

On Wednesday, April 17th, in response to an invitation from the Executive Committee of the Woman's Board of Missions, sixty-eight women, including representatives of all but three of the Branches, were gathered at

luncheon at the Art Club in Boston. More than the pleasure of breaking bread together was responsible for their coming from all New England, from New Jersey and New York. To them was presented the plan of the Golden Anniversary Gift, and here it is repeated.

In November, 1917, will occur the fiftieth annual meeting of the Woman's Board of Missions. During the six years that intervene—1912 to 1917 inclusive—we plan to raise the sum of \$250,000 to be used as needs arise for land, buildings and furnishings of buildings on our mission fields. This Golden Anniversary Gift is to be additional to the offerings for the regular pledged work of the Board, and so appeal is made to those who may be able to respond in sums of not less than one hundred dollars and perchance in thousands and tens of thousands.

We have no reserve fund from which we can draw for the building of a schoolhouse or hospital, or even for enlarging or repairing an old or inadequate one. What shall be done? How can missionary work go on without equipment? The facing of this serious problem has brought us to the decision that we must make an effort worthy of our cause,—an effort for a sum of money which shall put our work abroad on a dignified basis. In this connection we are convinced that there are individuals all through the eastern United States who will be glad to give as the Lord has prospered them,—as generously, it may be, as they have given for the blessed institutions nearer home.

To illustrate,—the girls' school at Smyrna, one of the leading schools in the Turkish Empire, is housed in separate buildings, several blocks apart, in the heart of the city. For various reasons it must be moved. An available site, one of two remaining on the shore, is offered as a rare bargain. Eight thousand five hundred dollars is needed to secure the land. The purchase of the other lot would require four times the money. But the \$8,500 must be on hand in the city of Smyrna before July 15, 1912. Such needs are constantly pressing. This and others are fully set forth in a circular which will be sent on application to the Woman's Board of Missions, 704 Congregational House, Boston. The Committee on Buildings are ready to give any information that may be wished about the scheme in general or in detail. Checks may be sent directly to the treasurer of the Board, Miss Sarah Louise Day, "for the Golden Anniversary Gift," to be credited as preferred to individuals or to Branches. Five thousand dollars has been given or pledged to start the ball rolling. Who will add to this sum? Such gifts will be noted in *LIFE AND LIGHT* from time to time.

THE WOMAN OF WEALTH AND MISSIONARY GIVING

BY GRACE DUFFIELD GOODWIN

Written under advice from the Trained Money-Raiser

As the Golden Year approaches when the goal of a quarter of a million dollars for buildings on the mission fields is to be reached by the Woman's Board we are bound to consider all the factors which enter into our problem. The amount to be secured is not large and will barely suffice to carry out the work which has been planned; therefore we must not fall short for the sake, not only of our love of missions, but for the sake of our pride and our usefulness.

It is here that the rich woman enters on the scene, willingly because she wishes to, or unwillingly because we wish her to. We are face to face with the question, "How shall we present the cause of missions to the woman who can abundantly afford to give generously to it, but who up to this point has bestowed her largesse upon philanthropies nearer home?" So far as we are concerned she is remote, stellar, inaccessible. She is protected by secretaries and servants from the approach of agents and solicitors. It is obvious that we cannot send up a card, and immediately receive a joyous check. Too many have gone that way before. One lady keeps an engraved slip, "Mrs. So-and-So contributes only to Baptist causes," and the receipt of this from the hand of the utterly bored man-servant dampens any over-eager Congregationalist. Another says, "All of Mrs. So-and-So's charities are subject to the approval of her lawyer," without, however, mentioning his honored name, or the place of his abode. Not feeling equal to the indiscriminate application of the Sherlock Holmes method, this solicitor retires with the card as an interesting souvenir of the pleasant occasion.

In fact, the whole situation is like the ancient recipe for rabbit pie—"first catch your rabbit." It is obvious that I cannot successfully present the cause of missions, with enthusiasm and skill, if I cannot reach the person whom I desire to influence. It is far easier to present a cause to the President of the United States than to many rich women in America. With him, "stone walls do not a prison make nor iron bars a cage," and if you begin in youth it is quite certain that before you die you will see him and speak with him, if your determination holds out. Not so with the woman of wealth. She is the most inaccessible being in democratic America.

But the quarter-million dollars? That must be secured without fail, and so we must make some plan which includes this woman who can do so much if she will.

First of all, before we go outside our own denomination, it is well to endeavor to reach Congregationalists for a Congregational cause. Aside from everything else, they ought to have the chance, and to that end it is well to make a list of the Congregational women of each city and town who seem to be well supplied with money, and to send to them other Congregational women *whom they know*. This is more important than we think, because even the humblest of us, in this busy denomination, receive requests of one sort or another from strangers nearly every day, even when we have no money to give; and we are many times tempted to excuse ourselves, when we would hesitate to refuse to see one whom we know. We must adopt the educational principle of seeking for the point of contact, finding a natural line of approach, securing the services of a mutual friend. It has been found of value to inquire into the antecedents of the Anticipated Giver. An Episcopal clergyman, who was filling his new church with stained glass windows, unearthed an unheard-of number of saintly Episcopal progenitors who deserved to be held in blue and purple remembrance of their hitherto forgetful Congregational offspring. Is the wealthy woman an Episcopalian? Perchance she had Pilgrim forbears. Is she a Baptist? Her aunt's son-in-law was doubtless a Congregational clergyman. Some link may certainly be found with the past.

One woman who gives generously has a social secretary whose acquaintance is profitably cultivated by those who would interest the potential giver.

A man who is a trained money-raiser of notable achievement offers a few more suggestions which are worthy of attention. Find out, he says, in which line your giver's sympathies lie. If a woman is interested in work for children, do not ask her to support a missionary without any. There is much of interest which has to do with children in the mission fields. An architect's wife was once successfully appealed to for mission buildings which were to be erected by the members of the church whose house of worship had been designed by her husband. It was a long way around, but the point of contact was the word "buildings," and in the end the husband drew the plan and the wife donated the schoolhouse.

Other points which the money-raiser suggested: Do not go without an appointment to see busy people; do not sit down unless the conversa-

tion reaches the "sitting-down place"; do not put the wrong suggestion into your hearer's mind—as for instance, "I am afraid I am trespassing on your time, or boring you," or, "you think I am a nuisance and do not want to be bothered with this." No matter how many "buts" you may put in afterward, the harm is done. In less than half a minute you *are* a bore and a nuisance and a trespasser, and it is your own fault. When the wrong idea has been allowed to take root, it grows faster than Jack's beanstalk. Do not, adds the money-raiser, ever phrase anything negatively or interrogatively. Make it a pleasant, interesting, *positive affirmation*, neither aggressive nor imperious, but as if there were only one possible way to come to the point. Do not be in a nervous hurry; keep yourself and your voice quiet and in hand, but be brief and business like, and above all, pleasant, no matter what the outcome. Never go on a day when the weather conditions are nervously trying. A cold, raw day; a close, foggy day; a breathlessly hot day; these are days on which *money will not come*. Take the late morning hours to see a woman, the early ones to see a man, or the hour immediately after dinner. Do not interfere with possible afternoon or evening engagements. In other words, says the money-raiser, out of his wide and successful experience, study the whole situation carefully in its every aspect. Nothing is too trivial to be worth considering. Map out your plan of action, ask God's blessing upon it (never, said he, dare to go without that), and then make a start. Learn by failure as well as by success, erase the word *discouragement* from the dictionary, and that quarter of a million dollars is won!

CONCERNING SUMMER CONFERENCES

SUMMER SCHOOL AT NORTHFIELD, MASS.

Again we call attention to the Northfield Summer School for Women's Foreign Missionary Societies which will hold its ninth session in East Northfield, Mass., July 12-19. The text-book for the next year, *China's New Day*, by Rev. I. G. Headland, D.D., will receive special attention in daily lectures by Mrs. Helen Barrett Montgomery, and a normal class taught by Miss Mary C. Peacock. Other classes will very likely be formed. An hour of valuable electives will give opportunity for choice in the consideration of the junior text-book, *The Young China Hunters*, methods connected with young women's work, and other subjects.

Rev. Charles R. Erdman, D.D., of Princeton Theological Seminary, will conduct Bible study. The music for the week will receive special attention under the direction of Miss Helen Grinnell Mears who will train a chorus class. Miss Olivia H. Lawrence will give an illustrated lecture based upon her recent tour in mission fields. Miss Jennie V. Hughes with the assistance of Miss Honsinger and some Chinese young women will present illustrations of Chinese life. Mrs. Lawrence Thurston and Miss Mary Shepard of China, and missionaries from other fields, will contribute to the interest of the week.

For accommodations, rooms and board, apply to Mr. A. G. Moody, East Northfield, Mass.

ALOHA CAMP

The Aloha Camp for Congregational girls will be a feature of the Northfield Summer School. It was organized in July, 1910, when thirty-six



"LIFT UP YOUR EYES AND LOOK!"

girls enrolled. Last year sixty girls cheered the Aloha banner, and as a result of the enthusiasm of Aloha Camp in 1910, Baptist, Methodist and Presbyterian girls formed Camps Salaam, Wesleyana and Westminster, making an unusual number of girls in attendance at the Summer School. Leaders of senior auxiliaries, anxiously seeking leaders for children's and young women's societies, or wondering who is to take up the work after them, will find a solution of these problems if they will send carefully selected girls to Aloha Camp this summer. Money will be well invested by members of auxiliaries in sending delegates to Northfield.

The best testimony to the value of this week at Northfield is that of the girls themselves. The following quotations are taken from letters written by three girls, now college freshmen, who have been in Aloha Camp both summers: "We do not see how we can stay away this summer." "We are waiting for the camp circulars with much eagerness". "I went to Northfield with no particular interest in missions. I had not been there long before I discovered that the missionary movement was one to which every Christian owed support. I came away with an earnest desire to interest other people in missions and do all I could to help my sisters in other

lands." "I have found my experience at Northfield an inspiration for a whole life's work." "I do not think that a girl could spend a happier or more profitable week than at Aloha Camp."



"ALOHA, 1911!"

"Northfield itself is an inspiration, with its beautiful hills, the sparkling river, and the spreading campus. All the meetings widened my horizon, bringing me into closer relation with Christ and making me realize more fully the responsibility which each one of us has toward those who do not know Christ." A fourth girl who returned to work in her own home church writes: "Aloha Camp has had a large part in making this my happiest winter."

The expense for a girl living in a tent, including registration fee and all items except railroad fare, is about ten dollars. The registration fee of one dollar should be sent with the application as soon as possible to Miss Helen B. Calder, 704 Congregational House, Boston, who will be glad to answer any questions concerning the Camp.

WINONA LAKE, INDIANA

Each year in increasing numbers the women of the Central West gather for a few days in the various summer schools of missions which are held in the different states.

At Winona Lake, Ind., the sessions will continue from June 21st to 29th and a program of unusual interest has been planned by the Interdenominational Committee of the Central West for Missions.

Mrs. D. B. Wells who has so acceptably presented the book on home missions will again be present and give the lectures on the home mission study book, *Mormonism, the Islam of America*, by the Rev. Bruce Kinney, while the lectures on the book for foreign missions, *China's New Day*, will be given by Mr. B. Carter Milliken, a specialist in mission study work. The authors of both books will be present to tell of their own work.

Mrs. Georgia Underwood will hold a conference for children's work, with a story-telling hour. Special arrangements have been made to care for the little ones of kindergarten age at a slight expense so that mothers may bring their children, knowing that they will be cared for. For those who expect to do the work of leaders along mission study lines there will be a normal study class and there will be features of interest to young women.

Further information may be obtained by applying to your Board headquarters, or to Mrs. C. W. Peterson, 2449 Prairie Ave., Chicago, Ill.

The summer schools in Minneapolis, Minn., and Cascade and Boulder, Colo., are also offering many attractions.

At Chautauqua, N. Y., it is expected that Miss Margaret E. Burton, author of *The Education of Chinese Women*, will give the lectures on the textbook, *China's New Day*, while at Monteagle, Tenn., July 14-20, Mrs. Henry W. Peabody will assist.

OMAHA, NEBRASKA

Plans for the second session of the Summer School and Conference of Omaha, Neb., to be held June 19th to 25th, are being formulated, and an unusually strong program is to be presented. Those who attended the school last summer are enthusiastic in their praise, and efforts are being made to make the sessions even more helpful and inspiring. The Summer School is affiliated with the National Council of Women of New York, and the Central Committee of United Study.

Mrs. D. B. Wells of Chicago will teach the home mission book, and the Bible. Mrs. E. P. Costigan of Denver will have charge of the Story Hour. Miss Frances Bates Patterson, a widely traveled woman, will teach the foreign mission book on China. The lecturers are among the most distinguished leaders of Christian thought in our country.

SILVER BAY

Silver Bay, July 12-21, presents a more varied and practicable program than ever. Each year marks a gain in the development of missionary education, manifested in the new and improved features incorporated in the daily schedule of the summer conferences. At Silver Bay, ten years ago, the Missionary Education Movement was born and christened the Young People's Missionary Movement. The conference this year

will reveal in striking manner its growth during a decade of life, and will suggest enlarged activities for the future.

During the mornings, after a period of intercession, there will be adult mission study classes of advanced and elementary character, studying several text-books of home and foreign missions, and taught by experienced leaders under the general direction of Dr. T. H. P. Sailer; an open parliament, discussing some specialized phase of missionary education in the local church; normal classes of Sunday-school teachers of primary, junior, intermediate, senior and adult grades, studying the characteristics of child and adolescent life and the missionary material intrinsically adapted to each period of life. The afternoons will be given to recreation. There will be outdoor vesper services in the evening, also auditorium meetings, addressed by Dr. Robert E. Speer, Mr. J. Campbell White, Dr. Cornelius H. Patton, and others. During the conference there will be three denominational gatherings, thus supplying valuable opportunity for Mission Board secretaries to meet their constituency and *vice versa*.

Those who have been at Silver Bay in other years are glad to testify to its wonderful comradeship, its vivid revelation of the joy of Christian service, and its practical value in individual and collective missionary activity.

LAKE GENEVA, WISCONSIN

The eighth annual Lake Geneva Missionary Conference of the Missionary Education Movement is to be held at the Y. M. C. A. Camp, Lake Geneva, Wis.

This movement is a federation of the home and foreign mission Boards of North America for the promotion of missionary education. Its Board of Managers comprises about twenty-eight home and foreign Mission Board secretaries and seventeen laymen, duly authorized to represent the missionary interests of their respective denominations. There are now eight such conferences located at strategic centers of the United States and Canada. The Geneva Conference is the training center for the region between Western Pennsylvania and the Mississippi.

Lake Geneva holds an unrivaled place for the beauty of its surroundings, the purity of its waters and the opportunity for rest and recreation it affords. In every particular it presents an ideal environment for religious gatherings and the priceless advantages of seclusion from the crowds.

The daily program comprises home and foreign mission study classes,

teacher training classes, graded missionary instruction for Sunday-school workers, open parliaments in charge of experts for the general discussion of problems related to missionary education, meetings of Student Volunteers and platform meetings at which Board secretaries and missionaries from the ends of the earth present themes of large interest.

The afternoons are devoted entirely to rest and recreation, thus combining all the advantages of a summer school with those of an enjoyable and restful vacation.

For full particulars regarding the conference, address the Missionary Education Movement, 14 West Washington Street, Chicago.

DEMOREST, GEORGIA

A series of Summer Schools and Assemblies is planned for this season by the Piedmont College Extension Board. These gatherings will be held at Demorest, Ga., a very attractive place for the purpose. The Summer Schools will include courses for college students, also preparatory courses, normal training for those desiring to teach, a school of vocal and instrumental music, physical culture courses and a school of agriculture. These schools begin June 12th and continue through the summer.

Four Assemblies will also be held at Demorest under the same auspices,—The Southern Chautauqua, July 28th-August 6th, with speakers of national reputation; the School of Religion, August 7th-16th, dealing with all phases of church work, including special addresses on mission study. It is hoped that Mrs. Theodora Crosby Bliss will be present at this Assembly in the interests of the foreign missionary work. Country Life Conference, August 17th-26th; Congress of Health, August 27th-September 4th, with special instruction on general sanitation and the prevention of disease. For further particulars address Piedmont College Extension Board, Demorest, Ga.

OUR BOOK TABLE

China's New Day. By Isaac T. Headland, D.D. Twenty-four illustrations. Postpaid. Paper 35 cents. Cloth 57 cents.

In the closing days of Rev. Dr. Davis of Japan he affirmed that if his missionary career were beginning instead of closing he would choose China as the field of greatest promise.

Our United Study Text-books have always dealt with those countries which at the time were absorbing public attention. And now that China is at the front the Mission Study Classes will find this book of Dr. Headland's most timely and interesting.

The chapter headings are as follows :—

1. China's Break with the Past. This chapter deals with the social and political changes and the influences which brought about the revolution.

2. The Chinese Woman. All women will be interested in the study of these remarkable women of China, who, in spite of serious hindrances, have attained high standing among the women of the world.

3. The Educational Revolution. Since Western education, under the direction of missionaries, has been so largely influential in the recent changes in China, this chapter is perhaps of supreme importance in our study. It may be supplemented by pamphlets and annual reports of the Boards on their own educational work.

4. The Chinese Church. Too little has been said of the wonderful fidelity and faith of Chinese Christians. In the strengthening and extension of the Church in China lies her future hope.

5. Medical Work in China. A résumé of the methods of native Chinese doctors contrasted with the practice of scientific medicine and surgery in the hospitals.

6. The Printed Page. Dr Headland has shown here the absolute necessity of a great increase of Christian literature and of the willingness of the people to receive our books and leaflets.

In 1894 two events, one of war, the other of peace, marked China's break with the past. In that year "the gun had been fired which was to awaken China, subjugate Korea and make Japan a leader in the progress of the Orient." That same year on the occasion of the Empress Dowager's sixtieth birthday, the Christian women in China—European, American and Chinese—banded together in presenting a copy of the New Testament to the Empress

Dowager. It was bound in silver, inclosed in a silver box which was placed in a red plush box, and this inclosed in a beautifully carved teakwood box, the whole placed in an ordinary pine box and presented with great ceremony by the British and American ambassadors. This gift of the New Testament was one of the influences which led the Emperor to buy the entire Bible and all the English books he could find which had been translated into Chinese.

The illustrative quotations are admirably selected and the questions at the end of each chapter are suggestive. Dr. Headland's wide acquaintance with Chinese literature enables him to make very pertinent quotations. By means of this book we can all become acquainted with China's past and the promise for the future Christianization of that great Empire.

G. H. C.

SIDELIGHTS FROM PERIODICALS

CHINA. — "The Chinese Revolution," *Quarterly Review*, April. "Forgotten Ruins of Indo-China," illustrated, *National Geographical Magazine*, March. "Influence of America on Chinese Students" and "Problems Facing Chinese Republic," *Missionary Review*, May. "The Manchus," *Contemporary Review*, April. "How the Chinese Republic was Born," *World's Work*, May.

SIAM. — "Siam and Her New King" and "Boon-Itt, a Christian Leader of Asia," *Missionary Review*, May.

TURKEY. — "Turkey in the Throes of National Rebirth," *Missionary Review*, May. "Crisis of Islam," *Forum*, May.

PERSIA. — "Persian Women in the Recent Crisis," *Century*, May.

UNITED STUDY COURSE. — "Buddhism in Practice," *Missionary Review*, May. "An Approach between Moslems and Buddhists," *Nineteenth Century*, April.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from March 18 to April 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

Friend,

5 00

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, Aux., Th. Off., 6.50, All Souls Ch., Jr. Aux., 25, S. S., 50; Bingham. Girls' Mite and Mite Miss. Club, 5; Carroll, Aux., 5; Castine, Ladies of Ch., 11.25; East Orrington, C. E. Soc., 2; Fort Fairfield, Aux., 5; Machiasport, Ch., 1; Sandy Point, Aux., 15; Springfield, Aux., 5,

130 75

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Port-

land. Friends, 4; Albany, Mrs. Bean, 1; Auburn, M. B., 25; Augusta, Aux., 52; Baldwin, East, C. E. Soc., 2; Bridgton, C. E. Soc., 5; Freeport, Aux., 9.10; Gorham, Aux., 50; Hamson, Aux., 7.20; Harpswell Centre, Jr. C. E. Soc., 50 cts.; Hiram, Margaret and Robert, 75 cts.; Otisfield, East, Aux., 5; Portland, Bethel Ch., M. B., 7, High St. Ch., Friend, 100, Second Parish Ch., Aux. (Th. Off. add'l, 1) (Easter Off. in mem. of Miss Cummings, 5), 17, State St. Ch., Aux., 11.83, St. Lawrence Ch., Aux., Th. Off., 27, Wiliston Ch., Aux., 101.25, Mrs. Hooper, in mem. of Carl P. Hooper, 20; Saco, Aux., 10.25; Scarborough; Miss Oliver, 1; Stone-

ham, East, Mite Gatherers, 60 cts ;
 Union Conf., Off., 1.10; Vassalboro,
 Golden Rule M. B., 10; Waterford, Aux.
 (Friend, 5), 26 55, Clover Leaf Cir., 2;
 Westbrook, Second Ch., 3.13, Aux., 11.50,
 S. S., Mrs. Edward's Cl., 11, Prim. and
 Beginners' Cl., 7.77, Cov. Dau., 30;
 Woodfords, Aux., 47 81, 608 34
 Total 739 09

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth
 A. Brickett, Treas., 69 North Spring St.,
 Concord. Atkinson, Dau. of Cov., 1;
 Brentwood, Ch., 5; East Sullivan, Mrs.
 M. A. Ware, 2; Exeter, Aux., 10; Keene,
 First Ch., Aux., Miss Katherine Lever-
 ett, in mem. of Mrs. C. W. Wyman, 50;
 Miss Anna A. Blanchard, 5; Jaffrey,
 Friend, 3; Milford, Heralds of the King,
 25; Salmon Falls, C. E. Soc., 2.50. Less
 expenses, 8.50, 95 00

VERMONT.

Vermont Branch.—Miss May E. Manley,
 Treas., Box 13, Pittsford. Plainfield,
 Mrs. A. Betsey Taft, 3 00

MASSACHUSETTS.

Friend, 5 00
Andover and Woburn Branch.—Mrs. E. S.
 Gould, Treas., 58 Thorndike St., Law-
 rence. Andover, Abbot Academy, 15;
 Lawrence, Trinity Ch., Aux., 23.22, C. R.
 1.50; Medford, Mystic Ch., 66.66; West
 Medford, Woman's Christian League,
 70. Jubilee, Lexington, Hancock Ch.,
 Woman's Assoc., 1; Winchester, Miss
 Marion G. Noyes, 5, 182 38
Berkshire Branch.—Miss Mabel A. Rice,
 Treas., 118 Bradford St., Pittsfield.
 Monterey, Aux., 5; Pittsfield, First Ch.,
 M. B., 5, 10 00
Essex North Branch.—Mrs. Wallace L.
 Kimball, Treas., 16 Salem St., Bradford.
 Haverhill, Centre Ch., Aux., 59; Haver-
 hill, West, Harriet Lowel M. B., 5;
 Merrimac, Ch., 10.51; Newburyport,
 Belleville Ch., Dau. of Cov., 2 50, Cen-
 tral Ch., Aux., 95; West Newbury, First
 Ch., Aux., 10, Second Ch., Aux., Easter
 Off., 6. Jubilee, Haverhill, Centre Ch.,
 Ladies, 5, 193 01
Essex South Branch.—Miss Daisy Ray-
 mond, Treas., 120 Balch St., Beverly.
 Gloucester, Trinity Ch., Aux., 30 58;
 Hamilton, Aux., 4.75; Salem, Taber-
 nacle Ch., Pro Christo Soc., 10, 45 33
Franklin County Branch.—Miss J. Kate
 Oakman, Treas., 473 Main St., Green-
 field. Ashfield, Aux., 24; Greenfield,
 Second Ch., Aux., 74 25, C. E. Soc., 5;
 Montague, Aux., 15.07; Northfield, Aux.,
 13, 131 32
Hampshire Co. Branch.—Miss Harriet
 J. Kneeland, Treas., 8 Paradise Road,
 Northampton. Hadley, North, Aux.
 (25 of wh. to const. L. M. Miss Estella
 M. Davis), 32; Hadley, South, Aux., Mrs.
 Gertrude S. Blakely, 1 25; Northampton,
 Edwards Ch., Aux., 26 04; Prim. S. S., 3;

Williamsburg, Aux., 100; Worthington,
 Aux., 30, 192 29
Middlesex Branch.—Mrs. Frederick L.
 Cladin, Treas., 15 Park St., Marlboro.
 South Framingham, Aux., 32; South
 Sudbury, Memorial Ch., 7.50, 39 50
Norfolk and Pilgrim Branch.—Mrs. Mark
 McCully, Treas., 95 Maple St., Milton.
 Abington, Aux., 30.76, C. E. Soc., 10,
 S. S., 3.15; Braintree, Aux., 26; Bridge-
 water, East, 10 40; Brockton, First Ch.,
 Aux., 62, Prim. Dept., S. S., 3, C. E. Soc.,
 5, Colonial Cir., 10, Porter Ch. Aux.,
 68.80, C. R., 6, Wendall Ave Ch., Aux.,
 8; Campello, Aux., 75, Jr. C. E. Soc., 5;
 Easton, Aux., Len. Off., 12 40; Hanover,
 Second Ch., Aux., 12; Hanson, Aux.,
 19 91, Jr. C. E. Soc., 3; Hingham, Aux.
 (Len. Off., 28.35), 38 35; Holbrook, Aux.,
 6 85; Kingston, Aux. (Len. Off., 5), 8.64;
 Manomet, Aux., 25; Marshfield, Aux.,
 14; Milton, Aux., Len. Off., 6.75; Mil-
 ton, East, Aux., 5; Plymouth, Aux., 13;
 Plympton, Aux., Len. Off., 9, S. S., 4.03,
 C. R., 75 cts.; Quincy, Aux. (Len. Off.,
 15), 65; Randolph, Aux. (Len. Off., 30.38),
 156.18, Memorial M. C., 10, S. S., 5; Rock-
 land, Aux. (Len. Off., 11.36), 49.94, S. S.,
 3.16, Jr. C. E. Soc., 10; Sharon, Aux.,
 6.65, Coral Builders, 4.60; Stoughton,
 Aux., 9; Weymouth and Braintree,
 Aux. (Len. Off., 12), 17, Prim. Dept. S. S.,
 5; Weymouth, East, Aux., 19, Theresa
 Huntington M. C., 10; Weymouth
 Heights, Y. L. M. C., 10; Weymouth,
 North, 53; Weymouth, South, Old South
 Ch., Aux. (Len. Off., 31), 34.27, Union Ch.
 (Len. Off., 37.80) (100 of wh. to const L.
 M's Mrs. Daniel Hill, Mrs. Louis A.
 Cook, Mrs. Roy E. Moar, Mrs. Charles
 G. Morrill), 100.95; Whitman, Aux.
 (Len. Off., 25), 35; Wollaston, Aux.
 (Len. Off., 77), 79, 1,184 54
North Middlesex Branch.—Miss Julia S.
 Conant, Treas., Littleton Common.
 Ashby, Aux., 7 00
Springfield Branch.—Mrs. Mary H. Mitch-
 ell, Treas., 1078 Worthington St., Spring-
 field. Chicopee, Third Ch., Aux., 5;
 Mitteneague, Ladies' Benev. Soc., Mrs.
 W. F. Cook, 2, S. S. Brigade, 36; South
 Hadley Falls, Miss Elizabeth Gaylord,
 209; Southwick, Aux., 15; Springfield,
 C., 5, Faith Ch., Ladies' Aid Soc. (Mrs.
 M. E. Christy, 5), 30, Memorial Ch., Aux.
 Mrs. J. L. R. Trask, 5; Westfield, First
 Ch., Light Bearers, 10; West Spring-
 field, First Ch., Aux., 3, 320 00
Suffolk Branch.—Mrs. Frank G. Cook,
 Treas., 44 Garden St., Cambridge.
 Allston, Aux., 31 15; Belmont, Friend,
 1; Boston, Dudley St. Baptist Ch.,
 Guests, 5, Mt. Vernon Ch., Aux., 44, Old
 South Ch., Aux., 65 50, Old South Guild,
 50, Union Ch., Aux., 100, Monday Eve.
 Miss. Club, 37.15; Boston, East, Baker
 Ch., 2.62, Maverick Ch., Miss Mary E.
 Fales, 3; Brookline, Harvard Ch., Aux.,
 200, Y. L. Soc., 185, Leyden Ch., S. S., 15;
 Cambridge, Mrs. Edward C. Moore,
 12.41, First Ch., Aux., 238.50, Pilgrim
 Ch., 25.85, Aux., 20, Prospect St. Ch.,
 Woman's Guild, World Dept., 120, Miss.
 Study Cl., 9; Charlestown, First Ch.,
 Aux., 10; Chelsea, Central Ch., 8 25;
 Dorchester, Romsey Ch., Aux., 15,

d Ch., Aux., 97.40, Village Ch., 25; Jamaica Plain, Boylston Ch., g Helpers, I. B., 30, Central Ch., 65; Medfield, Aux., 10; Neponset, y Ch., Stone Aux. (Len. Off., 29.30; Newton, Eliot Ch., Helpers, wton Centre, First Ch., Aux., 60; n Highlands, Aux., 17.95; Rox- Elliot Ch. (to const. L. M. Mrs. E. dlar), 25, lum.-Walnut Ave. Ch., Dept., 10; Somerville, First Ch., opect Hill Ch., Aux., 26.07; Wal- First Ch., 15; Watertown, Phillips ux., 50; Wellesley Hills (Len. Off., 36.50. *Jubilee*, Boston, Miss Fanny ld, 10; Newton, Eliot Ch., Mrs. A. Gay, 10; Somerville, West, Miss or M. Butler, 10, Miss Lucy P. 10, 1,774 65
o.—Evang'l Ch., S. S., 10 41
er Co. Branch.—Mrs. Thomas E. Jr., Treas., 12 Clearview Ave., ster, Sturbridge, C. E. Soc., 5; asville, Aux., Easter Off., 55; ster, Adams Square Ch., Friend, Off., 5, Piedmont Ch., 25, 90 00
Total, 4,185 43

LEGACIES.

d —Mary S. Ruddock, by Charles rd, Extr., 1,000 00
m.—Martha C. Roberts, by Ernest shman, Extr., 1,520 69
Total, 2,520 69

RHODE ISLAND.

Island Branch.—Miss Grace P. n, Treas., 150 Meeting St., Provi- Pawtucket, Park Place Ch., C. , 10; Providence, Beneficent Ch., n's Guild, 10, Central Ch., Aux., Parkside Chapel, C. E. Soc., 5, 675 28

CONNECTICUT.

Connecticut Branch.—Miss Anna rned, Treas., 255 Hempstead St., London. Central Village, Aux., iswold, Aux., 11; Norwich, First athrop Memorial Aux. (Easter 008) (with prev. contri. to const. Miss Mary Freeman, Miss Jessie Mrs. C. P. Lane), 51.73; Plain- C. E. Soc., 6; Stonington, Second ux., Easter Off., 9, Prim. S. S., 2; pson, Aux., Easter Off., 6.40, 96 13
d Branch.—Mrs. Sidney W. Clark, 40 Willard St., Hartford. Int- ara E. Hillyer Fund, 120; Granby contri. const. L. M's Mrs. Ann Edwards, Mrs. Eliza Loomis; ord, Asylum Hill Ch., Miss. Club, st Ch., Aux., 82.50; New Britain, Ch., Aux., 30; South Windsor, 10; West Hartford, C. E. S., 4.60; gton, Mrs. E. J. Gardner, 5, 287 10
ven Branch.—Miss Edith Wool- eas., 250 Church St., New Haven. l, 100; Friend in mem of Cather- Sterling, 100; Bridgeport, Olivet 1.64, Park St. Ch., Fullerton Cir., enterbrook, Aux. (with prev. to const. L. M. Miss Myrta Mor-

gan), 13; Cornwall, Aux., 32; East Haven, Busy Bees, 25; Greenwich, Second Ch., Aux., 197.39; Guilford, Hyacinth M. C., 5; Haddam (prev. contri. const. L. M. Mrs. Abbie E. Dickerman); Higganum, C. E. Soc., 10; Killingworth, Aux., 8.65; Litchfield, Y. L. M. B., 167.40; Meriden, First Ch., Aux., 4; Middlebury, Aux., 6; Middle- town, First Ch., Aux., 69.03, C. R., 8.15, South Ch., Aux., 80; Morris, S. S., 10; Naugatuck, Aux., 50; New Canaan, Jr. C. E. Soc., 5; New Hartford, Aux., 15.07; New Haven, Center Ch., Aux., 320.50, City Mission Mothers, Aux., 4, Hum- phrey St. Ch., C. E. Soc., 12, United Ch., Aux., 4, Montgomery Aux., P. S. A., 12, Yale College Ch., Aux., 10; New Milford, Aux., 10.10, Y. L. M. C., 120, Golden Links M. C., 20; Norwalk, Aux., 25; Redding, Aux., 3, Morning Star Band (25 of wh. to const. L. M. Miss Mary Catherine Day), 30; Ridgefield, Aux., 55; Salisbury, Aux., 15.14; Sound Beach, Aux., 8; South Norwalk, Aux., 50; Southport, Aux., 62.50; Stamford, Aux., 25; Stratford, Aux., 78; Thomaston, Prim. S. S., 12; Westbrook, Aux., 3; Westchester, C. E. Soc., 5; Westport, Aux., 14; Westville, C. E. Soc., 5, Carry the News Cir., 5; Whitneyville, Aux. (50 of wh. to const. L. M's Mrs. Charles F. Clarke, Mrs. A. R. Lutz), 55, Y. L. M. C., 5.70; Winchester, C. E. Soc., 12, 2,097 37
New London.—Mrs. J. N. Harris, 689 00
Total, 3,169 60

LEGACY.

Southington.—Cornelia S. Judd, by Frank S. Neal, Extr., 47 50

NEW YORK.

East Bloomfield.—Mrs. Eliza S. Goodwin, 10 00
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Albany, Aux., 42, C. E. Soc., 14; Binghamton, First Ch., Aux., 20; Brooklyn, Atlantic Ave. Ch., Friends, 10, Central Ch., Aux., 166.66, Evangel Ch., Bible School, 10, Flatbush Ch., S. S., 25, Park Ch., Aux., 12, Plymouth Ch., Aux., 155, Puritan Ch., Aux., 70, Rich- mond Hill Ch., S. S., 35, C. R., 15, South Ch., M. C., 275, Tompkins Ave. Ch., Aux., 100, Park Branch, Inter. C. E. Soc., 3; Buffalo, First Ch., Aux., 15, Pilgrini Memorial Ch., Aux., 20; Carthage, Aux., 8; Clayville, C. E. Soc., 5; Cortland, Second Ch., Aux., 6; Deansboro, Dau- of Cov., 15; Fairport, Aux., 25; Flushi- ing, Aux., 30; Fulton, Aux., 4.38, C. E. Soc., 5; Gaines, Aux., 10.08; Greene, Aux., 3.83; Lockport, East Ave. Ch., Aux., 37; Massena, Aux., 6.25; Munns- ville, In Mem. of Loved Ones, 15; New- ark Valley, Aux., 13.50; New York, Broadway Tabernacle, Aux., 450, C. E. Soc., 25, Children's M. B., 25, Forest Ave. Ch., Jr. C. E. Soc., 5; Oswego, Aux., 92 61; Poughkeepsie, Aux., 50; Prospect, Aux., 5; Pulaski, S. S., 5; Riverhead, First Ch., Aux., 56, S. S., 14.29, C. E. Soc., 5; Rocky Point, Mrs. M. S. Hallock, 15; Saratoga Springs, Aux., 55; Savan-

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| nah, Aux., 5; Schenectady, United People's Ch., Aux., 5; Sherburne, Aux., 49; Sidney, C. E. Soc., 5.50; Smyrna, Aux., 8.38; Syracuse, Danforth Ch., Prim. S. S., 5, Geddes Ch., Aux., 50, Plymouth Ch., Aux., 47; Wadham, Aux., 5; Walton, Aux., 59, Jr. C. E. Soc., 5; Watertown, Aux., 15; West Winfield, S. S., 30; <i>Jubilee</i> , Brooklyn, Evangel Ch., Aux., 5, Lewis Ave. Ch., Evangel Cir., 15; Fulton, Aux., 3; Syracuse, Off. at Jubilee Rally, 10, Danforth Ch., Aux., 5. Less expenses, 211.63, | 2,089 85 |
| <i>Ulster Park</i> .—Mrs. Jennie Newton Whitbeck, in mem. of Mrs. Catharine R. Newton, | 5 00 |
| Total, | 2,104 85 |

PHILADELPHIA BRANCH.

| | |
|---|--------|
| <i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. <i>Fla.</i> , Mt. Dora, Aux., 11.50; Winter Park, Aux., 20.22; <i>Md.</i> , Baltimore, Associate Ch., S. S., 15, C. E. Soc., 12 50; <i>N. J.</i> , Asbury Park, S. S., 10; Glen Ridge, Aux., Th. Off., 20; Montclair, First Ch., Aux. (to const. L. M. Mrs. James S. Oakley), 25; Plainfield, Aux., 20; River Edge, Aux., 5. Less expenses, 2.25, | 136 97 |
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FLORIDA.

| | |
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| <i>W. H. M. U</i> —Miss Alice E. Guild, Treas., Winter Park. Orange City, Aux., | 15 00 |
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KANSAS.

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| <i>Kansas City</i> .—Central Ch., C. E. Soc., | 5 00 |
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| HAWAII. | |
| <i>Honolulu</i> .—Mrs. Theodore Richards, | 25 00 |
| GERMANY. | |
| <i>Bunde</i> .—Mrs. Helen M. Patterson, | 25 00 |
| TURKEY. | |
| <i>West Harpoot</i> .—Women's Soc., | 3 82 |
| CHINA. | |
| <i>Tung chou</i> .—C. E. Soc., | 36 00 |
| AFRICA. | |
| <i>Inanda</i> .—Inanda Seminary, | 9 84 |

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|---------------|-------------|
| Donations, | \$10,173 42 |
| Buildings, | 884 65 |
| Work of 1912, | 19 41 |
| Specials, | 157 00 |
| Legacies, | 2,568 19 |

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|--------|-------------|
| Total, | \$13,802 07 |
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TOTAL FROM OCT. 18, 1911 TO APRIL 18, 1912.

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|---------------|-------------|
| Donations, | \$45,512 10 |
| Buildings, | 4,621 34 |
| Work of 1912, | 4,756 55 |
| Specials, | 996 72 |
| Legacies, | 6,603 69 |

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|--------|-------------|
| Total, | \$62,490 40 |
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GOLDEN ANNIVERSARY GIFT.

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|--------------------------|----------|
| Previously acknowledged, | 1,354 01 |
| Receipts of the month | 795 05 |

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|--------|------------|
| Total, | \$2,149 06 |
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WOMAN'S BOARD OF THE PACIFIC

Receipts for March, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

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| <i>Northern California Branch</i> .—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. San Francisco, First, 70, Green St., Friends, 75, C. R., 2; Oakland, First, 65; Petaluma, 6; Pittsburg, S. S., 5, C. R., 5; Rio Vista, 19.50; Friend, 13.75, | 261 25 |
| <i>Southern California Branch</i> .—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Chula Vista, W. S., 12.50; Claremont, W. S., 103.07, C. R., 2.03, "Hath-a-way" Club, 15, Pomona College, Y. W. C. A., 40; Hawthorne, W. S., 2.37; Highland, W. S., 15, C. R., 3 50; La Canada, W. S., 2; Long Beach, Young Women's S. S. Class, 50; Los Angeles, East, W. S., 28, First, W. S., 626.56, Olivet, W. S., 5, Park, W. S., 13.40, Pico Heights, W. S., 25, Trinity, W. S., 10, Vernon, W. S., 25, C. R., 15; Mentone, W. S., 5; Monrovia, W. S., 2; Norwalk, W. S., 3; Ontario, W. S., 73.50, Little Light Bearers, 1.45, Pasadena, First, W. S., 157.50, S. S. Class, 1, Lake Ave., W. S., 80, North, W. S., 23.35, West Side, W. S., 53; Redlands, W. S., 175; | |

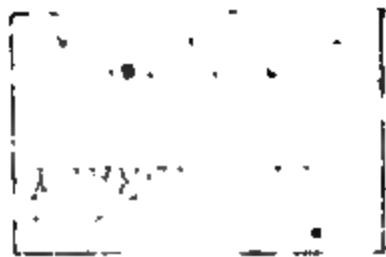
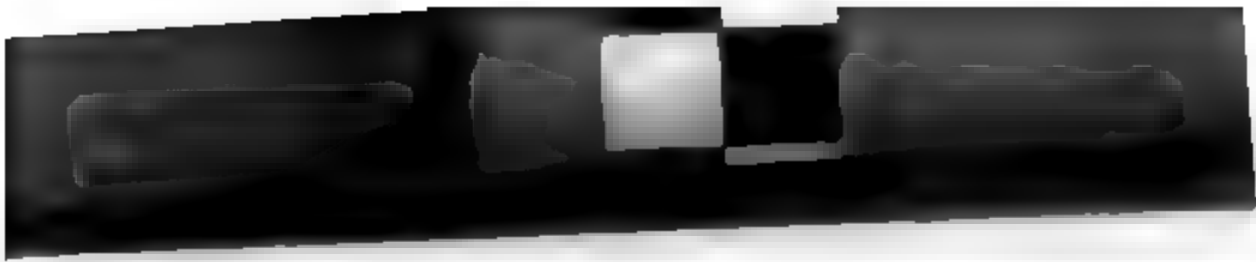
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| Pomona, W. S., 95; Redondo, W. S., 10; Rialto, W. S., 10.50; Riverside, W. S., 25, C. E., 20, S. S., 80; San Bernardino, First, W. S., 20; Santa Ana, W. S., 50; Santa Barbara, W. S., 28; San Diego, First, W. S., 24, Logan Heights, W. S., 5; Saticoy, W. S., 5; Sierra Madre, W. S., 13.10; Whittier, W. S., 50, Donations, 3.84; Pomona College, Y. W. C. A., 40, | 2,052 67 |
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WASHINGTON.

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| <i>Washington Branch</i> .—Mrs. E. V. Smith, Treas. 1533 15th Ave., Seattle. North Yakima, 10; Pasco, 1; Pleasant Prairie, 7.50; Sprague, S. S., 5; Tacoma, First, 25, S. S., 100, | 148 50 |
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OREGON.

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| <i>Oregon Branch</i> .—Mrs. A. L. Cake, Treas., 421 W. Park St., Portland. Beaverton, The Gleaners, 7; Eugene, Aux., 11; Portland, First, Aux., 16.40, | 34 40 |
| | 2,446 82 |





Life and Light

Vol. XLII.

JULY, 1912

No. 7

The semi-annual meeting of the Woman's Board held at Wellesley, May 16th, was a very successful gathering, although the pouring rain

The Semi-annual Meeting. interfered with the comfort of those who came from various points of Eastern Massachusetts to the meeting and doubtless lessened the attendance. The ladies of the Wellesley church voiced their welcome through Miss Sarah P. Eastman, and gave abundant evidence of their interest and cordial hospitality by their thoughtful provision for the comfort of their guests, while their versatile pastor, Rev. W. W. Sleeper, gave his services most generously throughout the day, leading the devotional exercises, presiding at the organ and in all possible ways helping forward the arrangements for the meeting.

Mrs. Charles H. Daniels, who occupied the somewhat unique position of both hostess and guest, being herself a member of the Wellesley church, presided at both sessions and introduced the topic of the day, "Business Efficiency in the Missionary World," with felicitous little "Forewords" in two chapters.

The work of the home department and the claims of LIFE AND LIGHT were presented by Miss Stanwood and Miss Kyle, while Miss Calder and Miss Preston spoke for the foreign department and the junior work. Miss Pendleton, president of Wellesley College, led a very helpful service of devotion at noon.

A striking illustration of the efficiency of woman's work was afforded by the address of Mrs. Henry W. Peabody on "The Fruits of the Jubilee." One could but wish that every woman who helped to make the Jubilee year so marvelous a success could hear this summing up of what united effort has accomplished in many cities of our land; or, even more to be desired perhaps, that the hearts of the far greater number of women in the home churches who have not yet added their efficiency to the solving of the problems linked up with the foreign missionary work could be stirred into flame by this same presentation of the results accomplished by

Missionary addresses by Miss Helen A. Meserve, recently returned from Chihuahua, Mexico, Mrs. Charles M. Warren of Tottori, Japan, Miss Marion G. MacGown and Miss Delia D. Leavens of the North China Mission, added greatly to the day's profit.

The closing address was given by Mrs. Chauncey Goodrich of Tungchou and Peking and soon to be of Tientsin, China. Those who have heard Mrs. Goodrich speak can imagine the wealth of information brought to the audience as she spoke of "Chinese Women in Social Service." Mrs. Goodrich is president of the Woman's Christian Temperance Union in China and has already accomplished much in the work of organizing the Christian Chinese women to fight the evils of opium and cigarette smoking. She has recently spent several weeks in the East stimulating the interest in several Branches, and is now preparing to sail for China in August, in company with her husband and their daughter Grace, who has just been graduated from Oberlin.

Many of our Branches hold meetings during May and June and these have been very generally helpful and satisfactory this spring. The mis-

Other sionaries have given their services as usual with unstinted **Meetings.** lavishness and the secretaries have gone hither and yon endeavoring to bring the great interests of the Woman's Board before their sympathetic audiences. From the annual meetings of Norfolk and Pilgrim, New Haven, New York State, Western Maine, Eastern Maine, Essex North, Hampshire County, Eastern Connecticut and Berkshire Branches have come encouraging messages. The Hartford, Old Colony, Andover and Woburn, Worcester County, North Middlesex, Middlesex, Essex South Branches and the Barnstable Association have also reported good attendance at their semi-annual meetings. The Woman's Missionary Union of Pennsylvania which combines both home and foreign missionary work carried out a very interesting program at the state meeting in May at Edwardsville, under the direction of its able president, Mrs. John Thomas of Scranton, Pa., having as speakers Mrs. Ida Vose Woodbury of the American Missionary Association, and Mrs. Chauncey Goodrich and Dr. C. H. Patton of the American Board.

Mrs. Goodrich, Mrs. Lawrence Thurston, Miss MacGown, Miss Leavens, Mrs. Charles E. Ewing, Mrs. George H. Hubbard, and Mrs. Gammon of China, Mrs. Ballantine, Mrs. Hannah Hume Lee, Dr. Ruth P. Hume and Mrs. Herrick of India, Mrs. Knapp, Mrs. Fowle, and Miss Norton of Turkey, Miss De Forest of Japan, and Mrs. A. C. Wright of

Mexico are among the missionaries who have stimulated and inspired these groups of workers.

Dr. Ruth Hume, who is in charge of the Woman's Hospital at Ahmednagar, expects to sail from New York, July 3rd, after a year's furlough, during which she has made over fifty addresses, besides doing **Missionary** **Personals.** work at clinics in the hospitals of Baltimore. She is rejoicing in having secured a second associate doctor in the person of Dr. Clara M. Proctor of Oklahoma City who will sail with her. Dr. Proctor's support is in part assured by extra gifts which make it possible for the Woman's Board to provide this additional helper for the great medical work at Ahmednagar. Dr. Eleanor Stephenson who has carried on the work of the hospital during Dr. Hume's absence, with the assistance of Miss Elizabeth Johnson, the superintendent of nurses, will take her furlough next year.

A similar need for extra help exists at the Madura Hospital and the Woman's Board is searching earnestly for a doctor to assist Dr. Parker, also for the money necessary for outfit and traveling expenses as well as for support on the field. Dr. Parker is still at the Arequipa Sanatorium, Fairfax, Cal., and her physicians tell her she must not return to her work without an associate doctor and a trained nurse to take up the work of Mlle. Cronier. Where are the young medical women who will respond to this call? Surely all who love the work for India's women will pray that they may be speedily found and the money furnished to send them to the field.

Mrs. Theodore S. Lee, Dr. Hume's sister, will also sail with her, returning with her little children, Grace and Theodore, to continue the work of her lamented husband in Satara. The church in White Plains, N. Y., which supported Mr. Lee, will provide for Mrs. Lee and the children,—a happy arrangement on both sides. Mrs. Robert A. Hume is returning with her daughters to join her husband in Ahmednagar. The earnest prayers of a multitude of friends will follow this little company as they set sail.

Dr. Woodhull and Miss Hannah Woodhull of Ponasang, Foochow, after more than a quarter of a century of devoted service in the medical and evangelistic work of this mission have returned to this country for needed rest, and will make their home for the present with friends in Riverhead, L. I.

Miss Edith Gates of the Ahmednagar Girls' School has reached the United States, coming for her furlough year, and will make her head-

quarters in Thomaston, Conn. with the family of her cousin, Dr. Robert Hazen. Miss Gates arrived in time to attend her class reunion at Mount Holyoke College early in June.

The Springfield Branch welcomed their missionary, Miss Esther B. Fowler of Sholapur, India, at a reception held in the Memorial Parish House of the First Church, Springfield, late in May. Miss Fowler is in this country on special leave and may be addressed for the present in care of her brother, A. L. Fowler, Haddonfield, N. J.



MRS. THEODORE S. LEE, AND HER CHILDREN, GRACE
AND THEODORE

Miss Mary F. Long left El Paso May 28th and is at her father's summer home near New York. Miss Alice Gleason of Guadalajara, Mexico, is at the pleasant homestead in Topsfield, Mass., for the summer, and her brother George, secretary of the Y. M. C. A. at Osaka, Japan, with his wife and little daughters, will make the family reunion a complete one in July.

Miss Mary F. Denton, principal of the Girls' Department of the Doshisha, will soon leave Kyoto for a much needed furlough in California.

Miss Osborne who has been at Clifton Springs for several months is now greatly improved in health, and is looking forward to complete restoration. Miss Osborne sends the following account of the late meeting of the I. M. U.

“One hundred and thirty missionaries, ranging in years and experience from the retired veteran to the newly appointed recruit, representing the varied work of twenty-seven Boards, enjoyed the gracious hospitality of Clifton Springs Sanitarium from May 29th to June 4th, in attendance upon the twenty-ninth annual meeting of the International Missionary Union. Among the American Board missionaries present were Dr. and Mrs. Sprague, Mrs. Goodrich and Mrs. Alice Williams of China, Rev. C. M. Warren of Japan, Rev. H. C. Hazen of India, and Miss Helen I. Root of Ceylon. China sent the largest delegation, with India a close second, and Japan, Africa and South America added many a well-known name and face. The meeting began with a touching service in memory of Dr. Gracie, and eighteen other members of the Union who have passed on during the year. Dr. J. Sumner Stone was elected to the office of President. The central thought of the program was God's Messengers in Relation to the World's Unrest; separate sessions were given to the consideration of problems and developments in the work of various fields, and Sunday evening guests and townspeople crowded the Tabernacle to hear in the 'Challenge of the New National Life in the East' the opportunity of the Christian church. Lantern lectures on the Soudan and North China brought their appeal to the eye, and helped explain why some men and women present looked upon the June beauty of Clifton's Park and called it paradise!”

The American Board held its eighth annual conference with newly appointed and prospective missionaries, May 31st-June 5th. The **Candidates' Conference.** attendance was smaller than last year as many of the appointees had already sailed. In addition to the young women adopted by the Woman's Board to whom reference has already been made,—Miss Daisy Brown for Foochow, Miss Minnie K. Hastings for Ceylon and Dr. Proctor for Ahmednagar,—there were present several other single women who expect to go as missionaries of the W. B. M. I. and W. B. M. P. Miss Gladys Stephenson who is now taking training as a kindergarten teacher at the Los Angeles Normal School hopes to be sent to Foochow under the Woman's Board of the Pacific, and Miss Edith

Parsons of Saratoga, Cal., is under appointment for Brousa where she will assist Miss Jillson, as a missionary of the same Board. The Woman's Board of the Interior is sending Miss Elaine Strang to Foochow, Miss Grace Towner to Adana, Central Turkey, Miss Vina M. Sherman, as yet undesignated, and Miss Kauffman, who was unable to attend the conference, to the Shansi Mission. Miss Fanny Sweeny expects to go to North China in the fall as the wife of Rev. Dean R. Wicks. Miss Bertha D. Magoon of Indianapolis was present with a view to possible service in East Africa, also Miss Lundquist, a trained nurse, who is to go for a term of service under the American Board to Mt. Silinda. Others attending were Prof. and Mrs. Louis B. Fritts, designated to Guadalajara, Mexico, Rev. and Mrs. S. Ralph Harlow soon to sail for Smyrna, Rev. Charles Maas, a German-speaking missionary, who expects to go with his wife to the Marshall Islands, and several young men under appointment for China, Africa and India.

As the vacation time comes and the missionary meetings in many places are discontinued, the article by Miss Frances J. Dyer on page 317

An Uninterrupted Service. is particularly timely. Miss Dyer has succeeded in making her subject both spiritually profitable and practically workable, and those who read it will find an added incentive to "pray without ceasing" during the season when so many forms of church activity cease. There is special need for concentrated, persistent prayer just now for new workers for the many vacant posts in our mission schools and hospitals; definite gifts of money for buildings are being sought by many in connection with our Golden Anniversary Gift, as set forth on page 320. Let us not forget to pray for money for the new building site so urgently needed by the Collegiate Institute at Smyrna. A special leaflet prepared by Rev. Charles K. Tracy of Smyrna, on the work of this splendid school, may be had on application. Some beloved missionaries are ill, others are in sorrow, many are worn and overtaxed. Because of these and many other objects, shall we not keep in mind during the coming months the *Place of Prayer in Missions*.

All who have access to a comfortable, well-arranged library will appreciate the inconvenience suffered by the students at our school in

An Unhoused Library. Barcelona where over a thousand volumes lie piled on the floors for lack of suitable shelves on which to arrange them. Miss Webb writes that about \$200 is very much needed to provide these shelves and that no funds are available from the regular

income of the school. Perhaps some friends of this beautiful work for Spanish girls will be glad to send a part or the whole of this sum to our assistant treasurer, Miss S. Emma Keith, and thus add to the efficiency and comfort of the teachers and students in their new quarters at Barcelona.

The Zulu Mission has just lost an efficient and faithful worker, Martha H. Pixley, who died at Banning, Cal., June 1st. She was born in Natal **Martha H.** in 1863, the daughter of Rev. S. C. Pixley, missionary of **Pixley.** the American Board since 1855. At the age of fourteen she came to this country, and in 1886 graduated from Mount Holyoke Seminary. She was there characterized as "bright, keen and thorough, able to give to others what she knows," also as having "good judgment, excellent common sense, ability to adapt herself to persons and places, and untiring energy and perseverance," qualities which have been beautifully exemplified in her missionary work. She went first to the school for boys at Amanzimtote, and in 1891 for health reasons was transferred to Esidumbini, where she aided new missionaries in the study of the language, and entered into the labors of Miss Hance who had been so successfully identified with work in that station. Since 1906 she has been at Inanda doing all that uncertain health and waning strength would allow. Returning last year for furlough, she has sought here and there relief which failed to be found. For years she has fought tuberculosis. Some months ago, with complication of other diseases, she went to Banning Hospital, under the care of Dr. J. C. King, where she has been blessed with the skilful care of doctors and nurses. The end came suddenly on the morning of the twenty-third anniversary of her sailing from New York to join the Zulu Mission, and we feel like congratulating her upon the welcome which must have awaited her from her own beloved ones, from missionary associates who had gone before and Zulus whom she had helped heavenward.

E. H. S.

The news of the death of Mrs. W. L. Curtis of Niigata, Japan, after an operation performed at Tokyo, April 26th, was received just too

Mrs. Gertrude late for publication last month. Mrs. Curtis went with **Benedict Curtis.** her husband to Sendai in 1890, but after a few months they were transferred to Niigata where for twenty-two years Mrs. Curtis has been a benediction to all who came within the range of her influence. Although her early years of service were years of much physical suffering her brave spirit never faltered and when after a furlough in America health was granted to her, all her strength was used in the manifold

activities possible to the wife of a missionary in Japan. The loss to the home and to the mission of this bright, unselfish spirit will call forth much sympathy for the husband and two children who survive her.

Rev. Samuel W. Howland, D.D., born of missionary parents in Ceylon in 1848, gave his young manhood to the land of his nativity. A fine **Two** Tamil scholar, translator and commentator, with an earnest **Veterans.** Christian spirit, he was especially successful as president of Jaffna College until his wife's failing health necessitated a return to this country. In missionary work here at home, in New York, Talladega and Atlanta, he was equally successful. He died at Atlanta April 6th.

As we go to press the announcement comes of the death of Rev. W. A. Farnsworth, D.D., for forty years a missionary of the American Board in Turkey. To many the very mention of Cesarea and Talas recalls his name, and since the return of Dr. and Mrs. Farnsworth to spend their last days with the children who are here, they have stood together upon the platform at American Board meetings, an example of what such a united husband and wife, father and mother, preacher, teacher and home maker, may be and do with the family especially committed to their keeping and with others who have been born into less favorable conditions. The summons came June 4th in the home of a daughter, Mrs. Edward Gulick, at Hanover, N. H.

Mrs. J. O. Means, widow of Dr. John O. Means, formerly secretary of the American Board, and herself for many years one of the corresponding secretaries of the Woman's Board of Missions, entered **Mrs. J. O. Means.** upon the heavenly life, June 12th, after a very brief illness, at the home of her brother, Dr. E. E. Strong, at Auburndale. This announcement will carry sorrow to many who have been blessed by the prayers and quiet ministries of this devoted servant of God. A further sketch of Mrs. Means' life will appear in the August LIFE AND LIGHT.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM APRIL 18 TO MAY 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|-------------|
| 1911 | \$15,320.69 | \$2,942.75 | | \$227.00 | \$812.50 | \$19,302.94 |
| 1912 | 22,256.55 | 2,200.00 | \$30.00 | 503.63 | 3,000.00 | 27,990.18 |
| Gain | 6,935.86 | | 30.00 | 276.63 | 2,187.50 | 8,687.24 |
| Loss | | 742.75 | | | | |

FOR SEVEN MONTHS TO MAY 18, 1912

| | | | | | | |
|------|-----------|-----------|----------|----------|-----------|-----------|
| 1911 | 58,424.24 | 25,519.40 | | 1,161.98 | 14,300.13 | 99,405.75 |
| 1912 | 67,768.65 | 6,821.34 | 4,786.55 | 1,500.35 | 9,603.69 | 90,480.58 |
| Gain | 9,344.41 | | 4,786.55 | 338.37 | | |
| Loss | | 18,698.06 | | | 4,696.44 | 8,925.17 |

BRIEF DAYS IN CHINA

BY KATE G. LAMSON

STREET SCENES IN FOOCHOW

ISN'T it laughable that you want to see such things?" So said the coolies who were waiting with sedan chairs to take us and our missionary escort through the crowded streets of Foochow. We wished to see the churches of our order, the various places of meeting for day and day schools, to call on Pastor Ding and his family, to see the time-honored Chinese examination halls and some temples. The joke was so good to the coolies that it put them in a good humor for the entire expedition, a feat in itself quite worthy of accomplishment at the outset of such a journey as lay before us. To speak of crowded streets gives small idea of the difficulties of transit through a Chinese city. Imagine yourself in the narrow alleys with which our American cities abound, line both sides with open stalls where all manner of goods are exposed for sale on stands projecting considerably into the street, fill the small space between opposite walls with a dense, constantly moving throng of passers-by, from poles on the shoulders of those passers hang every conceivable load of burden from water buckets to sedan chairs and coffins, and you will have an approximate conception of the chief thoroughfares in the streets of old China. Novel sights and sounds are on every side. The scene shifts perpetually but the interest never flags. Our bearers have great dexterity in steering our chairs with their long poles around the sharp corners. We wonder how the heads of pedestrians escape blows. Food is being cooked on coals by the wayside. Some of it looks very appealing, and cakes frying in hot fat are taking on a rich brown. Other foods are enigmatical. We turn away with the question of their identity unanswered and with no desire to investigate. Here are baskets of flowers that make one breathe deep with delight and to tempt the Chinese equivalent of pennies from our pockets. Such a very little money will buy a bunch of fuchsia large enough to fill both hands, or sprays of early fruit blossoms or Chinese lilies. A man comes quickly toward us holding a great bunch of something mysterious in his hand. As he passes we discover that he has half a dozen live hens with feet tied tightly together and heads hanging helplessly down. We pass under the shadow of the White Pagoda, by its attendant temple, and up onto the hill behind the mission compound. From there a fine view of the city may be had, and we look right down upon the desolated Manchu quarter, stormed from

this height and burned by the revolutionists in the short, sharp battle of last November. It was an anxious night for those in the American Board compound which lay almost in line of the bombardment, and traces of the work of shot and shell were pointed out to us. At the time of our visit the flag of the new Republic was floating over all as though no other



AMERICAN BOARD COMPOUND, FOOCHOW CITY

had ever been there, yet those of most experience and wisdom were saying with serious faces that the end is not yet and no one can tell when or what it will be.

A CHRISTIAN CHINESE HOME

Down the hill on the other side we found the home of Pastor Ding, for many years the faithful servant of the God of righteousness and peace. In the sunset of their lives he and his wife still bless the community with their work and influence. We wondered whether we were in China or America as the dear old lady told of her work in the missionary society, and for how long a period of years it had fallen to her to collect the money. "I can't get anybody else to do that," she said, "when it is time for the money to be gathered in I have to go and do it myself." She sent her greetings and her gratitude to the women of America who for so long have had compassion for Christ's sake upon the women of China and begged them to be not weary in well-doing.

MISSION CHAPELS AND SCHOOLS

From one preaching place to another we went, just to see where our congregations meet, where the Sunday schools gather and where the day schools are held. It made one's heart swell to think at how many points world's Redeemer is being made known, through how many channels



GIRLS' DAY SCHOOL, CONNECTED WITH DAVIS MEMORIAL KINDERGARTEN,
FOOCHOW CITY

influence of his saving grace flows out to meet the vast needs of these in the land of Sinim. The private home of a Mandarin lady was shown us, which is opened every Sunday for Christian worship and crowded with an eager, attentive audience.

FOOCHOW'S TEMPLES

From such scenes we went to one of Foochow's greatest temples erected and maintained in honor of the governing deity of the city. Grotesque figures were painted on gates and walks, hideous images adorned the exterior. The hall where the god is supposed to dwell looks out upon a

theatre where plays are acted from time to time to divert and amuse the deity. Some worshipers were bringing offerings of food and some were tossing the sticks which as they fall bring favorable answers or the reverse to the petition of the suppliant. Later we passed a Taoist temple. It was open and service was being held for one who had recently died. For seven times every seventh day the service must be conducted, and until this is completed burial cannot take place. A bell was being rung to call the attention of the gods, paper chests containing paper clothing, food and money were there ready to be burned for the use of the deceased. The priests were engaged in mummeries which were not interrupted by their evident amusement over the strangers who had stepped in to look on for a few moments. Sick at heart we turned away and went on a few rods further to a Confucian temple. Simple, grand and solitary it stands, with nothing revolting to meet the eye, but much that is uplifting in architecture and decoration. Worship is only conducted here once or twice a year, and grass was growing rank between the paving stones of the court. Our guide told us they did not know whether the new government would keep up this form of worship or not; the question had yet to come up before the Parliament.

THE PLAGUE OF LEPROSY

A young lad with keys to open the building followed us about. A flake on his forehead and cheek attracted the keen eye of our missionary physician who accompanied us, and drawing the boy into the light he stooped to look closely. There was a moment or two of careful examination in silence and then turning to us he gave his verdict, brief and comprehensive,—“red leprosy.” Alas for suffering humanity in the Orient! How well we can realize now the scene when the sick with diverse diseases crowded around the Great Physician.

The examination halls, type of the old China that falls in a night to give place to the new, we found full of interest in their decay. Large numbers of these rows of tiny cells remain, a refuge for rats and bats instead of for the ambitious students who used to occupy them at stated seasons in the year, but still more of them have fallen, the bricks of which they were built being used for the new Parliament building which is nearing completion close by. Shall new lives grow out of the dead systems now being done away with? Shall those lives be moulded for Christian service, for heroic devotion to duty, for the highest principle, or shall they be shaped for the worship of the gods of this world, ambition,

wealth, indulgence, greed? The answer lies with the Christian world to a great extent.

THE NEED OF THE HOUR

The revolution had played havoc temporarily with our girls' boarding schools. The Foochow Girls' College at Ponasang had been closed since November. For a time United States marines were set to guard the premises. At the time of our visit it was hoped that within two weeks



OPERATING PAVILION, DR. KINNEAR'S HOSPITAL, FOOCHEW CITY

conditions would be sufficiently undisturbed to permit reopening. It was a satisfaction to examine the buildings where everything is ready for a large work if only a sufficient staff of missionary ladies can be supplied. Teachers who fill positions in the United States, coveted by many aspirants, can hardly realize what it would be to labor in a field where each one must count for a dozen at least, and where the work is to help in shaping the womanhood of a desperately struggling and surely rising nation. A site awaits the new Woman's Hospital and money is in hand for the building, but nothing can be done until the physician who is to

take on Dr. Woodhull's arduous labors is found and at hand to direct the work of construction. The doctors at home who struggle to build up a practice can have little conception of what it would be to have suffering womanhood in its direst need crowding around them clamoring for the help their own people know not how to give. If the teachers knew and if the doctors knew they would turn toward China with a longing to be there. But let no one think any other motive than the constraining love of the Christ whose life was poured out for others will enable her to meet the rigorous demands of such a career. Fearless, consecrated Christianity is the great need of China to-day, and she is looking for it first of all in the Christian missionary to whom she turns continually for guidance, advice, help, sympathy.

THE CALL FROM DIONG-LOH

It was our privilege to spend two days in the southern part of our Foochow Mission at Diong-loh, where is located Abbie B. Child Memorial School. That station is beautiful for situation. The hills compass it about and the River Min unites with the incoming waters of the China Sea to make a broad basin at Pagoda Anchorage, five miles away. The hills were aglow with wild lilac when we visited Diong-loh. It seemed like the fair flower of Christian girlhood that we are causing to grow and blossom in that soil so exclusively ours to cultivate. A fine site has been secured in the city, large enough to accommodate all our missionary work, and to this the school is now to be removed. This school like that at Ponasang is temporarily disbanded on account of the condition of the country, so the time is favorable for the change to be made. A great day lies just before this institution, it is so needed in this lower Min region, and its opportunities are so boundless. One brave woman, Miss Elizabeth Perkins, has been standing at this post for several years during which other workers have come and gone. The call for recruits rings loud and clear from Diong-loh. Evangelistic, educational, medical work, all is waiting to be done, and done by us for, by mutual agreement, other agencies are leaving that field to us.

In three weeks spent in China we had glimpses of Hongkong, Canton, Swatow, Amoy, Foochow and Shanghai. At some of these places the work visited was that of other Boards. One impression was made upon us at every point, that of the importance of the present moment for China. Let us study to know the will of God for us in connection with the regeneration of this great country, so powerful in its possibilities for both good and evil, and may it become indeed Immanuel's land.

THE ART OF BEING A MISSIONARY

BY GERTRUDE HARRIS

Miss Harris sailed for Ahmednagar in 1910, and though not written for publication this story of her first months in India is of deep interest.

In the days of newspapers, books, and the "universal failing of travel," what is there about any country that is not known seven times over? India is now included in the principal highways of travel, and it would be difficult to imagine a more wonderful narrative than is the average "first impressions" of the Jasmine Isle. An excellent way to test these first impressions is to remain in India until one can compare them with facts, then the thing that impresses him most is that he knows nothing about India.

Those who have allowed their attention to be drawn from the scenes of wars and the rumors of wars have read of the victories of peace that India is winning. They know that her King Emperor on some occasions rode unaccompanied through the streets, and that when thronged at railway stations, he ordered his guards to allow the eager crowds to come near and see him. It is difficult to realize what it has meant to the masses of India to see their King Emperor face to face, and to feel that he is a real and not an imaginary being in the dim distance, who has no special interest beyond that of the title of Emperor. It has cost something in a monetary way to be sure but it is worth much in the days of revolution and unrest to feel that king and people as nearly as possible are one,—a condition of prime importance for a country that is not yet prepared to govern itself. One of India's own statesmen in an address at the National Congress on this subject said, "Consider where we stand in the scale of civilization, when we have only four women and eighteen men per thousand who are literate; when there are millions of our countrymen whom we look upon as 'untouchables'; when we have about a hundred thousand widows of less than five years, and caste rules still forbid sea voyage, and Mr. Basu's Special Marriage Bill is condemned as a dangerous innovation; when many Hindus do not sufficiently realize the fact that there are sixty-five million Mohammedans whose interest and feelings have to be cared for, and the Mohammedans are equally oblivious of the interests and feelings of two hundred and forty million Hindus; when this is the condition to which we have been brought by centuries of decay and degradation, to talk of a national government for India to-day is to make ourselves the laughing stock of the civilized world. Agitate for political

rights by all means, but do not forget that the true salvation of India lies in the amelioration of its social and moral conditions!"

Four literate women in a thousand! One impression that does not fade in the light of facts is woman's condition in India. The status of women has for thousands of years been the tide gauge of civilization, says J. E. Gibbard. Women are India's burden bearers. Wherever any building or public work of any character is being done, women carry the stone and dirt in vessels upon their heads. Women with bundles of grass or wood more than half their own height on their heads and a baby strapped to the back are a most common everyday sight. Yet this is not her great misfortune. That is her position in the home. Everyone has read that the wife and daughters do not eat with the husband and sons, but serve them and eat afterwards; that a girl is not welcomed at birth and is taught from her childhood to serve her brothers; but seeing these things makes a different impression upon one. This is a land where women enjoy the right of franchise! Woman has a sphere in life compared with which the right of franchise is but a shadow, and the possession of which franchise will never give her nor aid her in keeping. Hindu laws relating to marriage, like the laws of the Medes and Persians, are not changed and are beyond women's control.

It is not easy for those across the seas to realize the meaning of "there are millions of our countrymen whom we look upon as untouchables." I was talking to a Brahman (the highest caste) upon the subject of caste. He is quite advanced in his ideas compared with many Brahmans of his city. He said, "according to my religion I could not teach school for I must there touch children of lower caste and that means defilement. I also could not take food and water from any except a Brahman, nor eat with Europeans nor take European food. I know that there is no moral or spiritual value in idol worship and in observing the endless ceremonies incumbent upon a true Brahman. However, those of my own household adhere strictly to such things, and if I did not do, for custom's sake, many things that mean nothing to me at all, my family would be degraded in the eyes of society and my daughter could not marry,—a thing we look upon as a disgrace. However, when Europeans call upon them they greet them and shake hands with them, but bathe and change their clothing after the guests are gone." Perhaps to those afar his arguments do not have much weight, but I have been here long enough to understand his position. If he were to become a Christian out and out he would be forced to leave his friends and his wife would leave him,—a situation not easily understood by us.

As tangled a web as is that of the caste system of India is its pantheon of three hundred and thirty-three millions of gods. I cannot repress an inward feeling of disgust as well as pity when I see educated and uneducated, Brahman and sweeper, bowing to a hideous idol. Long before day I hear the Mohammedan saying his prayer at the mosque, which sounds more like a cry of despair than it does like a prayer. From my window I can see four Hindu temples, and about daybreak the worshipers begin one after another to clasp their hands and shout at the idol to wake him up and get his attention. Nor does one become accustomed to this form of worship when he knows what is connected with it. What effect does education have upon this worship?—for education is as powerful a factor in India as commercialism is in the United States. I know of a temple where there are priests who are graduates of a Bombay college. Education is the password in India and yet India through its wisdom does not know God. Education alone is powerless before a custom that is the warp and woof of a people. However, day is breaking in India, one of the surest signs of which is the provision made for education of Indian women.

I wish I could take you with me into the homes of this city, not for curiosity's sake, but that you might come into contact with the people at the citadel. Dismiss from your minds all ideas of a modern city with paved streets, sidewalks, and that American novelty, skyscrapers. The first thing you notice as you approach the city is the high wall. We enter it through a gate and notice that the streets or lanes, as they are called, have no particular direction. The houses for the most part are made of mud and are of one story, except an occasional one of some pretense of two stories. In many streets there is not room enough for two *tongas* to pass. As we drive through the bazaar we see the shopkeepers leisurely sitting on the floor as are the *shimpies* (tailors) also. It is five o'clock in the afternoon and as we pass the schoolhouse the children have just been dismissed for the day. We are surrounded by dozens of children whose brown faces are turned toward us and we look down into a sea of brown eyes. We pass the potter at his wheel and see a picture of Jeremiah's object lesson. A little distance ahead we notice a woman standing at the door smiling. The Bible women have called upon her before and she asks us to come in now. We enter a court about sixteen by twenty feet. On the left of the door is the horse in its stall munching sugar-cane stalks; in another corner in a kennel is a not over friendly dog. At the end of this court is the house proper—one room where the

family eat and sleep. A plain piece of carpet is spread upon the ground and the guests asked to sit upon it, while the family and friends sit on the ground. To a group of anywhere from twenty to thirty people,—women, children, and men—who are just outside of the main group,—we sing Marathi hymns, then the Bible woman tells a story. From time to time others join the audience,—women with vessels of water which they take from the head and rest while listening. This is the way the seed is sown. In another house a woman is spinning the silk or weaving cloth. We also see a woman making bricks, four hundred an hour. In a rich weaver's home the guests are given chairs to sit upon, but the family sit on the floor. In many homes a room is reserved for the god—a stone bull, elephant, or a crude and repulsive figure of a man. On our way out of the city,—the missionaries' bungalows are outside the city,—we meet the *gavali* or milkman with his cattle, for it is evening. We do not think of a singing milkmaid when we look at that homely beast—the buffalo—with its agate eyes and long horns. The dogs one sees are hungry, maltreated homely beasts. We also see many little donkeys with bundles of wood on their backs.

It is impossible to tell of everything of interest. Even the everyday things of household life would be interesting. It may be imagined that it is almost like being in fairy land to live where all the housework is done by servants. After a year's experience I say unto you "nay." You would think it was a most earthly real world if you had to tell a servant how to do a thing a hundred times, and then find it done the opposite way. I have imagined that I possessed a rather fair amount of patience but on trying occasions have found myself holding the reins with the grip of a Roman charioteer. Many times I have been eager to do the work myself, but that is not possible here in India even if we had the time. There are many things also to which we must become, shall I say, "immune"? Before coming to India we may know ever so much about some of the sights we are to see, yet one is shocked many a time at what the native person does from habit without a qualm,—another result of idolatry. But there are many, many things to admire in this people.

Just now I am teaching the graduating class in the Anglo-Vernacular Girls' School the Book of Acts, and what a delight it is! I challenge you to come here and live among this people and not love them. These are Christian girls of course and they have two or three generations of Christian inheritance. One of the most interesting things you can imagine is to note the difference between Christians and non-Christians.

They have a higher idea of life and a truer knowledge of sin. I can better understand now why the prophets of Israel hated idolatry with all their being. It is a fine theory to say that people by worshiping nature come to know nature's God. Ask intelligent Christians what idea they had of God while they were idolators, and they will tell you they had no idea whatever of a spiritual God and that when God was mentioned the picture of the idol always came into the mind. India has not reached God that way, although for centuries she has been in some respects sincerely worshipping.

Can you imagine a Hindu attending a Christian entertainment? Can you imagine that those who live where snow never falls, in this section it does not, and where there is not a suggestion of Christmas, except what they make for themselves, having a real Christmas? It is really possible. Miss Moran from Nellore spent ten days with me in Ahmednagar. Christmas morning before daybreak some high school boys came to our bungalow and sang carols. While it was yet dark the nurses from the hospital also sang carols for us. Miss Moran and I trimmed the tree and put the sweets in bags. That afternoon more than two hundred people, former patients and friends, came. They listened to that sweet Old Story and the explanation of it by the Bible women. Dr. Stephenson and Miss Johnson saw some of the fruits of their labors and surely had reason to rejoice. The happiest part of the day for us was not when we found our stockings filled in the morning, but when we gave the sweets to the women and children, and each child a picture book.

Besides a new missionary's regular, everyday unending work, there is that *bete noire* known in common parlance as the study of the language. I have charge of the vernacular school for girls in which there are eight Indian teachers, five women and three men. This position was given me because of a vacancy caused by a furlough, and I shall probably keep it a year or a little more. It is an excellent way to become initiated into Indian life, a knowledge that will be a most valuable asset in my Bible school. If anyone imagines that getting into an Oriental's mind and seeing from his standpoint is a small undertaking, let him disabuse himself of that fallacy. Oh, if I could just get into that brown skin for a day at least and see from his standpoint! Often when I am teaching I wonder who has the most to learn, the pupil who comes to be taught or the one who desires to learn how to teach him. In other words, instead of trying to cut the Oriental mind to fit Occidental pattern, I am trying to learn to adjust Occidental methods to Eastern minds. Otherwise there

will be some ludicrous misfits. Some one asked me in America whether I intended to adopt the dress of Indian women! That would not be as ridiculous as trying to make this people see from our viewpoint. However, the Indian women may almost be envied in the matter of dress. To those of us who have no precious hours to spend planning our wardrobe, the simple dress of Indian women is an object of envy. I never saw more graceful women than are some of the Parsi women. Of course, I do not for a minute want to exchange my own for their style and would be very sorry to have them change theirs for mine.

If you would like the experience of being made over again, a missionary's life would suit you; never mind about the process, the sawing, hammering, and planing that is involved, but see that you smile as long as the sun shines! Then you might forget all about the experiences of the day while attuning your ear to the Oriental music whose charms soothe the breasts of some people until the wee morning hours.

The Monk of San Marco at Florence, Fra Angelico, lived only to paint his religion. "He would not consider any subject but a sacred one, and having selected his subject he knelt in prayer that the God who gave his spirit of old to Bezaleel, the son of Uri, that he might have wisdom in all manner of cunning workmanship in gold and silver, might graciously give that same spirit unto him that he might paint to the glory of God. Working in that spirit he achieved that which still speaks to men." Working in that spirit may one of humbler attainments paint the picture of the Man of Galilee on the hearts of men and women!



Junior Work

Evangelistic Medical Educational

A CONFERENCE OF YOUNG PEOPLE'S LEADERS

On May 28th and 29th there met in Boston the first conference of Branch Junior Secretaries ever held independently of the annual meeting. Its three sessions were marked by an almost complete representation of the Board's twenty-three Branches, and by a spirit of earnest seeking after wise plans and thorough preparation for an advance movement in our work among young people next winter. Although all its discussions

would be rich in suggestion to the local leader, attention must here be directed to the more important of its ambitions and plans.

This coming year the work of the Junior Department will be characterized by that co-operation between secretaries and that definiteness of aim which are essential to any progressive and efficient organization. If helpful suggestions are to pass from one leader to another, and from one Branch to another, if the spirit of loyalty to the Woman's Board is to be strengthened among the members of our societies, if the department is to develop along those lines and in those localities where it is weak, if it is wisely to prepare remedies for existing diseases, and to advance boldly with the far-seeing, constructive measures year by year, a greater sense of unity in work and of interdependence must be cultivated. This must be brought about both between the Board Secretary and the Branch Secretaries, and between each Branch Secretary and her local leaders. There is great inspiration and great strength to be secured in "working together." Surely God desires that our work be marked by that greater power. Do you know the others who are doing your kind of work in your Branch? Are you "alive" to the Branch Secretary? She does not wish your reports alone, she desires to know you and your society. Unless you are responsive her work is crippled by ignorance of conditions and your own is made more difficult and less resourceful. Your secretary will try again this year to know you. Will you try to know her?

The conference sought carefully to define the task with which its secretaries are intrusted and the ideal which should be ever before them. It also mapped out definite work to be accomplished during the next year. Why should we enter the Sunday-school field? how much and what have we done in that field hitherto? have our work and methods proved effective? how can we increase the one and better the other? These are the kind of questions the delegates asked themselves. They indicate the scrutiny directed upon each line of Junior activity. Would your local work be enlivened and reinforced by such an examination? would your accomplishment be greater if in its light you set a new goal and sought fresh strength for reaching it?

As a result of this method in the conference, secretaries will for a year concentrate their energies in the Sunday school upon urging our Primary and Junior Superintendents to put missionary education into their programs and supplying them with material to this end; in our Mission Band and Junior Endeavor work upon devising and furthering new means of "backing up" local leaders, such as visiting, conference, rallies, bureaus

of exchange, etc.; in our Christian Endeavor field upon presenting a more varied appeal sent from the Branch instead of from the Board, and in the fall of the year; in our Junior Auxiliaries upon stimulating more serious and systematic programs; and in our Cradle Roll on bringing about co-operation with existing Sunday-school Cradle Rolls. As a help in these efforts, emphasis is laid upon the desirability of having every Woman's Auxiliary appoint a Junior Committee to serve as a link between the Junior Secretary and each local church.

Does our task, even when thus restricted, seem overwhelming? Nevertheless we, and you, approach it commissioned—"As the Father hath sent me, even so send I you,"—and with the assurance of sufficient power, for "They that wait upon the Lord shall renew their strength . . . they shall walk and not be weary."

M. P.



The treasurer of the W. B. M. P., Miss Henrietta F. Brewer, of Oakland, Cal., has embarked upon a prolonged tour of the Orient, involving an absence from home of two years.

Miss Brewer writes May 8th *en route* to Japan: "We are promised lunch in Yokohama Friday, and shall be more than delighted to end our journey

Miss Brewer's by sea for the present, even though we have lost one day
Tour. out here in the Pacific and are beating our sailing time by another. The way has seemed long and we have not been as comfortable as we sometimes are on shipboard. It is cold and foggy, and we are glad there are no icebergs on our route.

"I had a card at Honolulu from Miss Hill saying, 'Banzai! To think you are really coming! Miss Denton and I can hardly wait.' And all the Japanese on board say, 'You know Miss Denton? Then you will have a very nice time.'

"I shall be in time for the missionary meeting at Arima the last of May, and we shall put in the time between our landing and that date, in Tokyo and Nikko, going to Kyoto for a longer stay after that."

During the treasurer's absence, her work will be carried on by her able assistant, Mrs. W. W. Ferrier, 2716 Hillegas Street, Berkeley, Cal.

California has its Northfield, up among the great redwoods, seven miles from Santa Cruz. There the Federate School of Missions, representing seven denominations, will hold its summer school, from July 19th to 29th. Mrs. D. M. Wells and Mrs. Alice Coleman will conduct the study classes in the new text-books.

JAMES, THE MODERN APOSTLE

Far out on the battle line, on the great trunk road that connects Hankow, the center of the revolution in China, with Peking the capital, lies Paoting-fu, a large and important city, coming into great prominence as a center of the railroad, which is already projecting these bands of steel into Shansi and far into the interior. To us it is a hallowed place, where we linger over the twenty-six graves of our martyrs who gave their lives in the Boxer outbreak. Pao-ting-fu,—to protect, to nourish, as a mother cares for her own; keep the name in mind as you study the history of this new chapter in the Acts of the Apostles. It is here that we find to-day one whom we shall call James the modern apostle. From his first epistle we cull the following, December 2, 1911.

“With Manchuria independent—but allowing ten thousand troops to be transported to the seat of war; Shantung a republic one day—coming back to the maternal government the next; Shansi revolutionary in spots; Shensi and Szechuan probably in a state of anarchy; the southern provinces all independent; and poor old Hupei trying to stand for the Imperial government of China; Wu Ting Fang trying to keep up his old tricks in Shanghai, trying to pull the wool over everybody’s eyes (at the same time keeping himself in a safe place ‘with a British flag in his pocket’); the credit of the government wrecked; no money in the treasury; how long will the army remain loyal under such conditions?

“Tremendous strides have been made—greater advances have been made. We can only hope and pray that wisdom and grace may be given, so that the transformation can come with the minimum amount of bloodshed and suffering. It is the same old battle that was fought in England in 1200—the same battle that was fought in New England in 1776—a less advanced stage of the same battle that is being fought in England and America to-day.

“Light—Liberty and Truth—these will ultimately prevail.”

Naturally, Paoting-fu early became a relief center. Back came long trains with their precious freight of wounded soldiers, and our chapel became the headquarters of the Red Cross work, while out in the country gaunt famine stalked. All business was at a standstill. The people were unable to sell their products; numerous villages were flooded. Missionaries and Chinese congregations gathered a fund of \$1,200 and placed it in the hands of James for Famine Relief. It is a story that might well

take its place in the annals of the first century. Twelve men, working in companies from a common center, go out to forty villages, reaching 10,719 stricken people. It is a work fraught with much risk for they are accused of recruiting for the revolutionists. The destitution is terrible, so that there is a traffic in women and children. In one place four children are sold, the parents separated, and the grandmother returned to her maternal home. The funds in hand for this relief allowed about one hundred and twenty actual pieces for each person, about five and one-half cents gold. The closing passage of the Second Epistle of James reads:—

“We will gladly act as stewards in distributing any funds that come to hand, trying to do it in the wisest way.”

Next we see our apostle on a great platform at the Confucian Temple, taking part in a remarkable mass meeting celebrating the establishment of the Republic. It is a splendid program thoroughly representative, the five-color flag is flying everywhere; tremendous crowds at every turn, most good natured, as far as one could see.

But the city was full of discontented, unpaid soldiers. In addition to the ranks already massed there, the First Army Corps had been returned from Hankow. The very next day a slight disturbance on the street led to a fatal shot that was like putting a match to a powder magazine. During the next two days, the city was practically destroyed—burned and plundered. The contrast to 1900 was very marked. This time the Christians were the ones protected and saved.

“Some two hundred and fifty were sheltered in the compound of the American Board, besides the Red Cross Society of seventy, and no extra supply of food. . . . It seems a cruel fate that after waiting all these months we should be caught as we have been,” reads the Third Epistle.

A boat pushes through from Tientsin unmolested, and rice is also sent from the government officials. Sunday, March 10th, is ushered in in quiet peace, and our apostle breaks the Bread of Life to hundreds, in the open air, for no building is large enough to hold them, and the chapel is devoted to Red Cross work. Systematic feeding for body and soul calls for and taxes the resources of no unusual general. No wonder the last message is—

“Thus the great problems remain unsolved, and we know not what a day will bring forth.”

Had this apostle lived in the first century, he would have been upheld by a great wave of prayer, the constant prayers of the “twelve tribes scattered abroad”; he lives in the wonderful twentieth century, and we scarcely know the name of the hero who does *our* work, out on the danger line,—James H. McCann of Paoting-fu.

BACK IN THE NORTH CIRCLE

It is a pleasure to be able to share a letter from Rev. J. C. Perkins, who returned to India, early this year. On account of the health of his

son his home will be in the hills, and his new station is that of the North Circle of the Madura Mission.

"Dindigul and Palani stations are now called the North Circle of the Madura Mission. It is a most promising field, but as my predecessors have during the last few years had so little outside of the inadequate appropriations from the Board, the Circle is in a most deplorable state. Instead of having a boarding school like the one at Aruppukottai of one hundred and fifty young people we have only forty-five children in our boarding school at Dindigul and no boarding school at all at Palani. Only twenty-five girls out of a heathen population of 550,000, and a Christian population of 3,425, are studying or can study on the present appropriations, and the work in other departments is similarly held down to the lowest notch. The helpers, that is the preachers and teachers, seem discouraged and their frame of mind is typified in the expression of one who in giving his report at my first meeting with the agents, said among other things, 'In the foothills is a village where a number are very near Christianity and I thought of calling the missionary and the pastor to come and draw them in, but I thought what is the use, there is no money to put a teacher or a preacher there or to build even a mud hut, or to provide any one to encourage them in any way when persecution comes, so I did nothing,' or to use the idiom of the language, 'I came without speaking.' I never have found myself in quite such a depressing atmosphere before in all my long missionary career. . . . The opportunities are great, but my hands seem tied—I can do nothing.

"Here we have an unusual opportunity with a number of high-caste families who have become Christians and yet have no means of educating their children. If they are not educated, that means a poor lot of Christians and a dearth of helpers twenty years from now.

"I hope the Pacific Board will see its way clear to send \$500 yearly, it will open up and develop the finest of opportunities in the North Circle."



REV. J. C. PERKINS

OUR FIELD CORRESPONDENTS

Miss Mary C. Fowle writes from Sivas, Turkey:—

In Constantinople, I suppose there is great excitement and fear perhaps, due to the war, but here we feel none of it. I am surprised there should be so little interest as there seems to be. Of course the Turks are interested I suppose but we have little to do with them and there is no general excitement. Our mails are very slow and irregular, I suppose because of interference with the Black Sea boats, but otherwise there is no unusual excitement, or change in our daily lives.

We have a very full school this year, in all departments. Sivas has the name of being unusually "a lover of education" as they say here. An unusually large per cent of the boys and girls of all races and classes are in school, and since for a couple of years times have not been quite so hard, those who had to leave to earn their daily bread are coming back from shop and factory to school again. Several girls who would have fallen from their classes have had to be kept along, because, as Miss Graffam put it, they had "no place to fall to." Had the weather been as last year, I fear in these overcrowded rooms typhus might have developed, but it has been quite warm, and mild, so we could leave windows open. We have some eleven hundred children right in this city in our schools.

Miss Rice and I are very happy together and are doing better work than either could alone, I am sure. Of course in school work you cannot see results immediately or report any great things. We have the two lowest classes in English, over sixty girls between twelve and fifteen and enjoy them greatly.

In a personal letter Miss Fowle writes of the death of one of their pupils, who had also taken a nurse's training at Talas:—

We had lost one whole day out of our examinations because of Khasig's death of typhus fever. She had seemed so much better that really we unintiated thought she was out of danger. The fever had left; she was sleeping at last—for days she could not—and taking nourishment. But after her hard fight she did not have the recuperative power, and passed away Thursday morning, the seventeenth day of her illness, just as Evelyina did, from the same disease, but little over two years before.

Some of you may not know that Khasig was a girl from our Swiss

orphanage here who went to Talas for a nurse's training at the hospital, and was there three years, I think. Though never brilliant and with rather weak eyes, she pegged away and last April received her diploma from the hospital. Then the doctors invited her to go with them to Konia, but she chose to accept, at least for a year, the invitation from the Armenian hospital to come here in charge of their institution. When I returned from Talas she came with me, and in September formally took charge. It was no easy task but she surprised her most optimistic friends in the efficiency of her work and the amount accomplished. She made the best of what she had to do with; so well and so completely won the confidence of the trustees, that they granted her almost anything she asked for in the way of equipment. Miss Cole and the Swiss ladies often visited and advised her, and they all, especially Miss Cole, were most enthusiastic in their praise of the change effected in cleanliness and good order. The institution was a different place. It is very liberally supported by the people, the poorest villages even sending in contributions of wheat. They have very many charity cases. At first she requested she might have only the women's department, which was in a separate wing; but she proved so efficient that early in the winter she was put in charge of the whole institution. The tact with which she met those cantankerous trustees and won them over to giving her what she needed, has astonished the whole community. Many earnest inquiries were made during her illness, and every possible means used. Miss Cole sent her most experienced nurse, Haiganoosh, to take charge during the day, and Miss Stucky took care of her at night.

Although Khasig was not a graduate, she had been in our school. Because of her eyes and the difficulty she found in learning English she had not finished. We felt it was good to do her honor by omitting the school session the day of her funeral in order to show the girls that high marks in school were not essential to a successful life, and also to dissipate the idea among many uneducated that being a nurse was not a very noble occupation. For Khasig's own sake we were glad to do her honor, but these other considerations also entered in. After a few appreciative remarks, Miss Graffam dismissed the whole school.

The funeral was to be from the orphanage at eleven, but it was two hours late. They had a large choir of boys from the Armenian orphanage in surplices with wreaths and candles. Three priests besides Mr. Partridge took part and there was also an oration. Most of the important men of the community had closed their shops and were there. Our

orphanage girls sang several times. A long line followed to the cemetery. She had joined our church just before her illness,—in fact she felt too wretched to come out that day except that she was to be received. She was buried almost next to Evylina. It was a remarkable sight to see Gregorian priest and American missionary taking part in the same service. There was not a thing that was in any way offensive to anyone, and all was most impressive. No Christian woman was ever buried with more honor or more sincere and public sorrow, than this unknown orphan girl with no influential friends or relatives, who in five months had by her own steadfast and persevering patience, won a place in the community.

Miss Mary L. Matthews writes from Monastir, European Turkey:—

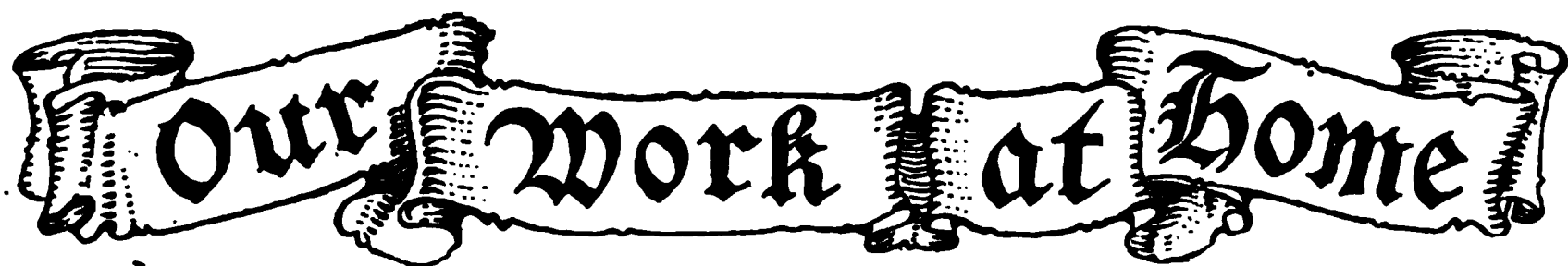
Miss Davis is worth waiting three years for, and is just the one for the school, as well as a very delightful companion. She is hard at work on the language, and has one school exercise every day, either physical culture, drawing or vocal music. She enjoys this and it is a great help, as the school is larger than ever before, and we have one less assistant than last year. We expected that after the cholera epidemic the school would be smaller than usual. The cholera epidemic lasted from the middle of August to the middle of October, and delayed the opening of all schools.

My friends are asking about my furlough, but it is not to be thought of this year. In the summer of 1913 I may be able to get away if my place can be provided for.

Last Sunday two of our girls were received into the church. One is a boarder and the other a day pupil. There were to have been four, but one former pupil has been advised to wait awhile for personal reasons, and the fourth was detained from church by the death of a sister who was buried Sunday afternoon. The spirit of our girls has been better this year than last, and the discipline of the school is easy. We have no class to graduate in June, but next year's class probably will consist of seven or eight girls. Our course now consists of five years above the preparatory grades, instead of four, and we have a teacher of organ music which the girls have been anxious to study. There are cabinet organs in several of their homes and churches now. I am thankful Miss Davis has taken the vocal music, for I only taught it because there was no one else who could.

The city is quiet and we hear very little about the war. Of course conditions are very far from satisfactory, but we go on with our work with no thought of danger. There has been trouble of a serious nature at

Radovish, but there is good order here. Since the bombs were thrown at the Salonica Bank, on the other side of this city, nothing of the kind has occurred. There is always more or less moving of troops for this is a military center. Recently we heard that there were two fatal cases of cholera among the soldiers who came from Albania a few weeks ago, and that that part of the army had been sent away. I do not know where, but by train I think. We do not know of any more cholera at present. There was none through the winter. We cannot hope that the city will escape that disease entirely this summer, but the doctors will know better what to do after last year's experience. We have had no serious earthquakes this year, only slight ones. Do not forget to pray for a special blessing upon our school and church and city.



THE PLACE OF PRAYER IN MISSIONS

BY FRANCES J. DYER

Theoretically we all admit that both in our individual and in our corporate Christian life prayer holds, or should hold, the supreme place. But does practice square with belief in this matter? Take the average missionary meeting of women, not the big conventions where trained leaders conduct the devotional exercises, but the little local auxiliary. In a multitude of cases the Lord's Prayer said in unison is the only approach "unto the throne of the heavenly grace." We Congregationalists are not sinners above others in this custom for the same is true in other denominations. Yet the constituency of such societies is made up of good women who would be shocked if told that they considered prayer unimportant, of really less consequence than the study or the social hour after the meeting. Have we thoughtlessly formed a habit of placing the emphasis on other parts of the program, or in our inmost souls do we regard the devotional services as only a decorous form that it would be improper or in poor taste to omit?

The lack of vitality in many a religious gathering lies in just this failure to seek first the presence and power of the Holy Spirit. When-

ever this is primary wonderful results are sure to follow. This was strikingly illustrated in last year's Jubilee which was begun, continued and ended in the effectual, fervent prayer that avails much. The leaders believed and acted upon the belief that "apart from Me ye can do nothing." Invocations for the divine presence and blessing held a foremost place in the public assemblies, and in accordance with the working of spiritual laws all other things were added—numbers, enthusiasm, money, influence. Sometimes one feels that the chief mission of that remarkable movement was to awaken in American women a fresh realization that "more things are wrought by prayer than this world dreams of."

Passing from the public to the personal side of the subject there are evidences of a like formalism and neglect. Unconsciously perhaps we have contracted the habit of vague and general petitions without any strong desire that what we ask for will be granted. An honest examination of our prayer life will reveal many defects. These cannot be removed except by sincere and persistent effort. Without being morbidly introspective it is well to keep a strict watch, say for a day or a month at a time, of the requests which we bring daily to the Lord. In this way we may become conscious of the vagueness and essential selfishness of much of our praying. We find that we ask Him continually to give us health and success, to bless our family and home and friends, with scarcely a thought for the rest of the world.

This fault may be corrected by keeping a prayer list, and here we may well take lessons of the native Christians in other lands. Mr. J. Campbell White tells of a remarkable Chinese pastor who has over twelve hundred names on such a list. When Mr. White asked that his own might be added the man replied, "You do not need to make that request of me. I have had your name on my list for a long time." Then he opened a little book and pointed to a number in the five hundreds to which Mr. White's name was attached. This man has literally gone into the business of prayer, and has become a mighty power among his people and in all the Christian work of China. Commenting on this incident a friend remarked, "That's all very well in a land of leisure like China, but in the hurly-burly and bustle of our American life it would be wholly impossible to remember over a thousand persons in that way." But how many of us intercede regularly for even ten, outside of our own immediate circle? The habit of keeping such a list grows by exercise and is a real tonic to one's spiritual life.

Not long ago some one wrote me saying, "I've put you on my Thurs-

day list." When asked for an explanation the writer said that she had adopted the plan of dividing her friends into seven groups, and praying for each group on a given day in the week. Another person of whom I know sets apart a half hour on Sunday for special prayer in behalf of a large number of charitable organizations in which she is interested and to which she contributes liberally. If we are accustomed to classify and systematize our household and social duties why should we not give equal thought to the higher work of intercession?

Here let me enter a plea for a fuller use of the Prayer Calendar of our Woman's Boards,—one of the best devices for teaching us how to be definite in our requests, and for broadening the horizon of our interests. It is an excellent plan for two or more friends to enter into covenant to pray at the same hour for the person or subject mentioned, remembering the promise that "if two of you¹ shall agree on earth as touching anything that they shall ask it shall be done for them." We are not heard for our much speaking, and as Mrs. Browning says, "Every wish is like a prayer with God." So wherever we are, or however busy, we can keep our tryst and thus bring a rich blessing to some faithful representative of ours thousands of miles away. The history of missions is full of experiences to show that a danger has been suddenly averted, a burden lifted, a difficulty removed, or a strange sense of power granted at a critical moment, apparently without cause. Subsequently it has been found that some one on the other side of the globe was interceding at that very hour in behalf of the one to whom instantaneous relief came. "Why, therefore, should we do ourselves this wrong, or others," that we do not oftener make use of those great spiritual forces which transcend human power?

Let me also suggest that in reading LIFE AND LIGHT more heed be given to the specific requests for prayer. Write them down, for in these days of many engagements we do not trust our memories even for shopping, or when we wish to take books from the public library. Looking at random through two copies of the magazine lying on my desk I find the following half dozen appeals. From Japan: Do pray for me every day that I may bring these Japanese girls to a knowledge of our Lord. From China: Pray for those who have suffered more than we from deeds of violence. From Turkey: Pray that the work and workers may be blest and that we may be kept quiet and calm. Again, that the hope of many turning to God in these dark places may soon be realized. From leaders at home: In all your plans let there be much earnest prayer, alone and

with your co-workers. Again, your earnest prayer was asked during the coming weeks of preparation for the secretarial conference of the young people's department held in May. Out of thousands of readers how many, do you suppose, pay the least attention to such appeals? But suppose one, five, or ten thousand women from this time onward should conscientiously make a note, month by month, of these requests and urgently plead to have them granted. Dare we estimate what results might follow?

In the deepening of our personal religious life lies the secret of a deeper interest in missions. The woman who talks with God every day about individuals whose name she has put in "a book of remembrance" will never be indifferent to the place where they live or the work in which they are engaged. When prayer holds the supreme place in practice, as well as in theory, we shall realize the force of Gen. S. C. Armstrong's words, who said: "My own prayer has been most weak, wavering, inconstant, yet it has been the best thing I've ever done."

THE GOLDEN ANNIVERSARY GIFT

Aim for Five Years—\$250,000

Those who have read the story of the luncheon party in the last issue of *LIFE AND LIGHT* will want to know the progress of the plan, how much money is coming and what buildings benefit by it. We count to the credit of the Golden Anniversary Gift all money received for buildings since the idea was born February 12, 1912. We report a total of \$5,374.06 to June 5, 1912, which is divided among various objects as follows:—

| | |
|-------------------------------------|------------|
| Chihauhau, Mexico | \$1,010.41 |
| Matsuyama, Japan | 233.23 |
| Smyrna, Turkey | 40.00 |
| Mardin, " | 576.42 |
| Van, " new building | 689.00 |
| Hartford Branch has pledged \$2,311 | |
| Van, Turkey, remodeling | 1,000.00 |
| Undesignated | 1,825.00 |
| | <hr/> |
| | \$5,374.06 |

Bear in mind that the hour is critical for the splendid girls' school at Smyrna. Shall it go from strength to strength, or must every impulse of life and development be curbed by the limitations of its present location?

Eighty-five hundred dollars is needed by July 12th to purchase a lot of land which must be bought then if the school is to prosper. Never again will a like opportunity occur. If any friend can send a check for one hundred dollars, let it come quickly; a gift of one thousand dollars would be most gratefully welcomed.

A UNIQUE MISSIONARY CLUB

The Medical Women's Association for aiding women in medical work in foreign countries held its first annual meeting April 25, 1912, in the parlors of the Old South Church.

This Association was formed by fifteen women physicians of Boston and vicinity. The membership is now one hundred and twenty although only about one third of the members are physicians.

Six meetings have been held during the year with an average attendance of forty-three. The Association has sent out two thousand leaflets telling of the purpose of the organization. They have contributed toward the support of one trained nurse, Miss Myra L. Sawyer, who is assisting Dr. F. F. Tucker, in Pang-Chuang, China. They have been instrumental in sending two women physicians to India and have helped build bungalows for hospital doctors. They have raised money for scholarships in the Woman's Medical School, Lodi, India, and in Canton, China, for educating native women in medicine. The Hackett Medical School, Canton, China, opened in 1901, admits women students. The North China Union Medical College, opened in 1908, also admits women students. Dr. Morris, the president of this Association, asserts that a properly qualified and trained native woman physician can accomplish more than our American or European women physicians working in the field.

Dr. Morris made a strong plea that those present at the first annual meeting of the Association should form themselves into a committee to solicit interest and membership among women physicians. While the annual fee is only \$1, yet \$1 will treat seventy patients in China. Dr. Mulliner, the treasurer, reported that after deducting all expenses for the year's work there was a balance in the general treasury of \$41.55.

This unique undenominational work, the direct result of the Jubilee meetings held in Boston in March, 1911, should command the interest and support of all women who want to alleviate the physical as well as spiritual woes of other women the wide world over.

G. H. C.

OUR BOOK TABLE

China in Revolution. By Arthur Judson Brown. Published by the Student Volunteer Movement. Pp. 217.

The author of this latest phase of China's astonishing history is Foreign Secretary of the Presbyterian Board of Foreign Missions. His previous book on China was published by the Revell Company under the title, *New Forces in Old China*, and in this book he has drawn from that larger work, readjusting the material and bringing facts down to date.

Through his connection with a large Mission Board and personal visits to China Dr. Brown is well fitted to discuss the causes of the revolution. He describes the changes wrought by steam and commerce; the quickening effects of educational and missionary efforts; the growth of political unrest and the gradual development of the constitutional movement.

Great influences these have been no doubt, but a still deeper, more strategic note is struck when Dr. Brown affirms, "The great ideas of brotherhood, of justice, of liberty and of righteousness which Christianity inculcates have begun to manifest their inevitable transforming and uplifting power."

The book is illustrated, and the three most interesting pictures are portraits of the two prominent leaders, Yuan Shi Kai, Dr. Sun Yat Sen, and a most attractive looking Chinese woman whose English name is Dr. Mary Stone, but her Chinese name is *Shi Ma-Li*. Born of Christian parents she received a medical education in the United States and was graduated from the University of Michigan in 1896. In 1910 she treated more than fifteen thousand patients, and she also directs a large training school for women. She is another example of the intellectual and administrative ability of the educated Chinese woman.

Hudson Taylor, In Early Years, The Growth of a Soul. By Dr. and Mrs. Howard Taylor. Published by George H. Doran Company. Pp. 511. Price, \$2.25 net.

As one opens this stately volume attention is first drawn to the pure, soulful face at twenty years of age of the founder of the China Inland Mission. The picture is taken from a portrait by his aunt just before young Taylor left Hull for London to prepare for China where he went two years later. The motto used as a dedication is most felicitous: "To show forth thy loving kindness in the morning, and thy faithfulness every night."

The book opens with a most dramatic account of the conversion of Hudson Taylor's great-grandfather on his wedding day. Those of us who, years ago, became acquainted with Mrs. Howard Taylor's picturesque style both in tongue and pen when, as Geraldine Guinness, she captured her audiences and readers, recognized her vivid touch in the recital of this remarkable event.

Hudson Taylor was born into a religious atmosphere. Before he appeared in the world he was consecrated by his parents to God's service.

They felt it their duty to interpret literally the command: "Sanctify unto me all the first born. All the first born are mine. Mine shall they be, set apart unto the Lord." When the boy so "set apart" was seventeen years old there came a night when on his knees he sought to know God's will as to his work in the world. Before the struggle was over he heard distinctly, as if a voice had spoken it, "Go for me to China."

It is pathetic to read of the economy he was forced to practice both in London, during the preparatory days, and in China where the support he received from the Society that sent him out was most inadequate.

After Hudson Taylor had been in China about a year he adopted the Chinese dress, believing that in this way he could come nearer the people whose salvation he longed for. He not only had his fair hair shaved leaving only enough to grow into the *queue* of the Chinaman, but he dyed his hair to match the long black braid that must do duty for his own.

The letters Hudson Taylor wrote to his mother and sister and home friends reveal his deep spiritual experiences and the development of his work among the Chinese. In another volume we are promised a continuation of this unique story, and the book is to be entitled, *Hudson Taylor and the China Inland Mission, The Growth of a Work of God*.

Other Sheep. By Harold Begbie. Published by George H. Doran Company. Pp. 355.

The sub-title of this book is, "A Missionary Companion to 'Twice-Born Men.'"

Those who have become acquainted with Harold Begbie through his first printed output know that he is a strong partisan of the work and methods of the Salvation Army, and it is their work in India that is described in this volume.

The opening chapter on "Fakir Singh" tells the remarkable story of a Mr. Tucker who, until middle life, was of the Indian Civil Service.

Becoming captivated with General Booth's eloquence and unique personality he decided to become a Salvationist, assume the native dress, and devote his life to winning souls to Christ. Eventually he married a daughter of General Booth, he assumed the name of Booth-Tucker, and is practically at the head of the Salvation Army in India. Mr. Begbie says of him that he "abandoned the common ways of life, and became as romantic a knight-errant of Christianity as ever begged his bread and slept under the stars."

The twenty chapters are dramatic and soul-harrowing stories of Hindu life in heathenism and the transformation which Christianity makes possible.

G. H. C.

With the June number of *Everyland* the charming little magazine nears the close of its third year. The boys and girls have welcomed it as

"*Everyland*." eagerly as ever. If you doubt the statement, try the effect of reading aloud to your restless young folks some rainy Sunday afternoon the story of "Sacajawea" or "In the Palace of the Rajah." And please do not forget that you may have LIFE AND LIGHT and *Everyland* for one dollar for one year!

SIDELIGHTS FROM PERIODICALS

CHINA.—“New China and the Regrouping of the Powers,” *Contemporary Review*, May. “Republican Institutions in China,” *Popular Science Monthly*, June.

AFRICA.—“The Zulus: Heathen and Christian,” “Politics and Missions in North Africa,” “Among the Gold Diggers of South Africa,” “Present Conditions in the Kongo,” *Missionary Review*, June. “A Land of Giants and Pygmies,” *National Geographical Magazine*, April.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from April 18 to May 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Amherst and Aurora Ch., 3; Ashland, Aux., 5; Bangor, from the bequest of Rev. Dr. G. W. Field to Miss L. E. Johnson and Dr. Grace U. Kimball, 1,000; All Souls Ch., Aux., 125; Hammond St. Ch., 77.30; Bangor, East, Ladies of Ch., 2; Belfast, North, Ch., 1; Boothbay Harbor, Aux., 38.15; Brewer, Ladies' Aid Soc., 19; Calais, Aux., 21; Cov. Dau., 25; Camden, Ladies of Ch., 21; Ellsworth, Miss. Soc., 25; Garland, Ladies of Ch., 3; Holden, Miss. Study Cl., 6.38; Houlton, Miss. Union, 13; Island Falls, Ladies of Ch., 5; Lincoln, Jr. C. E. Soc., 50 cts.; Madison, Woman's Assoc., 20.34; Orono, Ladies' Aid, 10; Presque Isle, Cong'l Soc., 10; Princeton, Ch., 8; Rockland, Aux., 30; Miss Spofford's Ann. Bequest, 25; Pagoda Anchorage, 25; Sandy Point, Aux., 5; Searsport, First Ch., 8; Second Ch., 3; Skowhegan, Island Ave. Ch., Ladies, 16.75; Thomaston, Aux., 4; Wiscasset, Mrs. J. M. Knight, 2, 1,555 47

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Ladies' Union, 10; Miss Snow, Easter Off. in mem. of her mother, 5. S. S., 10, S. S., Prim. Dept., 2. C. E. Soc., 3; Auburn, Aux., 12.15; Golden Rule M. B., 3; Augusta, Aux., 20; Bath, Central Ch. and Union S. S., 30; Berwick, South, Aux., 51; Bethel, Aux., 6.50; Biddeford, Aux., 25; Bridgton, North, Aux., 12; Brunswick, Aux., 52; Cornish, Aux., 5; Cumberland Center, Aux., 15; Falmouth, West, Aux., 5; Freeport, South, Aux., 6; Fryeburg, Aux., 3.80; Gardiner, Aux., 10; Hallowell, Aux., 10; Harpswell Center, Ladies' Union, 10; Harpswell, North, C. E. Soc., 2, Jr. C. E. Soc., 1, C. R., 1; Lewiston, Aux., 50; Litchfield Corners, Aux., 10; Paris, South, Jr. C. E. Soc., 1; Portland, Bethel Ch., Aux., 80; High St. Ch., 54.67; Second Parish Ch., Aux., 3.16; C. E. Soc., 5, Jr. C. E. Soc., 2.50, S. S., 25; State St. Ch., Aux. (Easter Off., 52), 330; Prim. S. S., 15; St. Lawrence Ch., Aux., 35; Prim. S. S., 32; West Ch., Aux., 7; Williston Ch., Aux., 12; Cov. Dau., 100; Bible School,

10; Waterford, Friend, 1, C. R., 3.50; Waterford, North, Aux., 3; Waterville, Aux., 35; Woodfords, Aux., 18.30; Y. W. Annex, 5, 1,148 58

Total, 2,704 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Friend, 32; Bennington, Aux., 12; Brookline, Aux., 10; Durham, Aux., 26.06; Littleton, Aux., 10; Manchester, First Ch., Aux., 80; Sanborn-ton, Aux. (to const. L. M. Miss Carrie P. Taylor), 25; Wolfeboro, Aux., 25. Less expenses, 13.85, 206 21

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Bennington, Second Ch., Aux., 25; Burlington, College St. Ch., Aux., 20; First Ch., Aux., 18; Miss. Study Cl., 22; Castleton, C. E. Soc., 3.75; Coventry, Aux., 7; Fairfield, Aux., 4.25; Franklin (Th. Off., 10.85), 13.25; Hartford, West, Aux., 3; Huntington Center, Friend, 2; Jericho Corners, Aux., 5; Lyndon, Aux., 16.85; Middlebury, Aux., 32; Orleans, C. E. Soc., 5.50; Post Mills, Aux., 5; Randolph Center, Aux., Th. Off., 4.50; Richmond, Light Bearers, 1; St. Johnsbury, North Ch., Aux., 29.04; South Ch., King's Jewels, 10; Sudbury, Aux., Th. Off., 5.35; Waltsfield, Aux., 5; Westmore, Ch., 4; Woodstock, S. S., 10.88. Less expenses, 65.34, 187 13

MASSACHUSETTS.

Friend, 100 00
Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Off. at Semi-ann. Meet., 27.01; Billerica, 5; Lowell, Highland Ch., Aux., 10; Pawtucket Ch., Aux. (to const. L. M. Mrs. Julia F. Richardson), 25; Malden, First Ch., Prim. Dept., 13; North Chelmsford, Aux., 16.50; Reading, Ch., 29.88; Woburn, Aux., 50, 176 39
Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis, Falmouth, North, Aux., Len. Off., 1.50; Sandwich, Aux., 20.70, 22 20

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Friend, 1,000 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Amesbury, Main St. Ch., Aux., 40, C. R., 10, Riverside Aux., 20; Bradford, Aux., 45.50, Miss Workers, 5; Georgetown, Aux., 67; Groveland, Aux., 34, Girls' Travel Club, 6; Haverhill, Centre Ch., S. S., 21 70, North Ch., Aux. (25 of wh. to const. L. M. Mrs. Helen A. Hanscom), 56, Riverside Memorial Ch., Guild, 20, Prim. Dept. S. S., 5, Ward Hill Ch., Elizabeth Clark M. C., 5; Haverhill, West, Aux., 17; Newburyport, Central Ch., Miss. Study Ch., 20; Rowley, Aux., 12.35; South Byfield, Aux., 8.75; West Boxford, Aux., 41.09, S. S. Ch., 69 cts, 435 08

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux. (Len. Off., 35.60), 47.10, Second Ch., Woman's Union, Len. Off., 12.55; Danvers, S. S. D., 5, First Ch., Ladies' Benev. Soc., Len. Off., 14.85; Gloucester, Trinity Ch., Aux., 15.50; Lynn, Central Ch., Aux., 19, North Ch., Miss Soc. (to const. L. M. Mrs. Addison Brickert), 25; Marblehead, Aux., Len. Off., 15 02; Middleton, Aux., 6; Salem, Miss Susan E. Choate, 10, Crombie St. Ch., Aux., Len. Off., 20; Swampscott, First Ch., S. S., Prim. Dept., 9.49, 199 51

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Ashfield, Aux., 2.50; Bernardston, Len. Off., 9.50; Buckland, Aux., 21.75; Colerain, Len. Off., 10; Conway, Aux., 26.45; Deerfield, Aux., 25; Deerfield, South, Aux., 30.95, Prim. S. S., 2.22; Greenfield, First Ch., Prim. S. S., 5; Montague, Aux., 11.61; Northfield, Aux., 25; Orange, Aux., 30.83, Light Bearers, 4.17; Shelburne, Aux., 50 06; Shelburne Falls, Aux., 79.57; Sunderland, Aux., 19; Turners Falls, Ch., 10; Whately, Aux., 19, 382 61

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (with prev. contri. to const. L. M's Miss L. Ada Baker, Miss Catharine P. Kingman), 48, Twentieth Century Club, 60, Second Ch., Aux., 20; Amherst, North, Aux., 19; Easthampton, Aux., 49, Emily Miss. Cir., 14; Florence, Aux., 50; Granby, Aux., 35, Dan. of Cov., 3.75; Hadley, Aux. (75 of wh. to const. L. M's Mrs. William P. Bartley, Mrs. Austin Cook, Mrs. K. Lyman Cook), 85; Hadley, South, Aux., 106 73; Hatfield, Aux., 30.52, Wide Awakes, 5; Haydenville, Aux., 25; Northampton, Edwards Ch., Aux., 43.15, Aloha Guild, 50, First Ch., 270; Southampton, Aux. (to const. L. M's Mrs. E. R. Loomis, Mrs. W. S. Lyman, Mrs. H. Rood), 75; Williamsburg, Aux., 26.54, 1,015 69

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Aux., 227; South Framingham, Aux., 38; Wellesley, Friend, 15, Aux., 104.15, Wellesley College, Y. W. C. A., 415, 799 15

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintree, Aux., 1; Braintree, South, Woman's Guild, 7.50, Dan. of Cov., 1; Stoughton, Aux., Len. Off., 8; Weymouth, North, S. S., 1; Weymouth, South, Old South Ch., Jr. C. E. Soc., 4 50; Wollaston, Little Lights M. B., 10, Sunbeam Club, 5, 38 60

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Roxborough, Aux., 13; Fitchburg, C. C. Ch., Band of Future Workers, 15, German Ch., Ladies' Soc., 5; Shirley, Helping Hand Soc., 6.74, 39 74

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Attleboro, Aux. (prev. contri. const. L. M's Miss Elsie Bunn, Mrs. Myra Cobb, Mrs. Annie Gilmore, Mrs. Edgar A. Remington), Attleboro, South, Friend, 5; Berkley, C. E. Soc., 2; Dighton, C. E. Soc., 1; Edgartown, Aux., 2 35; Fall River, W. F. M. S., 110; New Bedford, Trinitarian Ch., Miss. Guild, 10; Somerset, Aux., 12, 142 35

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Turkey, Van, Miss Grisell M. McLaren, 20; Holyoke, First Ch., Aux., 27.80; Ludlow Center, Aux., 12; Springfield, Emmanuel Ch., Aux. (to const. L. M. Mrs. Henry A. Colvin), 25, Park Ch., Aux. (50 of wh. to const. L. M's Mrs. James H. Barton, Mrs. W. W. Gowdy), 55, Jr. C. E. Soc., 5, South Ch., Aux., 48.75; Wilbraham, Aux., 8 50; Wilbraham, North, Aux. (25 of wh. to const. L. M. Mrs. David Griswold), 35, 237 05

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Woman's Assoc., 49.64, Dan. of Cov., 10, S. S., Kinder. Dept., 17, Jr. C. E. Soc., 2.75; Arlington, Bradshaw Miss. Soc., 75; Auburndale, Aux., 20; Boston, Mrs. Emma B. Moore, 100, Mt. Vernon Ch., Aux., 6.35, Jr. M. B., 15, Old South Ch., Aux., Miss A. H. Chamberlin, 100, Union Ch., Friend, 50, Monday Eve. Miss. Club, 25, Jr. Dept. S. S., 2; Boston, South, Phillips Ch., Aux., 50, Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 5; Brighton, C. E. Soc., 10; Brookline, Harvard Ch., Aux., 100, Leyden Ch., Pro Christo Club, 10; Cambridge, First Ch., Aux., 13, Margaret Shepard Soc., 10, Pilgrim Ch., Little Pilgrim M. C., 10; Dedham, Aux., 41 53; Dorchester, Central Ch., Aux., 26 75, S. S. and Jr. C. E. Soc., 10, Harvard Ch., Ladies' Benev. Soc., 15, S. S., 5, Pilgrim Ch., Aux. (Len. Off., 36.76), 53.76, Y. L. Soc. (Len. Off., 27.25), 37.25, Second Ch., Y. L. F. M. S., 25, Village Ch., S. S., 5; Everett, Courtland St. Ch., Jr. C. E. Soc., 1; Faneuil (prev. contri. const. L. M. Mrs. Nellie H. Russell); Hyde Park, Ch., 37.07, Aux., 90, S. S., 22.28; Jamaica Plain, Boylston Ch., Aux., Len. Off., 10.50, S. S., Kinder. Dept., 5, Prim. Dept., 5, Central Ch., Prim. Dept. S. S., 5; Needham, Girls' Miss. Soc., 2; Neponset, Trinity Ch., S. S., 5, Prim. Dept., 5; Newton, Elliot Ch., Woman's Assoc., 250, Elliot Guild, 65; Newton Centre, First Ch., Maria B. Furber Soc., 35, Sunshine Soc., 70; Newton Highlands, Aux., 35;

Newtonville, Central Ch., Queens of Avilion, 25; Newton, West, Red Bank Soc., 50; Norwood, Little Women, 10, S. S., Prim. and Jr. Depts., 6; Rosindale, Woman's Union, Len. Off. (25 of wh. to const. L. M. Mrs. Caroline L. Newcomb), 37.62, Mary and Martha Guild, 15; Roxbury, Eliot Ch., Aux. (Len. Off., 8.50) (add'l 1h. Off., 4), 15.50, Highland Ch., S. S., 10, Jr. C. E. Soc., 10, Imm.-Walnut Ave. Ch., For. Dept. Len. Off., 53; Somerville, Mrs. H. H. Leavitt, 25, Broadway Ch., Aux., 22 14, Highland Ch., Women Workers, 20, First Ch., Jr. C. E. Soc., 5.83; Walpole, Jr. C. E. Soc., 3.50; Waltham, King's Messengers, 20; Watertown, Friend, 12, Miss M. D. Spaulding, 1; Wellesley Hills, Aux., add'l Len. Off., 26 50, 1,920 97
Wellesley.—Off. at Semi-ann. Meet., 68 47

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Boylston, Ladies' Benev. Soc., 10; Clinton, Pro Christo Bible Cl., 11.50; North Brookfield, Woman's Union, 12; Warren, Aux., 30; Westboro, Aux., 16.70; Webster, Aux., Len. Off., 30; Whitinsville, Aux., Len. Off., 24, E-C-A-D Band, 13.36; Worcester, Central Ch., Girls' Travel Club, 15.80, Plymouth Ch., C. R., 9, Woman's Assoc., 71.50, 243 86

Total, 6,819 07

LEGACY.

Lowell.—Lucy M. Fay, by Arthur C. Spaulding, Extr., 2,090 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on Bank Bal., 1.33; Barrington, Bayside Gleaners, 60; Bristol, Aux. (25 of wh. in mem. of Mrs. Sarah Church Skinner) (75 of wh. to const. L. M's Miss Harriet B. Luther, Mrs. William H. Spooner, Mrs. John G. Watson in recognition of their twenty-five years' devotion to the interests of Bristol Aux.), 100; Central Falls, Women's Social Club, 75, Sr. M. C., 100, Prim. Dept. S. S., 5; Kingston, Aux., 16 50; Providence, Academy Ave. Ch., Miss. Club, 10, Beneficent Ch., Prim. Dept. S. S., 11, Central Ch., Aux., 250, Plymouth Ch., Whittelsey Mem. Chr., 50; Saylesville, S. S., 15; Seekonk and East Providence, Aux., 15 50; Westerly, Service Seekers, 20, 729 33

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Ashford, Aux., 15; Canterbury, C. E. Soc., 3; Chaplin, Aux. (to const. L. M. Mrs. William M. Smith), 25; Colchester, Aux. (Easter Off., 9) (25 of wh. to const. L. M. Mrs. William P. Palmer), 39; Exeter and Liberty Hill, Chs., 5; Groton, Aux., 55 10; Hampton, Aux., 18; Hanover, Aux., 35.66; Lebanon, Aux. (Easter Off., 8 65), 11.65; Goshen, Aux. (Easter Off., 38.90) (25 of wh. by Mrs. Martha A. Geer to const. herself L. M.), 42.21; Ledyard, Aux. (Easter Off., 4) (25 of wh. to const. L. M.

Mrs. C. Virginia Chapman), 29; Mohegan, Ch., 1.25; Mystic, Aux. (25 of wh. to const. L. M. Mrs. R. J. Giddings), 44; New London, First and Second Chs., Dau. of Cov., 20, Second Ch., Aux., 617.76, S. S., Prim. Dept., Easter Off., 2 60; North Stonington, Woman's Union, 13; Norwich, Broadway Ch., Aux., 1,330, First Ch., Aux., 1.27, C. E. Soc., 3, Jr. C. E. Soc., 2, Park Ch., Aux., 207.48; Scotland, Aux., 30; South Windham, C. E. Soc., 10; Stonington, First Ch., Aux., 6, Second Ch., Aux., 10.40; Voluntown and Sterling, Aux., 5; Wauregan, Aux., 35; Willimantic, Aux., 22.40; Windham, Aux., Easter Off., 8.70; Woodstock, Aux., Easter Off., 19, 2,667 48

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 112 50; Int. on Julia W. Jewell Fund, 40; Friends, 3; Collinsville, Aux., 33 50; Hartford, Farmington Ave. Ch., Aux., 2, Park Ch., Aux., 21.75; Hockanum, Ladies' Aid Soc., 4.50, 217 25

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Ansonia, Aux., 83; Barkhamsted, Aux., 16.61; Bethany, Aux., 10; Bethlehem, Aux., 10; Bridgeport, Park St. Ch., Endeavor Chr., 10; Brookfield Center, Aux., 16.40, Dau. of Cov., 5, S. S., 3, C. E. Soc., 2; Chester, Aux., 100; Clinton, Aux. (25 of wh. to const. L. M. Miss Josephine Nettleton), 35.05; Cornwall, First Ch., Aux., 41; Deep River, Aux. (to const. L. M. Mrs. Sarah Wooster), 25; Derby, First Ch., Aux., 49.35, Second Ch., Aux., 30; Durham, Little Light Bearers, 2; East Canaan, C. E. Soc., 5; East Haddam, Aux., 19.95, C. E. Soc., 12; East Hampton, Aux., 43.25; East Haven, Aux. (100 of wh. to const. L. M's Mrs. M. K. Beardsley, Mrs. H. B. Page, Mrs. Harry Slade, Mrs. S. A. Taylor), 110, C. R., 15; Easton, Aux., 1.10; Ellsworth, Aux., 12.75; Fairfield, Aux., 60, Y. L. M. C., 12; Greenwich, Aux., 20, Bearers, of Light, 25; Guilford, Third Ch., Aux., 25; Ivoryton, Aux. (with prev. contri. to const. L. M's Miss Annie Carlsson, Miss Marion Carlsson, Miss Beatrice Dickinson, Miss Vera Kelsey, Miss Zylpha Wilcox), 106.50, Miss. Helpers, 10, S. S., 15, C. R., 5.57; Killingworth, Aux., 3.50; Meriden, Center Ch., Aux. (50 of wh. to const. L. M's Miss Priscilla S. Powell, Mrs. Thomas B. Powell) (25 of wh. by Mrs. F. P. Griswold to const. L. M. Miss Janet Hull McPherson), 145, Liberty Club (to const. L. M. Miss Dorthella M. Gibson), 25, C. R., 16, First Ch., C. R., 25; Middlebury, Aux. (25 of wh. to const. L. M. Mrs. Arthur E. Westenberg), 31.85, Mizpah Chr., 20, Willing Minds, 5; Middlefield, Friends, 8, C. E. Soc., 8.20; Middle Haddam, Aux., 10, C. E. Soc., 5; Middletown, First Ch., Aux., 93.60, C. E. Soc., 25, South Ch., Aux., 25; Milford, First Ch., Aux. (25 of wh. to const. L. M. Mrs. F. A. Sumner), 28, Inter. C. E. Soc., 2, Jr. C. E. Soc., 3; Mount Carmel, Aux. (50 of wh. to const. L. M's Miss Martha A. Galpin, Mrs. Frederick T. Persons), 50.90;

Naugatuck, Alice Stillson Cir., 3.75, Haystack Band, 3.75, Miss. Study Cl., 6.70; New Canaan, Aux., 3.88, C. E. Soc., 30; New Haven, Center Ch., C. E. Soc., 5, Ch. of Redeemer, Y. L. M. C., 85, S. S., 16.51, Prim. S. S., 15, Dwight Place Ch., Y. W. Guild, 25, Grand Ave. Ch., Y. L. M. C., 72, Helpers, 19.25, Humphrey St. Ch., Aux., 88.10, C. R., 8.64, Pilgrim Ch., Aux., 62.93, Plymouth Ch., Aux., 163.15, Light Bearers, 80, C. R., 10, Prim. S. S., 5, United Ch., Laoni Cir., 85, C. E. Soc., 50, Welcome Hall, Lend-A-Hand Soc., 10, Light Bearers, 10, Girls' League, 5; Newtown, Aux., 36; Norfolk, C. E. Soc., 2; North Branford (to const. L. M. Mrs. Jane Holebird), 25; North Greenwich, Aux., 26.03; North Madison, Aux., 8.40; North Stamford, Aux., 9; Orange, 50; Portland, Aux., 40, Builders, 22.60, C. R., 10.50; Prospect, Aux., 12.50; Redding, Aux. (25 of wh. to const. L. M. Miss Miriam M. Smith), 37, Dau. of Cov., 10, C. R., 4; Roxbury, Aux., 16.44; Saybrook, Aux., 89.18; Seymour, Aux., 10, C. E. Soc., 8; Sharon, Aux., 50; Shelton, Aux., 75; South Britain, Aux., 85; Stamford, Aux., 38.85; Stony Creek, Aux. (25 of wh. to const. L. M. Mrs. Arnold Shackleton), 35; Stratford, Aux., 7.50; Thomaston, Aux., 38, C. E. Soc., 10; Torrington, Aux., S. J. Mills Soc., 15, Highland Workers, 10; Torrington, Center Ch., C. E. Soc., 15; Trumbull, Aux. (to const. L. M's Mrs. Emil T. Berger, Mrs. Albert E. Linley), 50, Y. L. M. C., 8.50, C. R., 1.50; Warren, C. E. Soc., 18.45; Washington, Aux., 62.70; Waterbury, Second Ch., Aux., 146.75, Dau. of Cov., 55; Watertown, Aux. (to const. L. M's Mrs. William T. Holmes, Mrs. Henry Roeske), 50, Dau. of Cov., 10; Westchester, Aux., 4.20; West Haven, Aux. (to const. L. M's Mrs. Frank T. Bridgewater, Mrs. Clarence B. Davis, Mrs. Henry Leland, Mrs. Frank Thomas), 100; Westport, Aux., 16.50; Westville, Aux. (50 of wh. to const. L. M's Mrs. A. H. Hayes, Mrs. Myron Russell), 68.32; Whitneyville, Aux., 2, Speedway Cir., 5; Wilton, Aux., 58; Winsted, First Ch., Aux., 18, Silliman Club, 10, Second Ch., Aux., 50; Woodbridge, Aux., 48, Golden Rule Band, 10, C. R., 4, Delta Alpha S. S. Cl., 3; Woodbury, Y. L. M. C., 20. *Jubilee*, Friend, 25, 4,156 77

Total, 7,041 50

LEGACY.

Norwich.—Mary L. Huntington in mem. of her mother, Mrs. Sarah A. Huntington, by Francis J. Leavens, Extr., 1,000 00

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Wood Mem. Fund, 50; Antwerp, Aux., 27; Aquebogue, Aux., 58.50; Arcade, Aux., 5; Baiting Hollow, Aux., 25, C. E. Soc., 3.83, Jr. C. E. Soc., 5; Berkshire, Aux., 10.25; Binghamton, First Ch., Aux., 61, Plymouth Ch., Aux., 5; Blooming Grove, Kyle Miss. Soc., 45, Dau. of Cov., 25; Briarcliff

Manor, Aux., 45; Bridgewater, Aux., 15; Brooklyn, Atlantic Ave. Chapel, Friends, 15, Bay Shore C. E. Soc., 3, Brooklyn Hills Ch., Aux., 21.60, Bushwick Ave. Ch., Aux., 25, Central Ch., Aux., 517.66, Ladies' Aid Soc., 50, Jr. Aux., 10, A. C. Clark, 8, St. Paul's Chapel, Aux., 30.50, Clinton Ave. Ch., Aux., 176.53, Evangel Ch., Aux., 105, Earnest Workers' Band, 10, Flatbush Ch., Aux., 49.30, Lewis Ave. Ch., Aux., 55, Earnest Workers' Band, 55, Alpha Kappa Cir., 4, Ocean Ave. Ch., Aux., 5, M. B., 4.60, Park Ch., Aux., 20, Parkville Ch., Aux., 23.23, Plymouth Ch., Aux., 180, H. W. Beecher M. C., 30, Roxana Beecher M. C., 20, Light Bearers, 85, Mayflower Jr. C. E. Soc., 5, Y. W. Guild, 15, Puritan Ch., Aux., 35, S. S., 12, South Ch., M. C., 50, Benev. Soc., 25, S. S., 25, Girls' M. C., 8, Jr. M. C., 15, M. B., 5, Tompkins Ave. Ch., Mrs. T. R. D., 250, Aux., 250, Stephenson Cir., 7.22, Philathea Cl., 5, Prim. Dept. S. S., 5, Park Ave. Branch, Aux., 30, S. S., 20, Dau. of Cov., 10, Semper Fidelis Cir., 2, Forget-me-not Band, 2, Jr. C. E. Soc., 5, Jr. S. S., 1.50, United Ch., Aux., 13, Willoughby Ave. Ch., Home Dept. S. S., 8.99, Woodhaven Ch., Aux., 10; Buffalo, First Ch., Aux., 50, S. S., 15, Fitch Memorial Ch., Ladies' Aid Soc., 5, C. E. Soc., 15, Pilgrim Ch., Girls' M. C., 15; Burrs Mills, Aux., 5; Camden, Aux., 20.10, Jr. C. E. Soc., 6; Canandaigua, Aux., 120; Candor, Aux., 53.50; Carthage, Aux., 7; Chenango Forks, Aux., 3.50; Churchville, Aux., 10; Cinцинatus, Ch., 10.80; Corning, Aux., 15; Cortland, First Ch., Aux., 103.05; Crown Point, Aux., 39.29; Deansboro, Aux., 17; De Ruyter, Aux., 5; East Bloomfield, Aux., 30; Elbridge, Aux., 20; Eldred, Aux., 15; Ellington, Aux., 12.75; Fairport, Aux., 13.50; Flushing, Aux., 79.73, Prim. Dept. S. S., 2, Acorn Band, 2, C. R., 3.50; Franklin, Aux., 50; Friendship, Aux., 10; Fulton, Prim. Dept. S. S., 5, C. R., 8; Gasport, Aux., 10; Gloversville, Aux., 110; Groton City, Aux., 9; Hamilton, Aux., 26; Homer, Aux., 206, Dau. of Cov., 10; Honeoye, Aux., 17, Burns Cl., 10; Howells, Aux., 10; Ithaca, Aux., 43; Jamesport, Aux., 11.25; Jamestown, First Ch., Aux., 72.30, Java, Aux., 10; Kinatone, Aux., 6; Lockport, First Ch., Aux., 70; Lysander, Aux., 6.25; Madison, Miss J. M. Rice, 12; Madrid, Aux., 20; Mannsville, Aux., 6; Massena, Aux., 6.25; Middletown, North Ch., Aux., 5, C. E. Soc., 10; Millville, Aux., 5; Moravia, Aux., 15, Y. L., 16; Morristown, Aux., 20; Morrisville, Aux., 20, C. E. Soc., 5; Munnsville, S. S., 3; Neath, Pa., Aux., 10; Nelson, Aux., 10; Newark Valley, Aux., 25, C. E. Soc., 5; Newburgh, Aux., 30, C. E. Soc., 10, Jr. Aux., 15; New Haven, Aux., 5; New York, Bedford Park Ch., Aux., 7.55, C. R., 12.50, Broadway Tabernacle, Aux. (100 of wh. to const. L. M's Miss Helen Van Alstyne, Miss Margaret Herrlich Coney, Miss Anna C. Mellick, Mrs. Frederick W. Stevens), 680.50, Y. W. Club, 50, S. S., 125, C. R., 20, M. B., 7.33, Bethany S. S., 10.95, Christ Ch., Aux., 25, Forest Ave.

Ch., Aux., 5, Mt. Vernon Heights Ch., Aux., 5, North New York Ch., Aux., 10, C. R., 12; North Pelham, Aux., 5; Trinity Ch., Aux., 15; Niagara Falls, Aux., 18; Northfield, Aux., 21; Norwich, Aux., 44.28, Loyal Workers' Band, 10; Norwood, Aux., 16; Ogdensburg, Aux., 45; Orient, Aux., 30; Oriskany Falls, Aux., 5; Oswego, C. E. Soc., 3.50, Jr. C. E. Soc., 11; Owego, Aux., 25; Patchogue, Aux., 52, S. S., 10, C. R., 5; Perry Center, Aux., 40; Philadelphia, Aux., 23; Phoenix, Aux., 47, C. E. Soc., 20, Jr. C. E. Soc., 5, Prim. Dept. S. S., 3.52; Port Leyden, Aux., 5; Poughkeepsie, Aux. (25 of wh. to const. L. M. Mrs. Anna E. Chester), 100; Pulaski, Aux., 17.19; Randolph, Aux., 13.40; Rensselaer, Aux., 13; Rochester, South Ch., Aux., 45, King's Dau., 5; Rockdale, Robert Loomis, 1; Rutland, First Ch., Aux., 11.70; Salamanca, Aux., 5; Sandy Creek, Aux., 15; Saugerties, Aux., 8; Schenectady, Pilgrim Study Club, 20; Seneca Falls, Aux., 10; Sidney, Dau. of Cov., 20, C. R., 5; Summer Hill, Aux., 25, C. R., 2.50; Syracuse, Rally, 37.93, Danforth Ch., Aux., 58.90, Y. L., 20, Prim. Dept. S. S., 5, Geddes Ch., Aux., 3, King's Dau., 4.40, C. R., 3, Juniors, 5, Good Will Ch., Aux., 75, Pilgrim Ch., Aux., 6, C. R., 2.50, Plymouth Ch., Aux., 138.80; Tallman, Aux., 5; Ticonderoga, Aux., 26.50; Troy, Aux., 5; Utica, Plymouth Ch., Aux., 20, Dunham Cir., 5, Sunshine Cir., 5.70; Watertown, Aux., 31.50, Jr. C. E. Soc., 3.65; Wellsville, Aux., 56.46; West Bloomfield, C. E. Soc., 5; West Groton, Aux., 20, C. E. Soc., 2.50; Westmoreland, Aux., 30; West Winfield, Aux., 56.40, C. E. Soc., 15, Jr. C. E. Soc., 5, C. R., 1.50; White Plains, Aux., 50, M. B., 20, 6.779 14

PHILADELPHIA BRANCH.
Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Cedar Grove, Jr. C.

E. Soc., 3; Chatham, Stanley Ch., Aux., Easter Off., 12.50; East Orange, First Ch., Aux., 100; Montclair, First Ch., Monday Miss. Soc., 277.72; Newark, First Ch., Aux., 20; Orange Valley, Y. W. M. S., 25; Plainfield, Aux., Len. Off., 49.20; Westfield, Aux., 50; *Pa.*, Glenoldin, Girls' Guild, 1; Philadelphia, Central Ch., Aux., 50; Scranton, Plymouth Ch., Aux., 35, Dau. of Cov., 19; Smithfield, East, W. M. S., 1.50; Taylor, C. E. S., 1; S. C., Charleston, Aux., 7.50. Less expenses, 135, 48 42

FLORIDA.
St. Petersburg.—Ladies' Soc., 5 48

IOWA.
Strawberry Point.—Helen T. Buckley, 5 00

MICHIGAN.
Oliver.—Miss Emily May Ely, 25 00

| | |
|---------------|-------------|
| Donations, | \$22,256 55 |
| Buildings, | 2,200 00 |
| Work of 1912, | 30 00 |
| Specials, | 503 63 |
| Legacies, | 3,000 00 |
| Total, | \$27,990 18 |

| | |
|---|-------------|
| TOTAL FROM OCT. 18, 1911 TO MAY 18, 1912. | |
| Donations, | \$67,768 65 |
| Buildings, | 6,821 34 |
| Work of 1912 | 4,786 55 |
| Specials, | 1,500 35 |
| Legacies, | 9,603 69 |
| Total, | \$90,480 58 |

| | |
|--------------------------|------------|
| GOLDEN ANNIVERSARY GIFT | |
| Previously acknowledged, | 2,149 06 |
| Receipts of the month | 2,225 00 |
| Total, | \$4,374 06 |

WOMAN'S BOARD OF THE PACIFIC

Receipts for April, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.
Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Berkeley, First, 108.35, North, 26.80; Eureka, 10; Friends, 14.50; Oakland, First, 100, Plymouth, 15, Pilgrim, 30.38; Saratoga, 14; San Francisco, First, 45, Cradle Roll, 1.21; Sunnyvale, 7.50, 372 94

IDAHO.
Idaho Branch.—Mrs. W. L. Phelps, 111 W. Jefferson St., Boise. Boise, C. E. Soc., 10; Challis, Aux., 1, 11 00

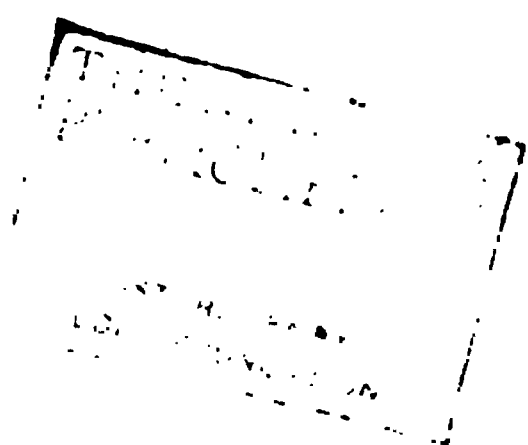
NEVADA.
Acaduta Branch, 4 00

OREGON.
Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park, Portland. Portland, First, Aux., 65.85, Thank Offering, 108.63; Laurelwood, 7, 181 48

UTAH.
Utah Branch.—Mrs. G. Brown, Treas., 250 S. Eighth East, Salt Lake. Salt Lake, Provo, 11 00

WASHINGTON.
Washington Branch.—Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle, Anacortes, 5.60; Everett, 6.75; North Yakima, 10; Seattle, Pilgrim, S. S., Mrs. E. L. Smith's Cl., 35, Plymouth, 80, Prospect, S. S., 15, University, 30, 182 25
762 77

ROSA B. FERRIER, Asst. Treas.





Life and Light

Vol. XLII.

AUGUST, 1912

No. 8

The June days brought many pleasant surprises in the way of visits from missionary friends. Among those whom we have gladly greeted are **Missionary** Rev. and Mrs. Charles N. Ransom and their son Howard **Personals.** from the Zulu Mission, arriving for the remainder of their furlough after six months spent in Heirut en route; the Drs. Commack and their children from West Africa; Miss Charlotte Willard from Marsovan, for a few weeks with her parents in Chicago; Rev. and Mrs. J. K. Browne of Harpoot, for much needed rest and recuperation; Miss Delia D. Leavens of Tung-chou, who is preparing to sail on her return voyage to China, in July, spending a few weeks in England on the way; Miss Mary D. Long of Chihuahua, Mexico, Miss Alice Gleason of Guadalajara; Dr. and Mrs. W. N. Chambers of Adana, Turkey, and Miss Charlotte B. De Forest of Kobe College, Japan.

Other arrivals in this country are Dr. and Mrs. Wallace Taylor and their daughter Harriet of the Japan Mission; Rev. E. S. Cobb and family of Kyoto, Japan, who are with Mr. Cobb's parents, Dr. and Mrs. Henry Cobb of Newton Centre, Mass.; Dr. and Mrs. Henry S. Barnum of the Western Turkey Mission; Mrs. Ernest Yarrow of the Eastern Turkey Mission; Dr. Frances K. Bement and her sister Miss Lucy Bement from Shao-wu, and Rev. Charles A. Stanley and family from North China.

Rev. Charles Maas and wife sailed July 6th from San Francisco for work in the Gilbert Islands, Micronesia; Dr. and Mrs. W. A. Hemenway and family sailed July 7th returning to the Shansi Mission. They are accompanied by Dr. Mark Williams formerly of Kalgan, Mrs. Hemenway's father and also by Dr. Hemenway's mother, Mrs. A. T. Hemenway of Oak Park, Ill. Dr. and Mrs. Edward B. Haskell and family of Salonica sailed July 6th, returning to their work in the European Turkey Mission after a year's furlough spent for the most part in Oberlin.

Mrs. Charles M. Lamson has returned from a pleasant and profitable

winter in Europe and is among those who have called recently at the Rooms. Mrs. Lamson will spend the summer in her home in Auburndale, Mass.



DR. CLARA M. PROCTOR

Dr. Clara M. Proctor, the new physician for the Ahmednagar Hospital, who sailed with Dr. Hume from New York, July 8d, received her commission from the American Board in the Tompkins Avenue Church, Brooklyn, just before leaving.

Among the many missionaries who find the Minnie Rest at Old Orchard, Me., a delightful place to spend the summer, is the veteran missionary, Mrs. Crosby Wheeler, for so many years in Harpoot. At a recent Sunday evening service held in the pleasant parlors of the Rest, Mrs. Wheeler gave a most interesting and instructive talk.

Further particulars regarding the death of Mrs. D. C. Churchill have been received. Mrs. Churchill died after a very brief illness at Mahables-

Mrs. Alice Harding Churchill. war, April 27th, and not at Kodi Kanai as was erroneously stated in the May LIFE AND LIGHT. The baby son whose eyes never opened in this world was buried with his mother. A missionary writing the sad news says that three doctors and two trained nurses did everything possible to save the precious life and when it was all over one of the doctors, a very skillful man, said, "If we could go back and do it all over again we would not do one thing differently." "In our human sight and understanding" the letter goes on, "it cannot be explained, . . . but there is no sign of rebellion in anyone's heart. The note of victorious faith through all these days has been wonderful. Sunday morning the white casket was brought into the church by six bearers, two of them Indians whom Alice had known well at Ahmednagar. The church was beautiful with green branches and white flowers and the casket was covered with beautiful wreaths. Mr. Clark read the Scriptures, Mr. Gates offered the prayer, and we all sang 'For all thy saints who from their labors rest.' There was no note of bitterness. The little party of loved ones were met at Panchgani by the Bissells and there was a simple service at the grave beside Alice's father's grave. Even as I write these words I feel it must all be a dream, for anyone who goes out of health and

activity in that way seems to have stepped away somewhere and one waits to have her come back.

‘With a cheery smile and a wave of the hand
She has wandered to an unknown land
And leaves us thinking how very fair
That land must be since she lingers there.’”

Miss Mary L. Page, so well known and so dearly loved as a teacher in the boarding school for Spanish girls, now located at Barcelona, entered **Mary Lyon** into the eternal life July 4th at the home of her brother, **Page.** Rev. Frederick H. Page of Waltham, Mass. Miss Page went as a missionary of the American Board to Spain in 1892, and during all these years has been associated with the work of Mrs. Gulick and her successors in the far-reaching work of bringing the pure evangel to the daughters of that land. Failing health caused her return to this country some months ago, and after weeks at Clifton Springs, where all possible was done for her recovery, she was brought back to Waltham in June, and slipped painlessly away into the immediate presence of the Lord she loved.

A fuller account of her work and of the large place she held in the affections of her associates, and of her adopted people will be prepared for the September **LIFE AND LIGHT**.

The School of Missions has closed its first year of work with a successful record. Fourteen missionaries and missionary candidates have availed themselves of the privileges of study afforded by this **Hartford School of Missions.** school. They represented eight Mission Boards and were from widely separated mission fields. Twelve students from the Theological Seminary and from the School of Religious Pedagogy also took courses at the School of Missions. In looking toward the future the trustees expect to secure at as early a date as possible a group of experts who will give all their time to studying the religion, history, customs and literature of the mission lands in which they have served as missionaries, with a view to assisting candidates and missionaries to a better understanding of their tasks. Dr. W. Douglas Mackenzie is president and Rev. Edward W. Capen organizing secretary of this young enterprise, which promises to fill a real need in the missionary education of candidates and those desiring special preparation for the foreign field.

Five hundred delegates attended the Silver Bay Eastern Student Conference of the Young Women's Christian Association, June 21st to July 1st.

Silver Bay Student Conference. Among the 120 Congregational girls were eleven Student Volunteers from Wellesley, Mount Holyoke and Smith, three daughters of missionaries, one graduate and teacher from

our school in Sivas, Turkey, who is now taking a course at Teachers' College, a graduate of the Doshisha who returns to Japan this summer with a B.A. from Wellesley, and a Chinese government student from Soochow, now studying at Wellesley.

"China's New Day" looked very bright indeed to those who were permitted to become acquainted with the seventeen Chinese students in attendance at Silver Bay, who return within a few years to do their part in moulding new China. They contributed much to the power of the conference by taking part in the study classes on China and the Faiths of Asia, by leading devotional services in the daily meetings of Student Volunteers, by presenting the claims of the women of the Chinese Republic on America's educated womanhood to more than one hundred and fifty girls in an open Volunteer meeting, by their bright song on College Day about the new five-striped flag which was carried proudly at the head of their procession, and more than all by their personal contact in small delegation meetings and social intercourse with the other students who found in them real Christian friends.

The program of the conference was practically the same as in previous years, with daily Bible and mission study classes, platform and delegation meetings, and afternoons of fun and recreation. About eighty girls attended the Congregational Rally on the first Sunday afternoon and were introduced to the representatives of women's home and foreign missionary work. Every free period was filled with personal interviews with girls who will later be leaders in our work.

H. B. C.

The full program for the Summer School of Missions which is to be held August 7-16, at Demorest, Ga., in connection with the School of

Summer School Religion, is not yet perfected, but there are to be four at Demorest. general lectures on missions, three on our own denominational work and one on Oriental Religions in America, a vital connection between home and foreign missions, and plans are being made for study classes in the book for the next year, *China's New Day*, and for leaders of children's work in *The Young China Hunters*. Special meetings for women and children, and a Missionary Pageant, are also planned. Mrs. George Loring Hanscom of Atlanta, an active promoter of the Southern Jubilees and a most efficient leader of study classes, will assist in carrying out these plans. Mrs. Theodora Crosby Bliss, the secretary for the Southeast of the Philadelphia Branch, will represent the Woman's Board, conducting study classes and assisting in many ways. It is hoped that there will be a good attendance of Congregational women from this district.

FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 18 TO JUNE 18, 1912

| For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|----------------------|-------------------|----------------------|-------------------------|-------------------|-------------|
| \$15,963.88 | \$1,278.54 | | \$460.00 | \$2,586.46 | \$20,288.88 |
| 11,264.17 | 1,368.70 | \$100.00 | 489.84 | 4,270.00 | 17,492.71 |
| | 90.16 | 100.00 | 29.84 | 1,683.54 | |
| 4,699.71 | | | | | 2,796.17 |

FOR EIGHT MONTHS TO JUNE 18, 1912

| | | | | | |
|-----------|-----------|----------|----------|-----------|------------|
| 74,388.12 | 26,797.94 | | 1,621.98 | 16,886.59 | 119,694.63 |
| 79,032.82 | 8,190.04 | 4,886.55 | 1,990.19 | 13,873.69 | 107,973.29 |
| 4,644.70 | 18,607.90 | 4,886.55 | 368.21 | 3,012.90 | 11,721.34 |

THE CHINESE MOTHER IDEAL

BY MARY STANLEY GAMMON

IDENTENCES of the ideal in Chinese motherhood, as it appears to us, seem so utterly and so woefully lacking that at first thought a paper such a subject would more naturally be delegated to the gifted imagination of an Anderson or a Doyle rather than to the seeker after

the squalor and filth, the alternate petting and abuse, and the general neglect which mark the surroundings and training of the children of the East, there is as little suggestion of an ideal as in the vain and imprudent examples which are set before the rising generation of the gentry. The stagnation of superstition and ignorance and the complete disregard for cleanliness of mind or body that have for centuries existed in China, is it possible there is, or ever has been, an ideal of any kind for the mother or her child? Certainly on the surface of things the Westerner views only that which is diametrically opposed to every suggestion of an ideal. Where a mother is seen covering her child with dust and sweeping him off with a broom, and where the use of the vilest language by the toddlers of the land is laughed at and commended by their parents, it is hard to imagine the existence of either lofty or genuine sentiment in the rearing of China's millions. Yet one must go beneath this deceptive surface to find, in theory at least, perhaps in theory *only*, ideas similar to our own, while even a cur-

sory glance through Chinese literature reveals teachings which, if carried into effect, might transform the whole empire.

It is hardly necessary to touch upon the estimation in which woman has been held in China. From cradle to grave she is at a distinct disadvantage as compared to man. Women are spoken of as "moulded out of faults," unworthy of equality with men; and it is only following in the footsteps of their sages that men look upon women with lofty disdain and credit them with much evil, not knowing or caring to discover, much less to cultivate, the good in them.



TOMB OF PRINCESS, NEAR PEKING

We all know how many of the characters of the written language are made up with the "woman" radical. The Chinese reverence the saying that a woman should never be heard outside her own home—an idea preserved in the characters for "rest," "peace," "quiet"—a woman under a roof.

Yet even in the oppressive atmosphere of China, even relegated as she has been to a position of marked inferiority, it would be an error to suppose that woman does not, in many respects, hold her own. As Rosalind says: "Make the doors upon a woman's wit and it will out at the case-

ment; shut that and 'twill out at the keyhole; stop that 'twill fly with the smoke out at the chimney."

Instances will readily occur to us, of women who have exerted, in large measure, an influence not merely upon their immediate families but upon the whole country. These instances are however comparatively rare, and when one thinks of the squalid and comfortless surroundings of the great majority of women, or the vitiating and enervating lives of the better classes, comparing these circumstances with the position, opportunities and advantages of women in Christian lands, room for the nurturing of an ideal is hardly visible. There is no conception, as we understand it, of that perfection of character which, however far we remain from its attainment, is set before us in youth and becomes the high standard of our lives; yet we have found in the reading of certain of their books exalted teachings, though to our mind the instruction concerning the duties of a mother are more or less concerned with mere outward conduct, rules and ceremonies. However, instances may be cited which show that there have been mothers with ideals of high-minded and pure conduct on the part of their children; mothers who, by precept and example, have endeavored to instill the principles of fidelity, uprightness, self-denial, pity, economy, thrift, correct bearing in all outward ceremonies, modesty of deportment and industry.

In going over the books which have special bearing upon our subject we find that the conduct, example and teaching of the mother must be of a high standard to rear sons and daughters who are to live up to the rules of society and principles of decorum, and the rule of self-dignity, righteousness and high moral feeling. The teachings of one book, which we may style "Rules for the Young," are briefly summed up in the preface:—

"The Master said, 'A youth when at home should be filial, and abroad respectful to his elders. He should be earnest and truthful. He should overflow in love to all and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.' " Each of these themes is elaborated upon in the seven divisions of the book.

The Classic for Girls begins with general directions as to rising early, neatness of the person, tidiness of rooms, sewing, cooking, receiving guests, warns against gossip and idle talk, loud conversation or laughing, with advice as to correct bearing. This general introduction is followed by particular instructions as to the occupations and actions of the girl from the age of seven to twenty, when the book says, "Her time at home,

her girlhood days, are drawing to a close." The principle doctrine being filial piety, there are special exhortations on her duties to her parents,



LOONG HWA PAGODA, NEAR SHANGHAI

brothers, sisters-in-law, relatives and friends, father-in-law, mother-in-law, and to her husband and his relatives. Thrift and economy, virtue, modesty, quietness in dress, demeanor and speech have great stress laid upon them. Here, too, one comes upon the belief in prenatal influence, for the expectant mother is admonished to be careful in all she does, as "the mother and child draw one breath, the one influencing the other." One of the notable women of ancient times, T'ai Jen, is commended in many books for the care she took of herself before the birth of her son Wen Wang. In the Four Books for Girls her name is the first mentioned

in a long list of women famous for the manner in which they taught their sons, but perhaps the most notable examples of maternal influence are the mothers of Confucius and Mencius. Both were left widows at an early

age and both devoted themselves to their children. Of the former we have few details, but the story of the latter is often repeated. There are in these books three portions which touch specially on this subject: one on the duties of the mother, one on the guiding of sons and daughters and the third on the cultivation of the body—correct action. The first portion asserts that in the cosmos, "Heaven is the father, Earth is the mother;" that "Heaven nourishes, the Earth brings forth." This embodies the Chinese doctrine of Yin and Yang, the male and female principle,—source of all being. From the father the child obtains its will, purpose, sense of right; while from the mother come the passions, of which there are seven: joy, anger, sorrow, fear, love, hate, concupiscence; that is, the will, determination, is the Yang or male principle, the disposition and passion is the Yin or female principle. We read that "virtuous and intelligent women of ancient times, knowing themselves to be with child, gave great heed to prenatal influence and teaching, observing great care in all they did." Their eyes would look upon nothing repulsive; they would listen to no obscene language nor eat unsuitable food; and thus they brought into the world sons and daughters upright physically and morally and with abilities far above the average. T'ai Jen seems to be the example in this line of conduct. In the issue of October 25th of 1906, of the *Peking Woman's Paper*, she was made the subject of an able editorial, not only T'ai Jen but the mothers of Confucius, Mencius and Napoleon were mentioned, and the virtues, moral and intellectual abilities of these three great men are cited as due to maternal influence. Again let us quote from the Four Books: "The training in outward forms and ceremonies by the mother takes precedence of the guiding in moral paths by the father." Many instances of the manner in which famous women, or the humbler mothers of notable men, taught their sons by holding up before them high ideals of conduct are given. The first story is told of the mother of Mencius, regarding an incident occurring before she removed from the vicinity of a piggery. Asked by her son why they were killing pigs, she laughingly said, "For you to eat my son." Repenting of her thoughtless answer she pawned a hair ornament and bought some pork for his dinner, in order to show her truthfulness and that he might have no occasion to doubt her. Not lightly would we disturb the confidence reposed by the child in us.

The mother of T'ao, who was magistrate in charge of fisheries, returned to her son the selected fish he had taken as his perquisite and sent her; the lesson resulting in his becoming an honest and upright official.

T'ien Chi's mother, upon receiving a large amount of silver from her son, promptly sent it back with a warning that he was sinning against the Emperor. In obedience to her, he confessed his fault to the Emperor, was forgiven and rose to a high and virtuous position. The mother of Yin Dun of the Sung Dynasty said she would prefer eating the coarse but honest food of a farmer to being surrounded with luxuries provided by a dishonest official. Of her the historian writes, "Only such a mother could bear such a son." Tzu Fah was reproved by his mother for his stingy treatment of his soldiers, to whom the most meagre rations were allowed, in contrast to his generous treatment of her, pointing out his lack of kindness and justice in this. Pu Yi of the Han Dynasty, was very lenient with all classes of criminals, having been guided by a virtuous, merciful and loving mother. Ching Jang, on account of his severity to his soldiers, was in danger of losing their allegiance. One day, in the presence of all his constituency, his mother came and beat him, just as he was in the habit of beating his soldiers. They pleaded with her to forgive him, and being forgiven he learned the lesson she intended—that of mercy, kindness and justice. O Yang of the Han Dynasty who was canonized, and whose tablet was finally admitted into the Confucian temple in 1530, was brought up by a mother who was left a widow in almost destitute circumstances when the boy was but four years of age. Being ambitious to have him become a scholar, yet too poor to buy writing materials, his mother taught him to write in the sand with a reed. That he was a docile, obedient and intelligent scholar is evident, for at fifteen he had established a reputation.

One more instance showing a mother's desire to bring her son up aright is the case of Cheng Tzu, one of Confucius' disciples. Lenient with the servants, his mother was most severe with the son, whom for the slightest fault she brought before his father; for she said: "If a father does not learn of his son's faults, it is due to the unwise love of his mother who shields him." Her son profited by her training and became a great scholar. After a number of instances similar to those we have cited, the writer goes on in a general way:—

"Probably every home has sons and daughters, and during their early years they are almost entirely under the influence of their mother, for the father must attend to outside affairs; therefore the mother's teaching is very important. At six the boy goes to school, there to learn correct deportment and the proper observance of all rites and ceremonies, the writing of poems and essays and due respect to his teacher.

"The daughter spends her time in the women's apartments, early and late, being instructed in all departments of household work, sewing, cooking, neatness and correct demeanor. Do not indulge them, or they will develop a peevish and passionate temper. Do not indulge them in an overbearing spirit or they will think lightly of and despise their elders. Do not indulge them in the hearing or singing of songs and ditties, for fear their hearts may become impure. Do not indulge them in idle roaming about, for fear they may become unable to preserve their virtue and integrity and fall so low that they cannot turn back. If the stupid and unintelligent do not have their sons study, but permit them to do as they please, growing up to be lewd and idle men; if they allow their daughters to act in ways unbecoming women, indulging in idle gossip and having no reverence for their elders, it is as though they had brought pigs or rats into the world. In guiding (children) use kindness. Bring them up to be respectful. Direct them into habits of diligence and economy; let the root of all teaching be love, the carrying out of instruction be dignified and severe.

"In these ways the mental, bodily and moral character will be fixed. But do not allow your love to result in over-indulgence, or in your severity lose sight of mercy and thus create a separation. Over-indulgence will cause a child to pay no attention to teaching. The Shih Ching says: 'Guide and direct with kindness of heart and bearing, not with passion or anger.' The carrying out of these precepts in the guidance and teaching of children can be accomplished by example as well as precept."

From this rapid review of Chinese thought upon this subject as



A CHINESE FAMILY

gleaned from their books we can but admit that the Chinese have an ideal as to the duties of a mother. The cases cited are all, no doubt authentic and certainly would be helpful. But, and this is a big "but," how many women can read of these notable, well poised and capable mothers? To the majority of the women of China the printed page is a sealed book. A better and brighter day is dawning for the myriads of women in China, and we welcome every move in the direction of enlightenment for these so long in gross darkness.

"What seems to be the general idea of motherhood is not at all that of a teacher, but of a nurse; and to this definition of her position it adds the notion that she is to the son an authority from which he may be freed only by death and from which the daughter is released only by her marriage."

When, by education, the Chinese mother becomes fitted to guide and direct the early studies of her children; when her horizon extends beyond the hazy village circle and embraces the world; when purity, honesty and love in their fullest sense prevail in her heart and mind, and her great ambition is that of moulding the character of her offspring into types of perfect manhood and womanhood; then will a new day have dawned; then, and then only, will it be no longer necessary to seek vague and hidden rules of conduct among the mass of literature of the past, for then we shall see on every hand in husbands, fathers and sons, wives, mothers and daughters, and in the prosperity and glory of the nation the Chinese Mother Ideal.

NOTE.—This article was read before the Mothers' League of Peking in the autumn of 1906, afterwards printed in *Woman's Work in the Far East*. Since that time history has been rapid in its making. *The Peking Woman's Paper* was unfortunately forced to discontinue on account of financial reasons two or three years ago.

OUR FIELD CORRESPONDENTS

Miss Elizabeth S. Perkins writes from Foochow, China:—

Everything here is moving along pleasantly. Miss Blanchard and I go to Diong-loh each week. The land we wanted so much for our compound is now bought and the wall surrounds it. One more small house near the street will soon be ours also. Then we can entirely enclose the property. I am drawing plans for school, church and residence, all of

which we hope to build in the fall. In the business section of the city, the day school teacher's husband recently died of tuberculosis; so I have been having that place cleaned and renovated. Miss Blanchard quite approves of Diong-loh work, she says, because the Chinese are trained to take responsibility. Things move on well without our presence.

It is reported that Sun Yat Sen is to visit Foochow. We hear that Hon. Pang, the head of the Civil Government in this province, went to Shanghai last week to invite him down. He was escorted by a regiment of soldiers, who afterwards maneuvered on the long bridge for several hours. It was a pretty sight as we saw it from the launch just as we were starting for Diong-loh.

By the way, in the South Gate sits a little boy, paralyzed on one side. He is dressed only in one garment which comes not to his knees. A little straw is all that is between him and the cold pavement. He does not cry or beg alms, but sits crouched by the roadside, under the ponderous stone arch, where a continuous stream of traffic flows by. That boy is the brother of one of the Hon. Pang's wives! One of the ladies in our compound, Miss Pepoon, who is spending a year here as Miss Wiley's guest and tutors in the college and also the foreign children, has interested herself in the little fellow. She finds that he was formerly a pupil in one of our day schools, but when disease disabled him, his family no longer cared to spend money on his education. The last I heard, Miss Pepoon was asking Dr. Kinnear to take him into the hospital to heal a sore on the foot and see if anything could be done for the paralysis. Mrs. Kinnear was questioning whether that would be expedient, for the family would say that they, the missionaries, had taken away his means of support, that of being a beggar. Dr. Kinnear agreed to send his evangelist to investigate the case, suggesting that if they sent word to Hon. Pang that the child was here and being cared for, he would hardly dare to ignore him. On the other hand, the Chinese rule is that when a woman is married she no longer belongs to her family, and by the same token I suppose her family no longer belongs to her.

I am having a fine trip to-day to East House, a village in the Foochow district, where there is a church and day school. I left the city at 8.30, rode by chair through Ponasang, across the island on which the foreign settlement is situated, arrived at Uang-bieng at eleven o'clock, and am now seated on the floor of a spacious boat sailing up the Ing-hok River. I expect to arrive at East House about two o'clock, spend the night there and to-morrow walk to Chiong-a, where there is another church and school,

The boat family consists of the father, mother and five children, from twelve years down to a baby who cannot walk. While the breeze takes the



HELPERS AT PONASANG

boat along the father has disappeared ashore, and the mother sits in the stern, hand on the rudder, watching the children at play on the deck. My cook sits quietly by enjoying the scenery, which also I do by sundry snatches from the front and back of the bamboo cover that protects from sun or rain. It is sun to-day and the hills on all sides are beautiful as the boat winds in and out among them. Orange and

pumalo orchards line the banks and the fragrance of the blossoms comes over the clear water. Traveling thus in a private boat is certainly more restful and soul-satisfying than by the crowded public launches, but for frequent trips the launch is a great timesaver.

I spent the night at the chapel and next day carried out the program as planned. They have such funny, narrow boats on the Ing-hok River, flat bottomed where one sits on a straw mat. The boat people are always barefooted and Chinese passengers always remove their shoes when they go on board. Our shoes are not so easily taken off, and the boat woman was quite disgusted because I tracked in a little sand. She said, "These foreigners don't know how to ride in a boat." We were against the tide coming back next afternoon and there was some wind. After rowing for an hour the boat woman said it was too rough; she couldn't get to Uang-bieng; we would go back and start to-morrow morning with the tide. But I said she must go on, so she rowed awhile



A FOCHOW VIEW

per till she came to a place where a tow path allowed her son, the other member of the crew this time, to go ashore and use the tow-ropes. After a short time we reached a bend in the river, and it began to be a little rough. Almost before I realized what she was doing, she headed about for home, and it took some persuasion on my part to get her turn about again. We finally compromised, that she should get to the village at the mouth of the river, where there would be a larger boat to set us across the main river. It was hard work for her and the crew, but they did it and we arrived safely, she finding a relative with a



FUKIEN PARLIAMENT IN SESSION

per boat who put us across. I think she also acquired a wholesome respect for the foreigner who did track sand into her boat, for when she said that I meant to get to the place for which I had started she turned to work with a will.

As I came along the street in my sedan that afternoon, entering the city, there was everywhere the air of expectancy. Flags were flying from shops, the South Gate was trimmed with greens, flowers and flags, and a band of soldiers came marching out, the little beggar boy was not to be seen. Ex-President Sun was expected. He arrived Saturday afternoon with a group of friends and followers, among whom were his son, two daughters,—pretty girls in their teens,—the new governor of Canton Province, and several other notables. Their stay was brief, but they made the

most of the time and everywhere met a royal reception. He addressed the reform societies at a big hall not five minutes away from our houses,—“Ming Lung Dong,” Dr. and Mrs. Kinnear and the boys, Mr. Peet, Mr. Beach, Mr. and Mrs. Christian and I went there to see him. We waited from one to four o’clock, but were finally rewarded. He spoke in Mandarin and without an interpreter, so I could not understand what he said. From here he went on to the governor’s *yamen*, to the provincial assembly and college. This morning he addressed the Christians at a union meeting in the Methodist church on south side. The house was packed to the walls. Dr. Sun’s remarks were brief and simple. The substance of it was that he was grateful for the part the Church had had in the Revolution. While the church is not a political institution and not revolutionary, yet because of its fundamental principles it is on the side of right and reform. And it was because of the teaching by missionaries and native Christians that the church members had become men, alive to the needs of their country and to their duty as citizens. He asked in closing that they continue as loyal citizens of the new republic.

Dr. Gowdy, in behalf of the audience, extended to Dr. Sun their thanks and appreciation for what he had done. Whenever in the history of a nation, a political crisis arose, God always had a man ready for that crisis, and recently, in the time of China’s need, Dr. Sun had been the man God had chosen. He would go down in history as the foremost man of the Revolution. But Dr. Sun had done a greater thing than establish a new government. He had shown that his love of country was greater than his love of self. Having won this position as president of the new republic, he had given it up that another might rule. We might all soon forget what Dr. Sun had said to-day but we would never forget what he did and what he is.

We were all very glad that the party was here for a Sunday and that he should show his colors so splendidly. He especially asked to address the churches, setting aside many invitations of a more glittering nature. He is a very modest man and very simple in his manner. They went on board their steamer last night and are on the way to Canton to-day. It was a big time for Foochow and long to be remembered.

Mrs. Marion Wells Woodward writes from Ocean Island, Micronesia:—

I left Kusaie on January 25th, as I have written you before; and after spending four days in Jaluit among the native people there, I came on with Dr. Rife and family to Nauru, reaching there February 1st. You will

remember that Mr. Delaporte is at home on furlough, so that for seven weeks I lived in their home alone; but the native teachers and the people were very kind to me, doing everything possible to make my stay there a pleasant one. Nauru, as you know, is a beautiful island. Throughout my stay there rain fell incessantly, so that I was unable to get out among the native people as much as I should have liked. Kenia, a girl graduated from the Kusaie school, married and living in Nauru, was able to act as my interpreter, so that I was privileged in holding weekly meetings with the women. I was much troubled because so many of these women still cling to the old heathen customs and mode of dress. But a few wear clothes and smoking among the women seems to be universal. It makes my heart ache to see these native mothers with their dear little brown-eyed babies in their arms, complacently smoking their filthy pipes. There was a great deal of sickness on the island. The dreaded dysentery, also influenza and an epidemic of boils were the cause of most of the suffering.

I was also privileged in working with the Kusaians there, and sharing with them their sorrow in the death of the wife of a young Kusaian boy helping the doctor. We held meetings on Wednesday and Sunday, as well as often through the week. I also held three meetings with the Truk boys, speaking through "Aunt Lizzie" and "Aunt Jennie" (the Misses Baldwin). But they find it hard to understand why it is that they are teaching in Kusaie, rather than on Truk. Johnson, the Pingelap boy, who was with Mr. Doane for eight years in school, and was also with him in Honolulu when he died, is working on Nauru. With tears in his eyes he told me of his love for Mr. Doane, how through all these years the influence of Mr. Doane's life had followed him, enabling him to remain true to his Lord. He told me of the hard struggles of those early days, when there was so much opposition to our work on Ponape, of the massacre and of the hard times of these latter years.

After seven weeks of waiting, I left Nauru on March 20th, arriving at Ocean Island March 22d. Mr. and Mrs. Channon and all the native people gave me a hearty welcome, and my heart is filled with deep joy and gratitude to our Heavenly Father that his loving kindness has been with me all through these weeks of waiting. Mr. Woodward and I were married in the home of Mr. and Mrs. Channon on March 28th, and we hope soon to go to our field of work on Apaiang.

It is with real regret that I cease to be a member of the Woman's Board, for your sympathy and constant interest and prayer has meant much to me during the last two years. It does not mean to me a changing of purpose,

or of field, neither is it a severing of the bond between us. I know that I still have your heartfelt interest and love.

Miss Dora J. Mattoon writes from Harpoot, Turkey:—

I have been in Harpoot just a little over six months now, and all the days have been happy ones. I sometimes marvel that I have been able to settle down here so happily and contentedly, but such I seem to have done. Miss Harley and I are working away at the language, and though we get discouraged sometimes and threaten to pack our trunks and go home, I suspect perhaps we will stay a little while longer! At first it was so hard to sit quietly by and see everyone overworked and not be able to do a thing to help them, and though I am not yet able by any means to take up my share of the burdens I do feel I am getting in touch with the work a bit. I have visited at least a half dozen different villages and am to go to still another for over Sunday. During one of our holidays I went to Perchenge with Miss Riggs for a few days and had the pleasure of doing some house-to-house visiting, which is to form so large a part of my work. I went to Hooiloo for over Sunday with Mr. Riggs not long ago, and had a meeting with the women, with the pastor to translate for me. Mr. Riggs gets out somewhere nearly every Sunday, and I am glad, for he is good enough to take me with him, and it gives me a chance to get acquainted with the people a bit.

Miss Daniels wants me to take charge of the Bible women next year, so one afternoon last week I spent with one of our Bible women, going with her to the different homes to give lessons. Miss Harley and I also spent one day last week in the village of Husenik, visiting the kindergarten and schools in the morning and making calls in the afternoon. Then Sunday I had a meeting in Husenik with the women with Miss Riggs to translate for me. It will be such a joy when I am able to talk myself, though the people here are very kind about interpreting for me.

WHAT'S IN A NAME?

BY MRS. REBECCA G. MACNAUGHTON, BROUSA, TURKEY

WE were off on a missionary tour through the uplands of the Brousa field. Several villages are situated in this mountain region. The people are very simple, hardy Armenians, working diligently to earn a scanty living from their fields, vineyards and mulberry gardens.

What education they have is gained largely from the mission paper and

which is the text-book in the village schools. There are no post offices in these far-away villages; they depend upon travelers to bring letters and papers from the nearest railway. We have been traveling for a month among these wonderful

s, stopping at after another, looking for the accumulated month's mail, grieved feelings, patience and Can one find answer letters in a month in

been much in the names of children who came into my face. Clear bright these names very suggestive are taken from Bible and are the people and their Moses, Solomon, Peter and very common was wonder. I should find if we happen to stop at a place the oldest Jonathan, David,

of their love to one another, the mother said. Another simple name named her boys Moses and Aaron and said that she thought of Aaron's name, as he was younger than Moses, and so the Bible



HER FACE THICKLY COVERED WITH VEILS

record had been confused in their home. The young preacher, in one of the villages, told us seriously that he had been asked to name three babies and had suggested calling them "Luther," "Calvin" and "Zwingle," as he was expecting a visit from some brother ministers at the time of the baptism, and thought they would be pleased to hear these noble names in an Armenian mountain village. The parents were pleased with Luther and Calvin but objected to Zwingle, as it was too hard to pronounce.

A missionary always has several marriage ceremonies to perform on an annual tour, and this was no exception.

One little bride stood tremblingly before the minister, with her face thickly covered with veils, her hand in that of the man whom her parents had chosen for her. "What is the bride's name?" asked the minister. "Farnham," said the mother, who stood beside the bride and answered for her. In the next village, when the same question was asked, we were somewhat puzzled at the answer "Missrappel," until the explanation was given that the names were favorites, as Miss Farnham and Miss Rappelee, ladies who have done a noble work for women in this land, have left a name and memory which are enshrined in many hearts.

Baptisms are also a part of the visiting missionary's duties. Seven fathers stood with their babies in their arms, the simple, modest little mothers not daring to come forward out of the crowd of women at the back of the church. The name of the first, a sturdy boy, was asked. "Roosevelt," came forth from his father's lips, in no uncertain accents. One was rather taken by surprise at this unexpected sound. A young boy of three years, the pride of the home where we were entertained, is "Taft," because he was born at the time of Mr. Taft's election. We have tried to secure a picture of this hopeful scion, to send to the President whose name has become familiar in this highland village of Turkey.

In the last of these mountain villages a work is being done by an Armenian woman whose name should become familiar to those who are interested in the work among Armenians. Miss Mianzara, who five years ago was matron of the girls' school in Brousa, heard of the need of the women in these mountain villages. God spoke to her heart and she offered to go and live among and work for them. She is in Chalgara, quite alone, as there is no pastor there now. She is loved by the whole village; the men come to her to study the Bible, the women to learn to weave and do other kinds of industrial work, the girls and boys come also every morning for lessons. Her house is open to all and is a busy hive, while it is an object lesson to all. The influence of that home and the life of that devoted woman is gradually influencing the whole village.

My thoughts often go out to the brave workers in those mountain villages, shut away from the world for so many months on account of the snow and cold. Pray for them that they may be strengthened to work on for Him whom they love and serve.



BROWNIE AND THE TEAKETTLE WITCH

BY HAZEL BANKS NORTHROP

It was a starless, blue-black African night in the tree country. Hours before, the new moon had disappeared in the jungle, and wailing Brownie had been tucked away for the night. Outside the chief's *kraal*, with its circle of huts, glimmered an unwavering yellow fire. About the fire, like three black spiders, crouched three old women with thin, bare bodies. Each held a bowl between her knees, into which she was staring with all her eyes. The chief, and his counselors, a great, black ring, surrounded them. Once, from the silence, came Brownie's wail. The chief moved not a muscle, but his eyes were listening,—listening. For hours the silence held. For hours the three spidery women pored over their bowls, and the outside circle remained unbroken. Suddenly, one of the women overturned her bowl. A tiny stream of water trickled to the ground as she disappeared into the night. A chain of murmurs arose from the watchers. Again the silence; again the murmurs. The second old woman was disappearing, and the hum grew louder. Once the third old woman shifted her position, and then she spoke: "It comes, chief, swiftly; and passes!" The black circle about her had tightened as the chief and his counselors heard the prophesy: "Swiftly, chief; white and strange! But fish, flesh or fowl, I tell not. Stay it! or evil will befall the chief before next moon-rise." Abruptly, she also overturned her bowl, and followed into the night. The white thing that came was a woman. She arrived early the next afternoon, and was about to pass on, when something happened.

Brownie, who was the tiniest little toddler of all the chief's ebony sons, was sick. Any American person would have known that the sound of his cough was decidedly "croupy." But the chief did not know it, nor

Brownie's mother, nor the three spidery old women, nor the witch doctor, nor anyone in the whole tribe. Only the passing white woman knew it. And when she knew it, she burst into tears.

She was beautiful. She was a great huntress, and her fame was in the mouth of Europe. Her husband was a patient man, or he never would have been persuaded to tag after lions in an African jungle. He preferred trapping Greek verbs in an unabridged lexicon. But perhaps he wanted his beautiful wife to forget the tiny, choking wail that haunted his own ears after months—and months—



AN AFRICAN TRAVELER

Her hearers had just swung her *tepoia* to their backs, when she heard Brownie's cough. She stopped the *tepoia* and listened. Then she jumped down and began to run. She ran for the chief's *kraal*. The chief met her, but she pushed past him, to the hut where Brownie was choking. Outside sat the three old spiders, poring and poring over their bowls. Inside, the witch doctor was conducting himself as if he had the connip-tions. He was a grizzly person, with paint and bracelets and amulets and charms and little common sense. He was dancing before the crazed mother, and poor, strangling Brownie, a wild, African dance.

Brownie only strangled tighter, and his mother wailed louder, and the three old women stared harder at their bowls. A moment the white woman watched. Then she began to run away. But the chief, who had

followed her, remembered the prophesy about staying the strange white thing, so he started and ran after her. She made him help her bearers unpack her load. She handed him a teakettle, and her husband an oil heater. She, herself, led the way back. Her eyes blazed at the silly witch doctor, and with her gestures she commanded the chief to end his



IN BROWNIE'S COUNTRY

prancing, and send him about his business,—if he had any. Then she soothed the mother, and lighted the heater, and filled the kettle with the magic dew from the bowls of the three old women. A man would have done each thing separately. She did them altogether. She held dirty, black Brownie in her clean, white arms; and the kettle began to simmer and sing, and finally to belch steam. For a long time there was not a single sound in all Africa but the boiling of the teakettle. The hut was dense with its vapor, but the white woman did not stir. She sat holding the baby with a look in her eyes that sent her husband suddenly away. Little by little, the hacking cough grew looser. The tiny, rolling black eyes closed. The white woman got up and laid the child softly in his mother's arms.

Outside, the chief questioned her: "What was the magic she had used? A teakettle? Was she a teakettle witch?—a smoke spirit?—what?" She disclaimed so much title with signs and many pointings and occasional interpretations on the part of her bearers. "No, she could not spare her teakettle—or the heater, but she happened to know of a wonderful white witch doctor who was provided with both these articles. Should she send her to the chief?" The chief consented. "The white witch doctor might come, but the teakettle must come too."



A CONTRAST IN AFRICAN CHILDHOOD

The chief failed to set a date for their appearing, but he expected them certainly to arrive before the full of the moon. For many moons he waited, and then lost hope. And when he was completely discouraged, they put in an appearance. He had his doubts about the doctor at first. She was not grizzly in appearance, nor possessed of paint, bracelets nor amulets. Her voice, the people said, came from the summer breeze among the leaves; her eyes from two pools of clear water; while her hair matched all the glory of the evening sun. She went about so quietly, that at first the chief feared she would be unable to cope with the bad spirits of the tree country. But so long as she was possessed of the teakettle and the heater, he founded his hopes on better years, and they came.

So it happened, that when Brownie (who never had the croup again) had attained his six feet and more, he knew, as did all the other children

of the tribe, that instead of tree spirits and witch spirits, there was one great Good Spirit, who understood and loved the tree folk and listened to their prayers. For this great God had once been a tiny child, as had Brownie, and had grown up to find out all the troubles that babies and children and grown people can have.

Slowly, yet surely, the tribe had come to serve the God of Brownie's teakettle witch.

Board of the Pacific

The annual meeting of the Northern California Branch was held in Palo Alto in June. Among the attractive features were the "Young June Meeting Woman's Hour," with reports from the recent Y. W. C. A. in Palo Alto. Conference held at the country home of Mrs. Phoebe Hearst at Hacienda, and an address on the New Woman of China by Mr. Ng Poon Chew, an editor from San Francisco.

This Branch had its annual meeting in April, affiliating with the Home Union. More than one hundred and fifty-five delegates were Southern California present. The address of the evening was an earnest, Branch. fluent appeal for her country by Miss Margaret Chung, a Chinese medical student of Los Angeles. "That was a touching scene when the girls of the Student Volunteer Band of Pomona College, the eight of a few weeks before having grown to sixteen, came to the front, gathering around the piano, each speaking of her life service. Together they sang, 'I'll Go Where You Want Me to Go, Dear Lord,'—the audience by request joining in the chorus."

From Boise, Id., we hear of a mission band of nine young ladies, splendid girls. Here also some fifteen young boys want to have a mission New Mission band, and study about China; they all want to have a Bands. Chinese costume to wear to the class whenever they meet, and are planning to give a public program in the fall. The leader asks for a suitable book that will teach these boys what they will want to know and stipulates that it must be a "live" book, because the boys are all "live wires."

One of our star societies is that of Riverside, Cal., which by the means of seven sections has prepared thirteen programs in twelve months, and

A Star has a missionary newspaper with a different editor each month. **Society.** Their subscriptions for the missionary magazines amount to \$35. Copies are placed in the public library. At a rally to which the men were invited, the guests came in such numbers that the hostesses gave up their places and listened, supperless, to the addresses.

A new departure that was attended with great success was the semi-annual meeting of our Board held in April with the First Congregational **Semi-annual** Church of Portland, Ore. There were delegates from **Meeting.** Spokane on the north to Porterville on the south, and one from far-away Idaho. "Visions and Tasks" was the theme that ran through report and exhortation; and in spite of the heavy shadow cast by the loss of the Titanic, there were many that caught the vision and returned to work with new hope and power.

TOURING THE PACIFIC COAST

BY ANNIE T. ALLEN

On Sept. 8, 1911, when I came from Islesboro to Bangor, Maine, with my brother's children my sister, who had gone ahead to prepare our new home, greeted me with a night letter from Mrs. Cherington which read in substance, "We have voted \$10,000 for Brousa, can you come out and help us raise it?" I assure you it did not take me long to send a return message and September 11th I was on my way.

My first point was Seattle, so I took advantage of the Canadian Pacific route. Have you ever been over that road? To me the most wonderful thing was to pass so suddenly from the wide stretches of prairie into the Rockies. The day we passed through them it was somewhat cloudy, but if anything the lights and shadows were more beautiful and then occasionally the sunlight would touch some lofty, snowy peak. I reached Seattle in time for the meeting of the Washington Branch, and thus had an opportunity to get acquainted with their Branch officers.

October 1st I started for a trip to some of the islands in the Sound. I wish I could tell you of every place I visited, of the delightful homes, of the kind friends I found everywhere, but I fear it would require an extra edition to do that. I visited twenty-two towns in Washington, speaking fifty-five times. I made Seattle my headquarters.

I visited Washington's most northern town, Blaine, driving around the

stake which marks the boundary between the United States and Canada. That day I had my longest automobile drive, going from Bellingham to Blaine and back the same day, a distance of fifty miles. I also went to Washington's most eastern limit.

Oregon has not yet as many railroad lines as Washington so I was not able to reach all the places I wished to visit. I went to nine places in that state, speaking thirty times. In each of these states the work is growing. The Branch presidents are doing a most efficient work. People in the East can little realize the difficulties under which our Western leaders work. In the first place they are so far from headquarters. The distances too are so great, there is such a changing population and the churches are made up of many denominations. One no sooner arouses an interest and circulates some knowledge about the Boards before one set moves out and others come in. But certainly theirs is a splendid opportunity, for the majority of women in the churches are in middle life or even younger.

Sunny California greeted me in its first town with beautiful sunshine and orange trees; the next place, however, had just had a snowstorm, so you see it snows even in California. I spent fourteen weeks in Washington and Oregon, and eight weeks in California. The latter is a big state. Do you realize its size? It is 750 miles



MISS ANNIE T. ALLEN, BROUSA

long. I realized its great length as I worked my way along from Mt. Shasta in the north to San Diego in the extreme south. The north and south are to all purposes two distinct states. In Northern California I visited twenty-eight places and in the south seventeen, speaking in all seventy-one times. In the north they have somewhat the same difficulties, except in the vicinity of San Francisco, as in the other two states,—that is, because of the changing population. In the south the constituency of the auxiliaries is more permanent, and consequently a better knowledge of the work exists, due they tell me to the fact that many of the settlers are of New England stock. This state too is most fortunate in its Branch presidents.

In California I had the pleasure of seeing two of my Brousa girls,

—sisters who have come to this country for further education. Their great desire is to go back to Turkey, one as a doctor, the other as nurse. I encouraged them in the idea for this is what we want for them, that they should help their own land.

There was not only great enjoyment in seeing the country but encouragement. While the needed amount for the Brousa building is not yet raised, there is interest, and I believe it will not be long before the fund is obtained. One little girl came to me, in Deer Park, Wash., early one morning with a dollar for the fund which she had earned by taking care of grandma's chickens. A poor Armenian woman whom I called to see in Portland, Ore., gave me fifty cents, because I was helping her people. Some of the Armenian churches in California have already contributed and others intend to help. While in Boston I attended the Armenian service at Pilgrim Hall. I spoke a few minutes bringing them greetings from their friends in the West, telling of what they had done, and to my surprise and pleasure they too added a contribution.

I had the privilege in California of attending one meeting of the Board of Directors of the Pacific, and found them an enthusiastic body of workers. I went also to Reno, Nev., and three places in Utah, speaking in these states in all ten times. New enthusiasm seemed to be awakening in these places and we trust for a good support of the work from them.

My return trip was a somewhat hurried and anxious one, for after my last engagement had been filled I received a telegram telling of my father's illness. His recovery was certainly marvellous and now, as you know, we sail together for Turkey August 8th on the steamship *Pannonia*, Cunard Line, New York. My heart is full of praise and gratitude to my Heavenly Father, that he should have given me this delightful trip and the pleasure of meeting so many friends with whom I had so long corresponded, and that now he is pointing the way back to the dear school in Brousa.

It is hard to leave the fatherless children and my dear, brave sister, but I know the hymn they always sing at home for the absent ones is true; we are in His keeping.

A HYMN FOR THE ABSENT

BY ISABELLA S. STEPHENSON, 1889

Holy Father in Thy mercy,
Hear our anxious prayer;
Keep our loved ones, now far absent,
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep, O keep them, in their weakness,
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace that they may conquer
In the strife.

Father, Son, and Holy Spirit,
God the One in Three,
Bless them, guide them, save them, keep them
Near to Thee.

A LATE WORD FROM DR. TALLMON

The enclosed letters tell of how quiet and peaceful everything has seemed here while our friends in Paoting-fu, Peking and Tientsin have been passing through such distressing experiences. All here has seemed as usual, except that prices which have been high (flour 104 a catty) have fallen because people are afraid to send produce to Tientsin or to keep it on hand. But, of course, we see only the surface of things and hear very few rumors as compared with what we heard in Tientsin.

Last evening we foreigners were all invited to a feast given by the young men who studied English with Mr. Ellis the past winter. Three of the men are Tung-chou graduates and our helpers, and the other two are employed in the post office in the city. All but one of the latter were brought up in the church. It was very interesting indeed to hear them discuss the present political situation and it was evident that they consider the conditions most uncertain. One of them remarked, "If it took seven years to establish a Republic in America and fourteen years in France, can we expect a few months will be enough in China?"

They spoke of local conditions, of the most unfriendly feeling that

exists between the two hundred and more troops that have been brought here from Tsinanfu and the soldiers already here. They told of the arrest of soldiers coming from the north with loot and described the manner of their execution. They talked of the various political leaders, of the distrust and suspicion with which many of these regard each other, and speculated as to the probable outcome should this or that one come into power. They spoke of the feeling toward Japan and of the relation of China to England and America, to Russia and Germany. You know I am neither a nervous nor pessimistic individual, but I came home with the feeling that even a quiet old city like Lintsing may be less at rest than it seems, and with the conviction that we should make up our minds to the fact that reconstruction is a slow and usually a most uncertain and painful process, and that we must watch and work and hope and pray that the things of the kingdom shall go forward, and that Christians shall neither be swept away from their religion by their interest in politics nor wish, because of added liberties to make the church a political party, but that they and we shall know how to work in building up a nation whose men shall be true patriots.

I wish there were something definite to be said about beginning our hospital building, but under any circumstances, next spring is as early as we could hope to build. . . . I know you are praying for us that we shall know what should be done and have physical and spiritual strength to do it. Please give my love to the dear church friends and thank them for their interest and their prayers.



Our Work at Home

MRS. J. O. MEANS

To many hearts in many lands sadness has come with the thought of no more letters from Mrs. Means. To the missionaries with whom she corresponded, and who so eagerly sought to greet her on their return to the homeland, she was better known than to most of her co-workers in the Woman's Board. She entered upon life eternal June 12th, after a brief illness at her home in Auburndale, Mass. Her funeral service, June 14th, was beautiful in its simplicity. It was conducted by her pastor, Dr.

William C. Gordon, assisted by Dr. Barton and Dr. Patton. The American Board Quartette sang her favorite hymns, and many missionaries and neighbors were present. Among the former were several from her beloved Africa mission who arrived that very day.

Although a vice president of the Board for many years and one of the corresponding secretaries since 1891, Mrs. Means was never able to be at the meetings of the Executive Committee, to attend the annual meetings, with rare exceptions, or to join with the other officers in receiving at our social gatherings. It has always seemed to those of us who had the privilege of personal friendship with her, a great loss to our circle that to so many of us her name could mean no more than "one of the secretaries."



MRS. JOHN O. MEANS

How full of inspiration her letters must have been, can well be imagined by one who has known from childhood her mental power, her spiritual grace, her sympathetic nature. Of the charm of her presence in her own home and later in her brother's home, only those who have lived with her there can fully know or fitly speak; but how many there are all over the world who are grateful for what she was to them as a pastor's wife, or as a correspondent, though for so much of her life "shut within four walls."

Her brave spirit through all her years of suffering, her life of self-forgetfulness and reaching forth to others in words and acts of help and cheer, her mental activity the more conspicuous for her physical frailty, showed a triumph of spirit over flesh such as we rarely see. We give thanks for "the grace of our Lord Jesus Christ" so breathing through a human life, and are glad in the knowledge that "there are some greater souls, the very thought of whom is an increase of faith." E. S. C.

MIND AND SPIRIT AT LEISURE

BY MARGERY J. MOORE

(Reprinted from *The Association Monthly*)

Miss Moore is one of the executive secretaries of the Young Woman's Christian Association. This paper was prepared for the annual conference of the national staff, and is of special suggestiveness at this midsummer season.

As I understand the subject, we are asked to consider not the value of leisure or how to use leisure, but rather how to find leisure. It may be

well to ask ourselves what we mean by this term. The dictionary says, "Leisure is time not employed in labor or engrossing pursuits—freedom from stated or necessary employment." Taking my cue from Charles Wagner, who says that "Simplicity is a state of mind," I have ventured to say that leisure is a state of mind; that it is time spent in rest and recreation and refreshment.

Why should a company of women who are presuming to do their share in the work of the world take time from a busy day's program to discuss this subject? It is not because we expect this body to legislate on the question of compulsory leisure hours for employed officers. The fact that many of us after months or years of service in this profession are—in appearance at least—unrested, unrecreated, unrefreshed, shows that we need to make some mental resolutions on this subject. It is common knowledge that many secretaries break down nervously. While there may be many causes operating to produce this result, it is safe to assume that lack of leisure is one of them. We hear much to-day about scientific management and human efficiency, and we think ourselves derelict of duty if we do not carefully make a financial budget, but are we as careful to make out our time budget? Are we not often so short-sighted as to think we can safely allow the expenditures of time to out-balance the receipts? Mismanagement of our time budget is as sure to bring catastrophe as mismanagement of our finance budget, and sometimes the results are more to be deplored. There is a good deal of wisdom in the story of the old lady who had so much to do that she didn't know where to begin, so she took a nap.

But how to find leisure is after all the problem which puzzles all busy people. Would that I could wave a magic wand over this company to-day and by some strange power put you in possession of this much coveted thing! The problem gets simpler—in theory at least—when we face it squarely and realize that it is not a question of finding time, but of using time.

Many have read Arnold Bennett's *How to Live on Twenty-four Hours a Day*, in which the author points out that each of us has this priceless possession of all the time there is. However we may misuse it or abuse it or waste it, each new day brings again the same priceless commodity to all of us in equal shares. Even if out of this treasure we use nine hours instead of eight for sleep and ten hours instead of eight for work, there still remain five hours for some other purpose. Do I hear some one say that her working day is more than ten hours long? Many of us

may *worry* for more than ten hours a day, but I question whether the *work* we do would occupy even that many hours.

If, then, by actual demonstration we have proven that, allowing for the sleeping and working hours, there remain still from five to eight of the twenty-four, why should we plead lack of time for our failure to be at leisure? There are extenuating circumstances in many cases, I admit. We get caught in the on-rush of things and are carried along without our own choosing. The rush and hurry of the time gets into our systems in spite of all our efforts to the contrary. But are there not some reasons for unrest of mind and spirit which are peculiarly related to our profession?

Do we not often fail to organize and systematize our day's work? We mistake confusion for work, in many cases. If we can mentally label our various tasks, deciding at the same time the important part which must be done at once and realizing that the less important things can wait, if necessary, we will have mastered the situation to some extent, at least. Tasks are much like human opponents. If they can confuse us so that we lose our heads they are sure to get the better of us, but if we can keep cool and well poised we are fairly sure of victory.

Another cause for unrest of mind and spirit, among women especially, is our failure to sense the importance of accepting and dealing with people as they are rather than as we think they ought to be. Is it not one of the finest of fine arts to be able to appreciate human nature in the concrete? It may not be irreverent to affirm that the Creator knew his business when he provided for so many types of humanity with so few duplicates. If we will just quietly face the fact that the women with whom we have to do are different from ourselves, not only in temperament, but in traditions and experience, and because of that fact they will necessarily not agree with us either as to what to do in a given situation or as to how to do it, we will have prepared the way for a certain kind of repose of spirit which is restful.

Unrest of mind results, too, from our failure to make any preparation for unexpected leisure. How much mental and physical energy we waste over enforced delays! We are compelled to wait so often at the telephone, in the restaurant, at the station or for the street car, and are vexed and worried at losing so much time. Is there not a sort of sweet revenge, quite justified under the circumstances, if we can lay hands on the book we have wanted to read, or if we can think something through to a conclusion, over which we have long puzzled? Then, too, when the

day's work is over we sometimes find that we have failed to provide for leisure hours by laying in a supply of mental nourishment, and as a result, mind and spirit have, instead of refreshment, only an unappetizing hash made up of scraps of the day's work.

Another cause for unrest of spirit is an exaggerated estimate of our own self-importance. That we are often unconscious of this does not alter the fact. We see so much to be done, so many opportunities for developing the work, and the calls for help are so insistent that we soon begin to feel that we are indispensable. We seem to have forgotten that God made the world, and that he is still responsible for it.

The supreme reason for all our unrest is lack of faith.

We need to have more faith in ourselves and in our associates, and most of all we need more faith in God.

Leisure, then, is a state of mind which everyone may cultivate if she has sufficient will power. It is a condition of repose which obtains when we are at work and when we are at play.

"Two painters each painted a picture to illustrate his conception of rest. The first chose for his theme a still, lone lake among the far-off mountains; the second threw on his canvas a thundering waterfall with a fragile birch tree bending over the foam. At the fork of a branch almost wet with the cataract's spray a robin sat on its nest. The first was only stagnation, the last was rest. For in rest there are always two elements; tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness."

OUR BOOK TABLE

South American Problems. By Robert E. Speer. Published by the Student Volunteer Movement. Pp. 270.

Nearly one hundred volumes are quoted in the bibliography as worth examination by the student who is making a special investigation of the subject discussed by Mr. Speer. Years ago W. E. Curtis wrote a fascinating account of "Spanish cities in South America," but whoever has seen Burton Holmes' illustrated lectures on Rio de Janeiro and Buenos Aires will realize that in the last ten or twelve years these cities have become beautified and modernized almost beyond belief.

The Roman Catholic faith has been dominant and the character of the majority of the priests corrupt—unblushingly corrupt.

Our author says: "Colombia is the South American land most praised by the Roman Catholic Church for its fidelity. But here least is done for the suffering and the needy. The women here are more burdened than those of other countries. We saw women with pick and shovel working on the highway. The porter who came to take our bags in Bogota, was a woman. Women with week-old babies were seen staggering along under a sack of coffee weighing 150 pounds.

"Throughout South America from one fourth to one half of the population is illegitimate, born of parents married neither by church nor by state. There are hundreds of men in South America to-day who declare that they never received any standard of purity or any power of righteousness until they heard the gospel from the evangelical missionaries."

The closing chapter is given to the history of Protestant missions in South America. Mr. Speer recognizes the problems the Romish Church has had to deal with, and it is not good policy or good principle for Protestant missions to attack the Roman Catholic Church. He feels that there is a great work to do and it should be done quickly.

Two Years in the Forbidden City. By the Princess Der Ling. Published by Moffat, Yard & Co. Pp. 383. Price, \$2 net.

We are introduced to this remarkable Chinese woman by Thomas F. Millard who, as reporter, editor and war correspondent, is familiar with many countries. On the paper cover of the book is a charming Europeanized picture of the author who, in 1907, married Mr. T. C. White, an American. The frontispiece is a picture of the Princess in Chinese dress, and represents her as first lady-in-waiting to the Empress Dowager.

She has had an unusual career. The daughter of Lord Yü Keng, one of the most advanced and progressive Chinese officials of his generation, she received her early education in mission schools and later attended a convent in France. Her father for four years was minister from the Chinese Government to France. There she finished her schooling and entered society.

When she returned to China the Empress Dowager was exceedingly curious to see her and her foreign manners and wardrobe, and made her first lady-in-waiting in the Court. In this book, abundantly illustrated from photographs, we have the results of the Princess' close contact with so unique a personality as the Empress Dowager.

The stay of the Princess with the Empress happened during the time that the American artist, Miss Carl, painted her Majesty's portrait for the

St. Louis Exposition. Those who have read Miss Carl's account of her months at the Summer Palace have become familiar with the Court setting. The chief difference between the two books is that the Princess quotes many conversations the Empress had with her, and one becomes better acquainted with the mental operations and real views of that wonderful woman. She does not seem to have lacked self-appreciation. She is quoted as saying, "Do you know I have often thought that I am the most clever woman that ever lived and others cannot compare with me."

Mormonism, the Islam of America. By Bruce Kinney, D.D. Published by Fleming H. Revell Company. Pp. 189. Price, 50 cents.

This is the Home Mission Text-book for 1912-1913. It is the ninth volume of the Interdenominational Home Mission Study Course, issued under the direction of the Council of Women for Home Missions. It serves the same purpose as the United Study does for the foreign field. The author has had exceptional opportunities for gathering material for this book. He was for many years Superintendent of Baptist Home Missions in Utah. Dr. Kinney dedicates the book to the "splendid womanhood of America," as exemplified in his mother and wife. The Editorial Committee feel that Mormonism has ceased to be of merely theological or religious significance, but that it must be studied in its relation to government and commerce, to social conditions and to its influence in state policies.

The Red Sultan's Soliloquy. By S. V. Bedickian. Published by Sherman, French & Co. Price, \$1.25. The book may be obtained of the author at Revere, Mass.

The typographical make-up of this book is in the excellent style we have learned to expect from this publishing house. Copious illustrations of people and places enrich the volume. Alice Stone Blackwell contributes a brief Introduction, in which she voices the opinion of many when she says, "Every book is to be welcomed that can increase public interest in a question of such importance as the present status and future fate of Turkey." The author, a patriotic Armenian, gives a historical prose preface. There is a striking portrait in profile of Abdul-Hamid II, and his Soliloquy in verse is uttered from the "lone Salonikan fort," where he, a royal prisoner, is confined.

The International Review of Missions. The third number of this stately Quarterly maintains the dignity and value of the two preceding numbers.

The editors follow the excellent example of Boston's literary magazine,

The Atlantic Monthly, by giving a brief biographical sketch of each contributor. The first of a series of articles on "The Ideal of Womanhood as a Factor in Missionary Work" appears in this number. Great changes in the position of women are taking place in Eastern countries, and future articles will deal with these changes in Japan, China, India and possibly other mission fields and their bearing on missionary policy. The writer of this introductory article deals with "The Influence of Christianity on the Position of Women." She is an English woman, classical lecturer at Westfield College, Hampstead, and an examiner in the University of London. She is closely associated with the new missionary movement among women educators in Great Britain. Our own Dr. C. H. Patton contributes a strategic article on "Broadening the Home Base."

G. H. C.

I question whether there is a genuine case of spontaneous activity that is maintained . . . without wrenching one's self loose from this world, and breaking away from the influence of men and the cross currents of the world, and with resolution, as a habit, to go apart with God and meditate on His truth and let it find us, to have communion with Him . . . for the purposes of spiritual renewal. . . . If that is not done the work will become professional. It is necessary in order for men to have vision, and if the people do not have vision the people perish.—*John R. Mott.*

"To give one's self so entirely to activities that one has no time for his soul, no leisure for inward growth, no opportunity to let the springs of life fill and fertilize the spirit, is to make a dismal failure of life, no matter how unselfish the activities may be."

WOMAN'S BOARD OF MISSIONS

Receipts from May 18 to June 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

Desert Palm Soc.,
Friend,

19 00
500 00

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Friends, 8 51; Machias, S. S. and Friends, 20; Madison, Miss. Club of Mrs. Dinsmore's S. S. Cl., 2,

30 51

Western Maine Branch—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bethel, C. E. Soc., 1; Minot Center, Aux., 25; Portland, Bethel Ch., Aux., Th. Off., 10, Williston Ch., Jr. C. E. Soc., 5; York, Aux., 10. *Jubilee*, Friends, 65,

116 00

Total,

146 51

LEGACY.

Portland.—Louisa M. Cutts, through Treasurer of Western Maine Branch, 500 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Exeter, Aux., 15; Jaffrey, East, Aux. (with prev. contri. to const. L. M's Mrs. Charles Armstrong, Miss Elvira Pierce), 40; Meredith, Aux., 8; Nashua, Miss. Outlook Soc., 52.40; Warner, Aux., 7. Less expenses, 2, 120 40

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Friends, 100; Barre, Aux., 12.26; Brattleboro, Center Ch., S. S., 75; Burlington, College St. Ch., Aux., 12; Essex, Aux., 2; Irasburg, Aux., 5; Jamaica, Aux., 5; Jeffersonville, C. E. Soc., 5; Middlebury, Aux. (Th. Off., 8.87) (25 of wh. to const. L. M. Mrs. Edward G. Seeley), 30.87; Montpelier, Aux., 9.15; Peacham, Aux. (with prev. contri. to const. L. M. Mrs. Millen Farren), 15; Richmond, Aux., 10; Rochester, Aux., 19.38; Rutland, West, S. S., 5.83, C. R., 1; Springfield, Aux., 18; St. Johnsbury, Searchlight Club, 35; Westford, Aux., Th. Off., 11; Wilmington, Busy Bees, 4, 375 49

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Abbot Academy, 11.50; Ballardvale, Union Ch., Jr. C. E. Soc., 6.50; Montvale, Social Workers, 5; Winchester, First Ch., C. R., 27.85, 50 94

Auburn—S. S., 70 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Two Friends in Berkshire, 250; Adams, Aux., 40; Canaan, Aux., 26; Dalton, Aux., 190. In-as-much Cir., 12. Penny Gatherers, 8, Friend, 250; Hinsdale, Aux., 11.96; Housatonic, Aux., 24.90, Jr. C. E. Finding Out Club and C. E. Soc., 10, C. R., 9.25; Interlaken, Aux. (to const. L. M. Mrs. J. W. Hird), 25; Lee, Aux., Friend, 290; Lenox, Aux., 34.64; North Adams, Haystack M. B., 15; Pittsfield, First Ch., Aux., 433.95, Mem. Soc., 90, Pilgrim Memorial Ch., Pilgrim Daus., Aux., 15, C. R., 6.50, South Ch., Aux., 20.12, Aloha M. B., 5; South Egremont, 12; Stockbridge, Aux., 13; West Stockbridge, Aux., 25. Less expenses, 30.82, 1,786 50

Cambridge.—Miss Laura B. Chamberlain, 26 00

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., S. S., Prim. Dept., 5, Jr. C. E. Soc., 5, Second Ch., S. S., Prim. Dept., 4, Cheer-Up Club, 4; Hamilton, First Ch., C. R., 5.02; Ipswich, South Ch., Friends, 5.25; Lynn, Central Ch., Aux., 44. First Ch., Aux., Len. Off., 30, North Ch., Jr. C. E. Soc., 10; Lynnfield, C. R., 1, M. C., 3; Salem, South Ch., Aux., Len. Off., 9.85. Tabernacle Ch., Light Bearers, 15, S. S., Prim.

Dept., 10, Dau. of Cov., 10; Saugus, Center Ch., Aux., Len. Off., 3; Swampscott, Aux., Len. Off., 24.45, 126 57

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Aux., 1; Deerfield, South, Aux., 9.18; Greenfield, Second Ch., Aux., 10; Northfield, Aux., 16.37; Shelburne Falls, Aux., 2, Jr. Soc., 3 50, Prim. S. S., 5; Sunderland, Aux., 1, 48 05

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 8; Amherst, South, Aux., 6.50; Chesterfield, Aux., 22; Easthampton, Dau. of Cov., 10.75; Granby, Sarah Nash Dickinson M. C., 10; Hadley, South, Aux., 4; Hatfield, Aux., 1.10; Haydenville, Girls' M. B., 5; Northampton, Edwards Ch., Aux., 38.57, 105 92

Medway—Ladies' Benev. Soc., 10 00

Middlesex Branch.—Mrs. Frederick L. Cladin, Treas., 15 Park St., Marlboro. Dover, Evang'l Ch., 2.74; Holliston, Aux., 30; Marlboro, Aux., 10; Milford, Ladies' Benev. Soc., 70; Northboro, Off. at Semi-ann. Meet., 9 99; South Sudbury, Memorial Ch., 7.50; Wellesley, Wellesley College, Y. W. C. A., 500; West Medway, Aux., 10, 640 23

Natick.—Walnut Hill C. A., 25 10

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, First Ch., Aux., 5; Easton, Philathea M. B., 10; Quincy, Bethany Ch., Dau. of Cov., 46 cts., Weymouth and Braintree, Aux., Len. Off., 10.40; Weymouth, South, Union Ch., Clark M. B., 36; Wollaston, Prim. S. S., 1 08, 62 94

Northampton.—Smith College, Miss. Assoc., 50 00

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Concord, Aux., 19.16; Littleton, Aux., 10.65, H. M. Bacon in mem. of Miss Manning, 6; Shirley, Aux., 22, 57 81

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 25, C. E. Soc., 2; Middleboro, Sunshine Miss. Girls, 5; Middleboro, North, Aux., 21.18; New Bedford, North Ch., S. S., 2; Somerset, Pomegranate Band, 6; Taunton, Aux., 39.35; West Wareham, Mrs. Morse, 25, 125 53

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at May Rally, 12.41; Chicopee, Third Ch., Aux., 5; Feeding Hills, Golden Rule M. C., 10, C. R., 4.70; Holyoke, Grace Ch., Jr. C. E. Soc., 7, Second Ch., Aux., 18.85; Indian Orchard, Little Women, 10; Ludlow, Union Ch., Light Bearers, 5; Springfield, Emmanuel Ch., Jr. C. E. Soc., 6, First Ch., Aux., Friend, 50, Gleaners, 25, Hope Ch., Aux., 85, Cheerful Workers, 10, King's Heralds, 9, Memorial Ch., Miss Miriam B. Austin, 1.50, North Ch., Aux. (50 of wh. to const. L. M's Mrs. Newton M. Hall, Mrs. George T. Murdough), 52.56, Olivet Ch., Aux., 18, 325 02

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Searchlight Club, 35; Boston, Mt. Vernon Ch., Aux., 10, Old

South Ch., Aux., Friend 100, Park St. Ch., Aux., 500, Union Ch., Monday Eve. Miss. Cl., 24; Boston, East, C. E. Soc., 1; Boston, South, Phillips Ch., Y. L. M. S., 65; Brookline, Harvard Ch., S. S., Prim. Dept., 25, Leyden Ch., Aux., 105, Beacon Lights, 9; Cambridge, First Ch., C. R. (25 of wh. to const. L. M. Mrs. Chester M. Grover), 25.91, Pilgrim Ch., Y. L. M. C., 25; Chelsea, Central Ch., Aux., 30, C. R., 7; Dedham, M. B., 10, Jr. C. E. Soc., 10, S. S., 5; Dorchester, Central Ch., Jr. C. E. Soc., 5, S. S., 6.48, Harvard Ch., Philathea Cl., 5, Second Ch., Aux., Len. Off., 29.65, Village Ch., Aux. (Len. Off., 11.50), 30; Foxboro, Cheerful Workers, 25; Franklin, Mary Warfield M. S., 25; Hyde Park, Jr. Aux., 49; Needham, Evang'l Ch., Woman's Club, 23.07; Neponset, Stone M. C., 4.50; Newton Centre, First Ch., For. Dept., 55; Newton Highlands, Aux., 17.28, Friendly Helpers, 5; Newtonville, Central Ch., Central Guild, 10; Norwood, Woman's Union, Miss. Study Cl., 25; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 31.25, Y. L. F. M. S., 30; Roxbury, West, Anatolia Club, 10, Sunshine Cir., 10; Waltham, First Ch., Jr. C. E. Soc., 5; Wellesley Hills, Aux., 3. *Jubilee*, Newton Centre, First Ch., For. Miss. Dept., Miss Nellie F. Berry, 5. 1,396 14

Wellesley - Wellesley College, Y. W. C. A., 50 00

West Roxbury - Friend, 50 00

Worcester Co. Branch. - Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester Ashburnham, First Ch., 10.60; Athol, King's Messengers, 5; Blackstone, Aux., 5; Leicester, W. F. M. S., 5; Northbridge, Rockdale Aux., 59 25; Shrewsbury, Ch., 35.50, Sunshine Club, 14; Southbridge, Elm St. Ch., Aux., 26 06; Spencer, Y. W. M. C., 19, C. R., 7.13; Westboro, Aux., 10.75; Worcester, Old South Ch., Miss. Aux., 100, Piedmont Ch., Golden Key Club, 8, Union Ch., Woman's Assoc., 25, Aphorizo Club, 10, 340 29

Total, 5,408 94

LEGACY.

Springfield. - Roxalana C Kibbe, by Henry W. Bosworth, Extr., add'l, 3,500 00

RHODE ISLAND.

Pawtucket. - Park Place Ch., Aux., 10 00

Rhode Island Branch. - Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Light Bearers, 40; Pawtucket, Park Place Ch., C. E. Soc., 10; Peace Dale, M. C., 10; Providence, Central Ch., Aux., 25, Prim. Dept. S. S., 15, Free Evang'l Ch., Women's Guild, 50; Woonsocket, Globe Ch., Ladies' Union, 45, 195 10

Total, 205 10

CONNECTICUT.

Eastern Connecticut Branch. - Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, Aux., 5.50; Brooklyn, Aux., 20.39; Colchester, Boys' M. B., 3.25, C. E. Soc., 5, C. R., 2,

Wide Awake M. C., 6; East Woodstock, Aux., 20, C. R., 75 cts., Jr. B., 7.45; Greeneville, Aux., 27.20, S. S., Prim. Dept., Easter Off., 2; Groton, Aux., Mrs. S. W. Brown, 1; Hampton, Aux. (with prev. contri to const. L. M. Mrs. Adeline M. Fitts), 10; Jewett City, Aux. (Easter Off., 6), 16, C. R., 9.88; Lisbon, Aux. (25 of wh. to const. L. M. Mrs. Frederick Iorns), 30; New London, First Ch., Aux., 47.85, C. E. Soc., 7 22, S. S., Prim. Dept., Easter Off., 5; Norwich, Park Ch., Aux. (Mrs. L. G. Lane, 50), 67.50, C. R., 8.05, S. S., Prim. Dept., Easter Off., 3, Second Ch., Aux., 30, C. R., 2.17, Thistledown M. C., 8.08; Old Lyme, Aux., Easter Off., 40.40; Plainfield, Aux., 11.50; Preston City, Aux., 15.50, C. R., 2 61, Preston Long Soc., Mrs. Howard Spaulding, 1; Putnam, C. R., 10.29; Stonington, Second Ch., S. S., Prim. Dept., Easter Off., 2; Taftville, Aux., 28; Wauregan, Aux., 5, 461 59

Hartford Branch. - Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Burnside, Aux., 10.50; Ellington, Aux., 20; Hartford, Asylum Hill Ch., Girls' Miss. Cl., 60, First Ch., 18, Park Ch., 9; New Britain, First Ch., Aux., 250, South Ch., F. M. S., 51.50; North Manchester, Sr. C. E. Soc., 20, Jr. C. E. Soc., 20; South Manchester, Center Ch., Miss. Club, 3; South Windsor, Aux., 30; Terryville, 11.46; Tolland, Aux., 27; West Hartford, J. R. S., 3; Willington, Ch., 2, 535 46

New Haven Branch. - Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. on Invested Funds, 100; Friends, 25; Bethel, Aux., 35; Bridgeport, Olivet Ch., Bell M. B., 11, Prim. S. S., 2, West End Ch., Aux., 50, Silver Links, 30; Centerbrook, C. E. Soc., 10; Cornwall, First Ch., Aux., 6; Cromwell, Aux., 13.57; Derby, First Ch., Aux., 2, C. E. Soc., 48.60; Easton, Aux., 10; East Haven, Wayside Gleaners, 40; Essex, Aux. (50 of wh. to const. L. M's Mrs. Margaret Bushnell, Mrs. Annie S. Parker), 58; Hadyme, C. E. Soc., 5; Harwinton, Aux., 8.50; Higganum, Aux., 4; Ivoryton, Dan. of Cov., 12; Kent, C. E. Soc., 10; Meriden, First Ch., Cheerful Givers, 40, C. E. Soc., 15; Millington, C. E. Soc., 3; New Haven, Center Ch., Aux., 400 76, Y. L. M. C., 165, S. S., 20, Ch. of Redeemer, Aux., 189.30, City Mission Mothers, Aux., 30, Dwight Place Ch., Aux., 131 65, Grand Ave. Ch., Aux., Evening Cir., 10.35, Howard Ave. Ch., Aux., 28, Humphrey St. Ch., Y. L. M. C., 50, United Ch., Aux., 505, Girls' League, 10, Welcome Hall, C. R., 2, Yale College Ch., Aux., 189 10; Norwalk, Aux., 38; North Branford (prev. contri const. L. M's Mrs. George L. Ford, Mrs. Charles Page, Mrs. A. U. Platt); North Haven, Jr. C. E. Soc., 4, Girls' Club, 5; North Woodbury, Aux., 25, C. E. Soc., 15; Prospect, Gleaners, 30; Salisbury, C. E. Soc., 3; Stanwich, Aux., 15; Stratford, Miss. League, 10, C. E. Soc., 10, S. S., 55, Prim. S. S., 5.10; Wallingford, Aux., 32; Waterbury, First Ch., Girls' M. C., 10; Watertown, Aux., 8.50; Woodbridge, C. E. Soc., 5, 2,540 43

Total, 3,537 48

LEGACY.

New Haven.—Henry J. Prudden, through
Treasurer of New Haven Branch, 270 00

NEW YORK.

Corbettville.—Friend, 75 00
New York State Branch.—Mrs. F. M.
Turner, Treas., 646 St. Mark's Ave.,
Brooklyn. Brooklyn, Friends, 100 00
Rockaway Beach.—First Ch., 5 00
Total, 180 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Fla-
vell, Treas., 312 Van Houten St., Pater-
son, N. J. D. C, Washington, First Ch.,
Aux. (25 of wh. to const. L. M. Mrs.
Julia T. Rodfish), 100, Miss. Club, 100;
Md., Baltimore, Associate Ch., Aux.,
100, C. R., 11.60; N J., Closter, Aux.,
13.50; Glen Ridge, Aux., 50; Grantwood,
Aux., 14; Jersey City, First Ch., M. B.,
25; Montclair, Louise Wheeler Cir.,
256.31; Nutley, Aux., 25; Paterson,
King's Workers M. B., 2.13; Upper
Montclair, Y. P. S., 35; Pa., Edwards-
ville, Y. W. M. Club, 1; Meadville, C. E.
Soc., 2; Scranton, First Ch., M. S., 5.
Jubilee, Fla., Jacksonville and Winter
Park, Aux., 173.70, 914 24

PENNSYLVANIA.

Le Raysville.—Cong'l Ch., 2 50
Pittsburgh.—Mrs. W. W. Card, 100 00
Total 102 50

GEORGIA.

Atlanta.—Ladies' Union, 25, Atlanta Uni-
versity, Ch. of Christ, 25.32, Y. W. C. A.,
4.68, 55 00

FLORIDA.

W. H. M. U.—Miss Alice E. Guild, Treas.,
Winter Park. Avon Park, Aux., 30 00

OHIO.

Defiance.—Mrs. Mary A. Milholland, 5 00

MICHIGAN.

Manistee —Friend, in mem. of Mrs. Clay-
ton Welles, 400 00

CALIFORNIA.

Fresno.—Mrs. Kohar Kaprielian, 1 00

CANADA.

Canada.—Cong. W. B. M., Miss Emily
Thompson, Treas., Toronto, 1,197.15
Montreal, Mary F. Adams, 25, 1,222 15

Donations, \$11,264 17
Buildings, 1,368 70
Work of 1912, 100 00
Specials, 489 84
Legacies, 4,270 00
Total, \$17,492 71

TOTAL FROM OCT. 18, 1911 TO JUNE 18, 1912.

Donations, \$79,032 82
Buildings, 8,190 04
Work of 1912, 4,886 55
Specials, 1,990 19
Legacies, 13,873 69
Total, \$107,973 29

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, 4,374 06
Receipts of the month, 1,025 00
Total, \$5,399 06

WOMAN'S BOARD OF THE PACIFIC

Receipts for May, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Alameda,
King's Daughters, 60; Benecia, 5;
Campbell, 8.75; Eureka, 10; Fresno,
10; A Friend, 13.75; Mill Valley, Cradle
Roll, 2; Oakland, First, 57, Pilgrim,
Cradle Roll, 8.58, Plymouth, 15, Cradle
Roll, 18.19, Fourth, 8, Cradle Roll, 2.37;
Palo Alto, 45; Pacific Grove, 10; Petal-
uma, 8; Porterville, 10; San; Fran-
cisco, First, For Brousa Bldg. Fund,
55, For Annie Tracey Riggs Hospi-
tal, Harpoot, Turkey, 25, General
Work, 139, Mission, 10, Plymouth, 5;
Mrs. Sayre, 5; Saratoga, Cradle Roll,
50 cts.; Santa Cruz, King's Messen-
gers, 25; Soquel, 10; Sunnyvale, Gift
of Mrs. R. C. Kirkwood, 100; Tulare,
10, 676 14
Southern California Branch.—Claremont,
Woman's Soc., 275, Berean Class, 20,
S. S., 11.28; La Jolla, Woman's Soc.,
10; Long Beach, Woman's Soc., 70;

Los Angeles, First, 66.61, Cradle Roll,
50, Garavanza, Woman's Soc., 10.50;
Pasadena, First, Woman's Soc., 60,
Lake Ave., 25; Riverside, C. E. Soc.,
15; San Diego, First, Woman's Soc.,
41, 654 39

OREGON.

Oregon Branch.—Portland, First, Aux.,
47.06, C. E. Soc., 50, Sunnyside, S. S., 15,
University Park, Cradle Roll, 1.25,
Sale of Missionary Prayer Calendars,
90 cts.; Rockwood, Bible Club, 31, 145 21

WASHINGTON.

Washington Branch.—Deer Park, 15;
North Yakima, S. S., 3.40; Pullman,
28.80, Seattle, Prospect Cong'l Ch., 21;
Sylvan, Ladies' Soc., 5; West Seattle,
Aux., 6, 79 20

Total, 1,554 94
Respectfully submitted
R. B. FERRIER, Asst. Treas.

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Life and Light

Vol. XLII.

SEPTEMBER, 1912

No. 9

Rev. and Mrs. George M. Rowland, of the Japan Mission, sailed from San Francisco July 26, returning to Sapporo after a year's furlough spent in Auburndale, Mass.; Miss Gertrude Cozad and Miss

Personal.

Elizabeth Ward of the same Mission sailed August 10, —Miss Cozad to resume her work in the Woman's Bible School in Kobe and Miss Ward to take up again her teaching in the Baik-wa Girls' School, Osaka; Rev. and Mrs. Charles M. Warren of Tottori, Japan, are planning to sail from San Francisco August 23; Dr. and Mrs. Ingram of Tungchow, accompanied by Miss Jessie E. Payne of Peking, sailed July 27, and were to meet Dr. and Mrs. Chauncey Goodrich and their daughter Grace, sailing August 6 from Boston, the party returning to China *via* Siberia. Miss Delia D. Leavens of Tungchow left her home in Norwich, Conn., in July, for China, expecting to meet her associate, Miss Browne, in Europe, on her way to America. A group of Woman's Board missionaries are *en route* for Turkey,—Miss E. Gertrude Rogers returning to the Girls School in Van, Miss Annie T. Allen going to resume her interrupted work at Brousa, accompanied by her aged father, Rev. O. P. Allen; Miss Harriet C. Norton on her way to the Girls' School in Aintab, after a busy furlough in which she has been helpful in many meetings; Miss Emily Moore, going for temporary service to the Collegiate Institute in Smyrna, also Rev. and Mrs. Henry T. Perry returning to Sivas. Mr. and Mrs. Dana K. Getchell of Marsovan are near the end of a year's furlough which has given them an unusual opportunity for visiting missionaries and missionary work in India, Syria, China and Japan. A one day's visit in Boston was all too short on their way to New York to sail July 27, accompanied by Miss Margaret White who goes with them to Marsovan. Mrs. Thomas W. Woodside and her daughter Ruth sailed July 27, returning to the West Africa Mission. Miss Esther B. Fowler's greetings and farewells seemed to be very close together, as she has had but three months in the homeland ere she is as she says with cheerful courage "off for Sholapur," where she evidently left a large part of her heart when she came away for a brief visit to friends in the United

States. She insists that even this has done her a world of good, and we bade her Godspeed when she sailed away on Saturday, August 8. Miss Mary T. Noyes of Madura at the end of her furlough sailed from Seattle July 30, returning to India *via* Japan and China, in the company of her former associate, Mrs. Helen Chandler Cannaday, and her husband.

Miss Bertha D. Howland has just returned from a four years' term of service in the Woman's Board school in Spain, the school which during this time has removed from Madrid to Barcelona, and which finds large opportunity for growth in its new quarters. Miss Howland's birth and early training with her parents in Mexico gave her a fine command of Spanish, and has rendered her unusually helpful in the work in Spain. Miss Mary Porter of Peking went to China in 1868, and has for these many years been doing a remarkable work under the auspices of the W. B. M. I. She has now withdrawn from the service and has made a long journey home, visiting on the way missions in India, Ceylon, Syria and elsewhere. She was more than welcome to the Board rooms in Boston as she was turning her face toward Chicago. Miss Isabella M. Blake of the Girls' School at Aintab arrived in New York July 25, and is staying with her sister, Mrs. J. H. Meadnis in New London, Conn. Miss Minnie B. Mills (W. B. M. I.) of the Collegiate Institute, Smyrna, was Miss Blake's traveling companion. Miss Lucia E. Lyons of Pangchwang, China, arrived in Boston July 25, and went directly to her home in Detroit, Michigan. After nearly forty years of service in Turkey, interspersed with frequent furloughs, it is good to welcome again Rev. and Mrs. J. K. Browne of Harpoot.

Mrs. Francis E. Clark is at her summer home Sagamore Beach where she has had a serious operation for appendicitis from which she is slowly recovering.

After long search for new missionaries for the Zulu Mission, the Woman's Board is rewarded in the discovery of a young woman, Miss Edith A.

Some Welcome Conn, recently librarian at Fargo College, North Dakota.

Recruits Miss Conn has had normal school training in addition to her college course at Fargo, has done successful work as a teacher, has had some experience as a bookkeeper, and has a good degree of musical ability. Her influence as a Christian worker and her missionary enthusiasm, added to her other qualifications, make a rare combination of strength and consecration which promises well for her life service in Africa. After a summer spent with her parents who have recently moved from North Dakota to Waycross, Georgia, Miss Conn will go to Natal with the expectation of taking up work in the Umzumbe Home.

always a satisfaction to welcome the daughters of our faithful
ies to service in the foreign field. Inheritance, some knowledge
guage, and familiarity with the cus-
their adopted lands enable them to
work more quickly than those who
such advantages. Three missionary
are now entering upon such service.
or limited terms, expecting however
ll appointment later. Miss Margaret
aughter of Rev. and Mrs. George E.
Marsovan, who has just been grad-
m Grinnell College, Iowa, has already
l will teach for a year in the Anatolia
school, Marsovan, in place of Miss
rtis who leaves the school because
pproaching marriage to Mr. Luther
e of Aintab.



MISS CONN

Margarita Wright, daughter of Rev. and Mrs. A. C. Wright of
Mexico, sails August 31, for a three years' term of service in
gio Internacional, Barcelona, Spain. Miss Wright is a grad-
Mount Holyoke College, class of 1912, and her knowledge
h and earnest Christian character will make her a most wel-

come helper in this school, now mourning
the loss of Miss Page. Miss Minnie K. Hast-
ings, daughter of Rev. and Mrs. Richard
C. Hastings, formerly of the Ceylon Mis-
sion, a graduate of Wellesley College and a
teacher of several years' experience, has re-
ceived permanent appointment, and will be
enthusiastically welcomed by the Ceylon Mis-
sion, where she will reinforce the work of
Miss Howland and Miss Bookwalter in the
Uduvil Boarding School. Miss Hastings
expects to sail in October. She will be
supported by the Hartford Branch. In addi-
tion to these new workers, the Woman's



MISS WRIGHT

Board is sending to the Collegiate Institute in
Miss Olive Greene of Belmont, Mass., a graduate of Wellesley
who goes for one year.

An interesting Commission Service was recently held in the Payson Memorial church in Portland, Maine, when Rev. Edward C. Woodley of Danville, Canada, grandson of the Rev. J. J. Carruthers, for many years pastor of this historic church, received his commission to the Central Turkey mission, where he will be connected with the Central Turkey College in Aintab. Rev. J. K. Browne of Harpoot, Turkey, preached the sermon and presented the commission in behalf of the American Board. Mr. Woodley was formerly a missionary in India under the London Missionary Society, but was compelled to return to this country because of his wife's failure in health. After some years spent in Canada in pastoral work, Mr. and Mrs. Woodley look forward with joy to life service under the American Board in Turkey.

In response to the appeal for \$200 for the library shelves in the Colegio Internacional, Barcelona, Spain, published in the July LIFE AND LIGHT, **A Memorial Gift** a generous friend of the Woman's Board, and relative of Miss Page, sends her check for the needed amount, as a memorial to the devoted life of this beloved missionary. An interesting letter from Miss Webb, *directora* of the School, will be found on page 401.

A leaflet by Mrs. Mary Stanley Gammon, "China's Transformation," is a brief résumé of the conditions in China which led to the revolution.

Helps for United Study This leaflet has the five striped flag of the new republic in colors on the cover, and is well illustrated. Price five cents. A companion to the leaflet "Our Medical Missions in China," has been prepared by Mrs. Charles H. Daniels and is now in press, "Our Educational Missions in China." This is a synopsis of the educational work of the three Woman's Boards in China, and will be found convenient as a compendium of information on this subject. The pictures add to its attractiveness. More detailed information about the mission schools in China may be had on application to the headquarters of the different Boards. Price five cents.

A leaflet by Miss Emily S. Hartwell on the "Reforms in Education" in China will soon be published as a leaflet by the W. B. M. I., and will be on sale at our rooms. Miss Hartwell's wide knowledge of educational conditions in the southern part of China makes this leaflet very valuable in connection with Chapter III of "China's New Day." A leaflet by Miss Mary Porter so long connected with the North China Mission is also in process of preparation and will be issued by the W. B. M. I. Mrs. Montgomery's "How to Use" will be published as usual in September, and

those who heard her lectures at the Northfield Summer School (see page 404 for report) know how practical and helpful that little book will be.

After an absence of more than ten months, during which they have visited the missions of Ceylon, India, South China, Foochow and Japan, Miss

Arrival of Lamson and Miss Day arrived in Boston, July 27, and were **Deputation** warmly welcomed by their associates in the rooms of the Woman's Board and the American Board. The article by Miss Lamson on page 877 is happily not the last of the series so much enjoyed by our readers. One on the mission work in Japan will follow in the October number.

When this copy of LIFE AND LIGHT comes from the press, many will still be enjoying the summer recess. Missionary meetings will in many

An October cases be suspended and a house to house canvass would find **Campaign** closed doors in many of the city homes while in many villages and country towns activities which preclude just as forcibly a card-case campaign among the church members are in evidence. It is not too early however to be making plans for October and November. Did you try the plan for new members and new subscribers last fall? If so, you doubtless expect to make it a part of the annual program of your auxiliary. If you did not try it, there are many who would like to join you in the attempt in 1912. Reports of the Simultaneous Campaign, heard at Norwich at the last annual meeting of the W. B. M., were so encouraging that we look with eagerness for more of the same sort in Andover, November 13, 14.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JUNE 18 TO JULY 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|------------------|------------|
| 1911 | \$5,008.87 | \$628.93 | | \$104.50 | \$300.00 | \$6,042.30 |
| 1912 | 5,259.03 | 2,313.00 | | 68.41 | 1,009.87 | 8,650.31 |
| Gain | 250.16 | 1,684.07 | | | 709.87 | 2,608.01 |
| Loss | | | | 36.09 | | |

FOR NINE MONTHS TO JULY 18, 1912

| | | | | | | |
|------|-----------|-----------|----------|----------|-----------|------------|
| 1911 | 79,396.99 | 27,426.87 | | 1,726.48 | 17,186.59 | 125,736.93 |
| 1912 | 84,291.85 | 10,503.04 | 4,886.55 | 2,058.60 | 14,883.56 | 116,623.60 |
| Gain | 4,894.86 | | 4,886.55 | 332.12 | | |
| Loss | | 16,923.83 | | | 2,303.03 | 9,113.33 |

Cool weather added to the delights of beautiful Northfield during the Sixth Interdenominational Home Mission Conference for the East, July 19—Home Missions 28. The devotional and spiritual tone of the Conference at Northfield was strong and sane. Dr. James A. Francis in his Bible hour each morning and his sermons on Sunday presented to his hearers a broad and masterful conception of the Kingdom of God and of our individual and corporate relation to it and to its Master. We were introduced to the new text-book, "Mormonism, the Islam of America," by Mrs. D. E. Waid, whose clear and skillful handling of her subject was anticipated by many who had been in her classes before; and their expectations were not disappointed. Many of the platform addresses from missionaries and secretaries were able; none more so than that of Dr. H. C. Herring of the Congregational Home Missionary Society. Dr. Patton's stirring address at the opening of the Conference, "The Christianization of America for the Christianization of the World," linked the two great divisions of the one undivided problem of Christian Missions.

M. C.—E. J.

MARY LYON PAGE

AN APPRECIATION OF MISS PAGE'S WORK IN SPAIN

BY ALICE H. BUSHEE

Miss Page was born in Haverhill, Mass., graduated from Mt. Holyoke Seminary in 1872, received missionary appointment in 1882, and was first connected with the Western Turkey Mission, where her work as a teacher in the Girls' School in Smyrna is lovingly remembered. In 1886 she returned to this country and in 1892 was transferred to the Mission in Spain, where she spent twenty fruitful years in connection with the educational work founded by Mrs. Alice Gordon Gulick. During most of that time Miss Bushee, who writes this "Appreciation," was her friend and associate.

ON September 27, 1892, a party of five American ladies—three newly appointed missionaries to Spain, one of whom was Miss Mary Lyon Page, of Haverhill, Mass., and two volunteer helpers—were most cordially welcomed at Avenida 40, San Sebastian, the school for Spanish girls and also the home of Rev. and Mrs. William H. Gulick. Only one of the five had been there before and the rest of us had to learn the language and, meanwhile, take charge of classes in which Spanish was not absolutely necessary. At that time there were French and English children who were taught arithmetic, geography and grammar in their own languages and, of course English was taught to the Spanish girls. Classes in the last mentioned course have never been given up and they were gradually graded

and arranged to form a regular department with Miss Page at the head. She worked and studied over the problem of the newest text-books and the best methods to follow, and, oftentimes at the monthly examinations, when wearied by listening to class after class in mathematics, Latin and science, we would awaken to new interest, if "Inglés" was announced.

Miss Page's greatest pleasure in the line of teaching was the daily Bible class. Many a time on going to her room, I have found her studying this lesson, surrounded by a pile of books that would remind one rather of a Theological Seminary than of a group of young girls. To her the preparation of the Bible lesson was of prime importance, whether it were in the life of Christ or in the Old Testament Prophets. During the last years of her teaching, the whole course was in her hands and she had charge of all the classes.

At the beginning of the Spanish American war, Miss Page went to Biarritz to open and put in order the partly furnished house, that had been selected as our new home, and on our arrival the next day we found it cleaned and ready for occupancy, with meals prepared for the whole family of teachers and students. The charge of the housekeeping always fell upon her shoulders when Mrs. Gulick was not with us. It was a difficult and thankless task, especially during the first months in Biarritz and Madrid, when everything was new and must be planned from the beginning. The problems of getting good food, palatable for Spaniards and Americans, at the minimum cost, with new methods of marketing, untried and perhaps untrustworthy servants, were not easy to solve and needed as much study as the Psalms and Prophets. But her courage did not fail and after wrestling with vexed questions we knew nothing about, she would surprise us at noon with a dessert of her own making to remind us a little of home.

Miss Page's love of flowers and the "out of doors" was very strong and from the first she was the chairman of the flower committee. Many a time in San Sebastian, when we wished the chapel unusually pretty for special services or for a wedding, has she superintended the decoration, using the wild flowers and green that the girls brought from the fields. In Biarritz the large grounds around the house gave her constant delight and some of her happiest days were spent in the city that was foreign both to teachers and pupils. Her own health was much better by the sea than on the high plateau of Madrid; there was opportunity for social intercourse which had been denied in San Sebastian; and when fatigued with the work of the day, there was always a chance for rest in some secluded nook with a glimpse of the blue water in the distance. In Madrid the garden area was

very small, but the flowers which would not grow in Biarritz on account of the salt spray were most beautiful under the Spanish sky. Delightful hours of vacation were spent in the tiny enclosure—peaceful Sunday afternoons with books and papers and letters; gay Tuesday afternoons when friends from the city came for a chat and Miss Page presided at the tea table with a personal interest in each one present; restful ordinary evenings when after the work was done we went down to forget and to remember.

One vacation we went together to spend a few days at Avila. The cathedral was directly in front of our little hotel and after walking around the nave and transepts, we came to the cloisters surrounding a half wild garden. It was so beautiful and cool that we spent a long time there, and the next day Miss Page suggested that we take our books and ask permission of the sexton to remain there during the morning. He was willing of course, when he understood what we wished and that we would do no harm, but he could not quite see why we should not follow the routine of other travelers. The interior was beautiful, but sitting in the garden, encircled by the cloisters, the towers above, the sky overhead, brought rest to mind and heart.

Yet the one desire that Miss Page had in going to Spain was to help the girls to be better, nobler, more Christlike. For this it was necessary to educate them, for this it was necessary to spend long hours in learning the language, but this was the ultimate object. While her mind was ready to receive the most advanced criticism and the latest research in regard to the understanding of the Bible, her nature was deeply spiritual, and it was this characteristic in her life that showed itself to all. Years ago a young man, hardly more than a boy, noted and commented upon this phase of her character, and a few days ago, a woman, herself of deep spiritual insight, referred to Miss Page in almost the same words. Unselfish, without personal ambition, sympathetic, thoughtful for others and interested in their interests, she won the hearts of her pupils and associates and the gratitude and esteem of those who met her occasionally. Her sweet strong face and winning manner gained her friends among those who as tourists would see her but an hour. More than once I have heard a casual visitor remark after a pleasant conversation over a cup of tea: "How lovely Miss Page is." Another who knew her but a week writes: "I learned to know and love her very dearly in Northfield and I feel I have met with a personal loss."

It was a wonderful courage that Miss Page showed during the last years of her life in the struggle against ill health. The effects of an attack of the

grippe the first winter spent in Madrid could not be entirely overcome. First in Malaga and then later in the United States, she sought to regain the health necessary to carry on her beloved work. No one who saw her during those months can forget with what eagerness she looked forward to the day when permission might be given her to return, nor the joy that shone in her face and was expressed in her letters when at last the favorable decision was reached. No complaint was made because it seemed best to give up some of the work that she would gladly have done, there were no murmurings because she must limit herself in the future. She was in Spain again and would be content, working to the full capacity God had allowed her, even though the not doing more meant self-denial. For three years her quiet uplifting influence was felt in the school at Madrid and Barcelona and then came the heart-breaking knowledge that the end had come. One short page was all she could write about it and in this she said: "I had hoped to go to my long home from here but He knows best."

"I am sure that in the lives of many of the girls her influence abides. . . . She was so loved in Spain." These words by a friend who had known her only a year or two are a fitting tribute to the work of the one who has left us. In Norway, in England, in France, in the North of Africa, in the United States and Cuba, in the Argentine Republic and Peru as well as in Spain, there are women whose lives are better, whose ideals are higher and who have a deeper understanding of the Christ spirit, for the words of counsel given in the little evening prayer meetings or in the heart-to-heart talks alone with Miss Page.

FROM THE DECK OF THE STEAMER

A REVERIE

BY KATE G. LAMSON

THE horizon line stretches far away, far beyond the reach of the physical eye, beyond the receding shores of the Hawaiian Islands to the distant coast of Japan, further still to the far-flung line of China, and on, over vast distances of land and water, to the tropical shores of Ceylon and India. The eye of thought does not stop with coast lines. It traverses lands from north to south, from east to west. It sees life in varied forms, under differing climatic conditions, bound with the spell of religions which prove or disprove their usefulness by their fruits in the lives of their followers. Memory lingers with special tenderness in the homes of

the servants of the Cross scattered like bright stars over a dark sky. It dwells with a sense of relief upon the multitude of agencies working for physical and spiritual regeneration. As the mind returns from its wanderings, gathering up the threads of varied experience and binding them



STRIKING THE TEMPLE BELL, JAPAN

together, the universality of the world's great need stands out with startling distinctness. The people of every land are straining after a force above, beyond that of man. The depraved caste who alone care for the dead in India, bear the lifeless form on a rude bier through the streets of Benares to the burning ghat by the riverside calling out ceaselessly as they trot rapidly along, "Ram, Ram is true"; "Ram, Ram is true." The Chinese woman brings once a year her offerings of turtles made of bean paste, and places them on the altar of her unknown god. The Japanese mother drapes the idol with the tiny garments or the toys of childhood hoping so to avert sickness and death.

She rings a bell and claps her hands to attract the attention of the god, and turns away with a sense of having done all she knew how to do, but with no deeper peace. "Have you been to worship?" said a woman to us at the entrance to the shrine of the great Buddha at Nara. She was entering with an eager face, and she spoke in childish confidence that

the visitors who were leaving must have been doing homage to this sacred image. "No," said Miss Adams who was with us, "we do not worship an image that is only wood or bronze, made by men's hands. That god cannot help us. We worship the God who made us all and who created the earth and the trees and the sky. He is a great God, but these others can do nothing for us." "That is true," said the woman, "I never thought of that before." So wakes the soul of countless multitudes. It lifts itself to the gods of its own making and finds empty air. Then comes a suggestion of a living, breathing deity, touched with the feeling of our infirmities, all powerful to help, and the soul reaches out with a more or less articulate cry of "Oh, that I knew where I might find Him!"

On ocean steamers and on highways of travel in Oriental lands are found the streams of tourists who, like humming birds, dart from one attraction to another.

They see temples and shrines "on every high place and under every green tree," almost literally. They see throngs of worshipers intent upon such acts of devotion as they have been brought up to revere. Nothing of the soul hunger meets their hasty glance, little of the corruption that underlies these forms and symbols. Their own indebtedness to a Christian ancestry and environment they have never counted, and they go away with a "*cui bono?*" to sum up their valuation of mis-



"ON EVERY HIGH PLACE"

sionary effort. "I have seen a thousand times more religion in India than I ever saw in America," one was overheard to say. Scores of others, and among them some earnest-minded people, speak with warmth of the inherent beauty and greatness of the non-Christian religions, and claim that it is a great wrong to try to introduce another among people already so blessed. "It is the same true light that illumines every re-



IN THE KINDERGARTEN GROUNDS AT MAEBASHI

ligion," say they; "we receive it through one channel, they through others." And all the time the seething mass of Christless humanity gropes and yearns for that something beyond all it has ever found something real, something pure, something true. Ah, the great need of the sad-hearted world! There is but one balm in all lands and in all ages, "Thou hast made us for Thyself, O God, and our heart is restless until it rests in Thee."

With refreshment the mind passes in review over points in every land made all glorious by the devoted lives of native Christians. Conspicuous examples are found, men and women who would be the strength and adornment of any land. Others whose lives are less in evidence to public gaze, who with utter self-renunciation are laying high talents upon the altar of Christian service and turning from offers of pecuniary and social advancement, work year after year at wages that are a bare means of subsistence among humble and unfortunate people. Important indeed are

these ministries, and truly Christlike in character and scope. They comprise extensive medical work, homes for working girls and discharged prisoners, industrial plants, work for those mentally depressed, orphanages, educational and evangelistic work in city and country and even in one case the gratuitous pastorate of a church. The united labors of our missionaries, efficient and comprehensive as they are, seem pathetically inadequate when weighed against the appalling conditions in the non-Christian world, but here is this large company of our brothers and sisters in every land working shoulder to shoulder with them, each life a separate center radiating the spirit of Jesus Christ. The results are beyond our power to compute, but the knowledge of such efforts may well inspire us with loftiest courage and hope.

Our missionaries, God bless them! If we had no result of the labors of a hundred years to show but the noble band of missionary men and women we might well feel that the work had justified itself. Nowhere can such choice spirits as a class be met with as upon the mission field. Intellectual and spiritual giants are there, men and women who would make deep impress upon any land or age. Coupled with these high powers they show the humility of little children, a true esteem for all that is estimable on the part of those for whom they labor and a considerateness for every need or demand. They are pouring out their lives in lavishness of service. Difficulties do not count with them. Loneliness and privation they set aside as unworthy of mention. Their one plea is for a sufficient number of workers to occupy the field that is committed to their care, for reinforcements to seize upon the opportunity of the present moment. For, to a startling extent, to-day is the accepted time for all our missions.

Ceylon and India are being called upon to prepare Christian men and women for positions of honor and responsibility in civic and commercial life. If they are not forthcoming those with purely secular education will be taken, and a nation without religious fibre will be the fatal result. China! Who needs to be told of the crisis through which she is passing, and her pathetic stretching out of hands toward Christian people, foreign and native, as those whom she can trust and depend upon? We may do what we will for China to-day, but only God knows what to-morrow will bring forth if we neglect to-day. Christian Japan calls for more missionary workers, families and single ladies, to teach, but above all to press forward in evangelistic work. Non-Christian Japan openly expresses its need of a moral force beyond anything it has now, and in a

conference where representatives of the Shinto, Buddhist and Christian religions were recently called together by the Vice Minister of Home Affairs they were urged to lay stress in all educational work upon the teaching of religion. Shall Christian teachers enter into this door of opportunity, or for lack of sufficient force shall it be left to those of Shinto and Buddhist faiths? In Honolulu it was our privilege to visit a public kindergarten, liberally endowed, with a beautiful plant equipped with every requisite for the best work. From eighty to ninety children are gathered here under the care of eight teachers. Our thoughts turned sadly to the kindergartens on our mission fields where fifty to eighty children are under the care of one or at the most two trained kindergartners while a training school must be organized and superintended in addition, where buildings are small and equipment scanty, and where heroic missionary lives are being poured out, their only murmur, "We cannot do the work."

At Cawnpur, India, stands the beautiful monument to mark the point where in the terrible days of the mutiny lives of men, women and children fell a sacrifice to the help that came two days too late. "God never comes too late." If we march with Him as he goes forth to war there will be no shattered walls and wrecked lives. His bugle sounds. Let us follow in His train lest, haply, if we delay we come two days too late to relieve the brave, the faithful few upon the field.

A VISIT TO PASTOR SCHWARZ' SCHOOL

BY LUCRETIA L. PORTER

Rev. and Mrs. John S. Porter, of Austria, when returning from their furlough last March stopped on their way to Prague to visit Feldkirchen, the home of Pastor Schwarz, whose orphanage is aided by the Woman's Board. The Eastern Connecticut Branch kindly shares with our readers this charming account of the visit written for its annual meeting by Mrs. Porter.

Pastor Schwarz (or "Herr Senior" he should now be called) met us at the station with a carriage. Do not think it was such a shining, well-liveried, American equipage as met us at the station last autumn when we arrived in Norwich to attend the Woman's Board meeting. No, it was a quaint, historical looking vehicle with the horse hitched on at one side of the pole as is the custom here in Austria. As we drove through the streets of the little city, in striking contrast to the beautiful mosaics,

marbles and pictures of the Italian cities we had just left, were these shop windows in which were displayed kerchiefs and long aprons, cotton cloth, bags of grain, stout boots and sausages. Truly, we were back in the work-a-day world again.

A short drive through the city, over the fields and up the hill brought us to the parsonage where we were warmly welcomed by Mrs. Schwarz. "Frau Pastor" is a large woman

of queenly bearing, full of strength and vitality, while "Herr Senior" is of slenderer build, gray-haired, with a spiritual, care-worn face that reminds one of the pictures of John Huss.

In a little while, afternoon coffee was ready and served *in the garden*, that twenty-eighth day of March. Ah! but I wish I could sketch the picture for you. At the right was the little church to which Pastor Schwarz and his bride had come many years ago. Beside it and below, cluster the parsonage school, hospital, dormitories, farms and various buildings of the orphanage as if the church truly was the center of all. At our feet and all around were springing into new life the tender green things of spring. Behind us evergreen pines climbed the steep hillside to its summit, and in the distance, like "the mountains round about Jerusalem," were the Alps with their snow-capped crests. Perhaps you can



ORPHANS' HOME AND HOSPITAL



FARM BUILDINGS

make out the garden where we sat precisely in the center of the upper part of the accompanying picture. You notice it is surrounded by a fence and is at the side of the parsonage behind which rises the steeple of the little church—the first Protestant church, by the way, with a bell, to be erected in Corinthia after the

"edict of toleration," and the steeple seems to proclaim victory; because for over two hundred years, not a Protestant steeple had pointed

heavenward. The church, according to Lutheran custom, has its altar, crucifix and candles, but it is guiltless of stove or any method of heating except the sun shining in at the windows.

The congregation is drawn from forty-nine villages, near and far. And at Easter, then so near at hand, they told us the children would stand among the old graves in the churchyard and sing their beautiful resurrection hymns. We noticed too, that flower beds were being laid out, that boys and girls were at work clearing away sticks and stones, "for," said Frau Pastor, "all must be in order for the Eastertide." At the right of the church you get just a glimpse of the school building where, thirty-one years ago, the orphanage began with three children taken by Pastor Schwarz from their dead mother's grave just after the funeral. His heart was moved by the need of homeless little ones in all the country round, so in spite of obstacles and discouragements the beginning of an orphanage was made, and now there are eighty-eight boys and girls in the institution. They have their home in the large new building beyond the school (shown in the lower, left-hand corner of the picture), the girls occupying the left wing, the boys the right. In the center is the chapel.

Just at eventide we visited this "kinderheim." I can see even now those barefooted boys as, with the "house parents" they rose to greet us with the words, "Grüss Gott!" (God greet thee!) The "house mother," with a big bunch of keys at her side, showed us through the kitchen, the long halls and the dormitories with their rows of cots; some of them, on the boys' side, a bit hummocky, to be sure, for each boy makes his own bed! Then she opened the lockers where was kept the children's underclothing. A mother's heart almost ached at the pathetic little piles, although the clothes were clean and whole and sufficient for the simple life the children lead.

The forenoon is given to school; the afternoon to work and play. But after the evening meal comes the chapel service which I think must mean much to these little people. There was singing and praying to be sure, but Pastor Schwarz read the Bible and explained it in such a kind, fatherly way,—asking a question sometimes and now and then illustrating by a little story. And all the time, a most beautiful picture of our Lord laying his hand caressingly upon a lad's curly head, was before the children's eyes.

"Ah!" explained Pastor Schwarz, "one of our own boys did this. He is in Munich now. When he got to painting the face, he tried once,

twice, thrice, but it did not reach his ideal of what the Christ should be. Finally he kneeled and prayed and *then* he painted what you see."

We had just feasted our eyes on the wonders of art in Italy but the sweetness, strength and yearning love of *that* face lingers with us even more,—“Come unto Me!” it said.

“And what becomes of the children,” we asked. “after they leave the orphanage?”

“The boys we try simply to train to be good farmers, mechanics and workmen; the girls for servants and for homes of their own,” was the reply. “But still, several of them are teaching throughout Austria. One is a teacher in Bucharest. One boy, for instance, is a cabinet maker. Another, in the employ of the Austrian Lloyd Company sailing the world over, sends us greetings from time to time. One of the girls is now a missionary on the west coast of Africa. Another, who has been training still further in Switzerland, is coming back soon as matron of our new home for very little children.” We visited this new home for the wee ones, a substantial, comfortable building, not yet completed, toward which children from Switzerland, Germany and Austria have given twenty-five thousand crowns: What a boon this new home will be to the work!

I have not told you of the “krankenheim” (hospital) which has done and is doing a blessed work for the sick in all the country round; nor of the affiliated students' home in Klagenfurt.

Many a time has faith been tried in the support of all this work. One day, years ago, Pastor Schwarz called the children together and said: “Now, children, you have had your breakfast, but there is nothing in the house for dinner. Let us pray!” The morning mail, so anxiously awaited, brought no answer to their prayers; but, later, a gentleman called and departing, laid on the table a roll containing five hundred crowns. The first cow owned by the orphanage was given by a friend in Switzerland. A farmer living near, seeing the children's joy on her arrival, thought he would double the joy and gave them another cow. One lady sends each Christmas a gift of clothing purchased with the money formerly spent on wreaths for her husband's grave. Another lady sends yearly three thousand crowns.

Our mission, always in sympathy with the brave, independent work of this devoted Lutheran pastor, was especially helpful and encouraging at its beginning, and every year since then the Woman's Board has contributed something to the support of the school.

In the evening, after supper, the teachers gathered at the parsonage.

There was pleasant conversation over the coffee and German "kuchen," and then a young lady was invited to play for us. Oh, these wonderful Germans! This happy-faced girl, with her ample waist and stout shoes, without a word of comment or excuse quietly picked out some music sheets and then, sitting down at the piano, she gave us Wagner's "Flying Dutchman." We had heard it not long before as rendered by the band on the Pincian Hill in Rome but here, in this quiet corner of the world, we enjoyed it even more. As those skilful fingers filled the room with melody, it was delightful to watch the expression on the faces of the assembled company. A quiet, rhythmical, almost unconscious motion of the hands showed that one woman especially enjoyed the spinning part. A smiling nod of the head indicated appreciation of the fact that the wind was now shrieking through the Dutchman's sails, and at one point Herr Pastor, with excellent tenor, softly hummed a bit of the air; evidently a well-known favorite of his. Then Frau Pastor, laying aside the gray stocking she was knitting, sat down at the piano and she and the fräulein, "with four hands," played the First Symphony from Beethoven.

"We are rather out of the world you see," remarked Herr Senior Schwarz, "we must make music for ourselves."

One other memory let me share with you. The following morning as we walked together in the bright sunshine (Frau Pastor, her faithful dog "Nelson," and I) our eyes rested upon the buildings, evident tokens of work accomplished during the years. Said Frau Pastor: "My husband and I came here many years ago. We have much to do. We are very happy. We will work here still and, please God, we will *die* here."

May our Father grant them still years of service and may others be ready to take up the work when their dear hands shall lay it down!



Waern bet Feldkirchen, Kärnten

A NEW MISSIONARY IN SHOLAPUR

BY M. LOUISE WHEELER

Miss Wheeler, who went to Sholapur in the fall of 1911 to assist Miss Mary Harding in her kindergarten work, is supported by a group of friends in her former home in Montclair, N. J., who generously share this personal account of her first months in India with us.

After hearing of my warm welcome to Sholapur last fall and my first impressions, perhaps you will be interested to know about our Indian home and surroundings so that India and the people and my own life



"HARDING HOUSE" AT SHOLAPUR

and interests may not seem abstract and far away. I really do not know enough yet to tell you about our work and the people. I feel very much the way a baby must feel, just learning to talk and walk. I try to keep my eyes and ears open when I am out for a walk or in the bazaar, and am spending the greater part of my day in study.

This is the way I spend my day when I am in Sholapur. It is different from our usual program at home, and yet similar. You are awakened each morning, as these spring days unfold one by one, by the songs of robins, bluebirds, and song sparrows, while I open my eyes to the call of the turtle dove or the screeches of the little green parrots that are as common in Sholapur, almost, as the English sparrows at home. At seven o'clock comes "*choti*" or the "little breakfast," consisting of tea

and toast. However, as I have never quite grown up to tea, I enjoy a glass of buffalo milk each morning. It is a little thicker than cow's milk, and white and much sweeter, but very good. From eight o'clock until nine my Brahman pundit comes and I wrestle with the language for an hour. At nine o'clock I go to the kindergarten and play the piano, so that Miss Harding can be relieved for her supervision work. As the kindergarten is conducted in Marathi, it is most interesting for me, and splendid practice in trying to understand the spoken language, and in trying to use, with the children, the little I know. I can now sing, "This



SUNDRABAI, THE KINDERGARTEN TEACHER, AND SOME OF THE TRAINING CLASS

is the way we wash our hands, when we come to school in the morning," in Marathi, much to the amusement of the training girls. After this I take half an hour for writing, and then comes our usual hearty breakfast at ten-thirty. The silent, barefooted servants in white suits and white turbans, quite awed me at first, but I am used to them now. After breakfast I study hard until about one, then sleep for an hour as every one does in the middle of the day, here in India. Then I study again until five o'clock, when we either go for a drive, or take some other form of recreation. Dinner comes at seven-thirty, and the evening is short as I keep well to my reputation as baby of the station by retiring early. The evenings are often made jolly when the other missionaries drop in, or we, in turn, go to the other bungalows. Sunday evenings we always

ether for a hearty sing. For those of you who were inclined to doubt me let me say that I have not seen even one snake yet nor had even a touch of fever, as they say one is apt to have when one goes out. There is plague and smallpox here and there, but none of these things have touched Sholapur since I came, and I never think of them unless my attention is called to it. The first night I spent in Sholapur I was greeted by two cunning lizards and a gray squirrel, in my opinion and I felt that they, too, had a welcome for me. One of the lizards appeared but the other appears nightly and catches insects, I



GIRLS GOING TO SCHOOL IN SHOLAPUR

, for his evening meal. Some one told me that if I should pull him by the tail it would come off, but I have not experimented as yet. There is much company and I should miss him if he deserted me. If you who have friends in the Presbyterian Mission will be so good as to know that almost all of us in our mission took a moonlight walk last night to Mt. Douglas to the Presbyterian bungalow, and surprised Dr. and Mrs. Graham, Mr. and Mrs. Goheen, Mrs. Richardson, Mr. degraph, and Dr. Vail. We spent a jolly evening together with conversations, songs, and games.

I have been here at Mahableshwar since the first of March. It is a very beautiful place on the top of the Western Ghats, forty miles from the railroad. It is on government reservation and is a refuge from

the heat of the plains during the hot months of April and May. It is laid out with splendid roads and beautiful compounds. There are many people here from the wealthier classes that can afford to come. There are Parsees, Brahmans, rajahs and native princes, and their turnouts and liveries are very gay in red and gold. But the whole place, except for good roads everywhere, and the compounds themselves, has been left in its natural wild state. There are endless possibilities for drives and tramps to the various high points from which one gets glorious views forty miles to the sea. When it is clear one can see the sun set in the sea. There are numberless footpaths down into the valley, winding through the woods, and monkey paths threading the mountain sides. The woods are full of wild life, so much so that one is likely to meet it after dark, almost anywhere. In the wilder parts there are many lovely song birds, the bulbul with his saucy crest and his lovely song which seems to be a combination of our thrush and bluebird, and the timid "whistling-schoolboy" that I saw and heard for the first time the other day, in a cool, lonely place down by the falls.

We are now just ending our mission meetings, and I am more and more impressed with the fine, strong characters of the men and women who are here united in God's work. There is a splendid spirit of loyal consecration, and I can see, by the transactions in the business meetings, what careful consideration each question receives for the good of the work and the people, and how carefully the money is expended in order to do the greatest and best work. Again I want to say how proud and happy I am to be your representative in this work, and again I thank you for making it possible for me to be here. I want you to come to know Miss Harding as the months go on. The spirit of her training school and kindergarten, her big, loyal, loving heart and her deep consecration to her work with only delicate health to back her, is a daily inspiration to me and an incentive to master the language as soon as possible and be able at least to share her work and responsibilities. Miss Fowler, too, is a splendid woman and her work in the girls' school touches ours so closely that it all seems one big work. I feel as if I have so much to learn before I shall be ready to do effective work, and I shall always need your prayer that I may be given more mental power, more wisdom, and more of the spirit of Him to whom no one ever appealed in vain.

As you are having your summer rest my thoughts go with you. May the days be restful, happy ones. It is hard to realize that you passed through such a severe winter, for I have been in perpetual sunshine *until this afternoon* we are having a hailstorm and a downpour of rain.

WHO ARE THEY?

BY NINA E. RICE, SIVAS, TURKEY

Perhaps you will be puzzled to guess the nationality of the girls in this picture. You may recognize some traces of Chinese costume, but you miss the Mongolian type of face, while at the same time they do not look exactly American. They are Armenian girls of Sivas, Turkey, playing Chinese at a Christian Endeavor social. Just like other girls they



SIVAS GIRLS IN CHINESE DRESS

have a strong dramatic instinct, and we are trying to use it to stimulate their missionary interest. None of them had ever seen a Chinese, but they had been studying about China in their geography and history, so all of the committee were eager to have a part in this Chinese social. The three in the foreground gave a little dialogue, "A Chinese Caller," by Miss Emily Hartwell. The girls were disappointed that they could not all be "in it." But the seniors who alone were able to translate the dialogue into Armenian generously gave the parts to the younger girls,

while they acted as stage managers "behind the scenes." They felt much gratified when Marta was invited to preside over the program, Araxi over the tea table and Nuvart to write an essay on China. The actors entered into the spirit of their parts, especially the youngest, although she had only three lines to speak. She was a new pupil this year, and at first restless and troublesome in school, but taking part in this social seemed to give her a fresh start in "being good." The costumes were somewhat hard to manage. Arshaluis was dignified in her character of missionary teacher, though she felt strange in her long skirts, with her hair done up for the first time. The Chinese lady's dress was made out of an old silk quilt, helped out by a bright green skirt. The little girl's jacket, made by a mission band in California, looked Chinese, as it was figured with bright blue lanterns.

At any rate, the minor accessories were correct, and really from China. The photographs and embroideries which decorated the room, and the tiny shoe which our girls could hardly believe anyone could ever wear—these were sent home years ago by a brave young missionary who gave her life in the Boxer troubles. The fans and the Chinese Testament came from another missionary friend. The lichee nuts, the Chinese lantern and the gay canister of tea were given by a warm-hearted Chinese pupil in one of the mission schools in California. When his teacher told him that her missionary daughter wished to teach her Armenian girls about China, he generously placed his whole shop at her disposal. So you see our little social was a time when the far West and the far East met in the near East. There were ten pairs of real chopsticks, too, and the girls of the committee had practiced till they could manipulate them quite deftly. They had a good deal of fun over the less successful attempts of the uninitiated, but lest they should go away hungry, provided them with a plentiful supply of American gingersnaps, which were more appreciated than the other refreshments. The girls felt a good deal of sympathy for the poor Chinese, who must eat plain boiled rice instead of savory Turkish *pilaf*. Even though they are both in Asia, China is a long way from Turkey, but all these concrete object lessons helped to make it seem nearer, and we shall understand better now where our missionary money is going.

Our Christian Endeavor Society has been reorganized this year, with several new features. The members are divided into circles, each of which is responsible for one religious and one literary or social meeting during the year. The friendly rivalry among the different circles helps to keep up the interest. If you could read the mysterious mottoes which

they wear, you would understand that they represent Love, Death and Pleasure in a quaint little dialogue something after the style of "Everyman." This year the society voted unanimously that each active member should pay a Turkish quarter (22 cents) as annual dues, and the associate members half as much. Few of the girls have any ready money to give, but must earn it by knitting, making lace, or doing extra housework. In past years most of their contributions have gone toward the support of one of their own members as teacher in a very benighted city of our field. Now that school has become self-supporting, so the girls are hoping next year to begin one in a new place. A Junior Endeavor society in Massachusetts is sending one month's salary for such a teacher, which has encouraged us in our plans.

This year our society is using its money to establish a loan library of schoolbooks for the use of poor pupils and village schools. These home missionary objects appeal very strongly to our members, because the needs are those which every girl has realized from her own experience. If we can only see other people's needs vividly enough, we shall open our hearts and purses to them too. So our senior girls are enthusiastically preparing a miniature "Pageant of Darkness and Light" for the last meeting of the year. Seven girls are to appear as angels "singing to welcome the pilgrims of the night," and the other seven will represent heathen women, each telling her own sad story. As our girls learn these things for the first time, they open their eyes wide, and realize what a difference Christian education and home life have made to women even in Turkey.



PLANS FOR ANOTHER YEAR

BY MARY PRESTON

This month of September brings the Junior workers like the other leaders of our churches face to face with the problem of the coming year's work. Nor is it any slight problem that confronts us in the guise of such impish questions as "What is your aim this year anyway—got one?" "How are you going to work toward it then?" "How reach more chil-

dren, more girls, more young women?" "How do more efficient work with bigger returns in the development of missionary spirit?" Insistently such imps pop out at us during these last vacation days and those who are old at the game have long ago learned that there is no use in crowding them aside, for not only will they be at us again directly, unless we answer them in the beginning, but they will also make a "mess" of our whole year's work. They are quite capable in that direction if neglected!

Let us therefore determine at the start upon a definite aim. If we write it down in black and white so much the better. Have we a Mission Band or a group of Junior Endeavorers? Are we leaders in a Young Ladies' Society? Is the Sunday school our particular field? What shall we hope to accomplish and how shall we go about it? Space is lacking here for any discussion, and her aim is moreover a thing each leader must decide for herself. And yet one point may well be emphasized. Our ultimate object in all work with children and young people is the development both of a certain missionary spirit or attitude of mind in them, and also of definite loyalty to the work which Congregationalists have undertaken to do. In order to grow, such a spirit and such loyalty must have fresh, palatable, suggestive ideas to feed upon and some form of pleasurable doing for exercise. Therefore unless we are furnishing the ideas—doing definite well-planned teaching that is—and some opportunity for the exercise of the feelings aroused by the ideas, we are failing of our ultimate object. This we must take into account in deciding our aim for the year, for nothing is more certain.

The Young People's Department of the Board is making a special effort this year, not only to impress this need of more well-directed educational work upon its leaders, but also as a logical outcome, to provide more abundant and more suitable material for such work. Another season we shall hope to go still farther in this direction aided by our observation of your use of the following courses this winter.

A. For SUNDAY SCHOOLS (Junior and Primary grades) a series of twelve five-minute exercises about China has been prepared. The material is designed for presentation before the whole department, but if adapted, can be used by the individual teacher. It is bright, snappy, and suitable for young children; though arranged in line with the more and more popular five-missionary-minutes-a-Sunday scheme, it is capable of rearrangement into four periods of twelve or fifteen minutes each. Call the attention of your superintendent to this available material and have it used in your school. Failing in this, introduce it in your own class. It is a new departure and worth investigating.

B. For MISSION BANDS and JUNIOR ENDEAVOR SOCIETIES we recommend Dr. Headland's new *Young China Hunters*. To make this course more usable for our Congregational leaders, Mrs. C. H. Daniels who has had long experience with children's societies has prepared an excellent series of programs and helps. The following of such a course this year will free you from the burden of hunting up material and allow you to concentrate on the presentation of it. If you are in Junior Endeavor work why not introduce this course in your monthly missionary meetings?

C. For GIRLS' SOCIETIES (ages 14-17). *Under Marching Orders*, a story of the life of Mary Porter Gamewell in North China by Ethel D. Hubbard, will be a good book to follow. No programs have been definitely printed for this, but the Junior Secretary will be glad to send suggestions for use and supplementary material upon request. Since all our study is directed toward China this year, you will find on every hand suggestions which can be adapted to your work.

D. For YOUNG LADIES' SOCIETIES the United Study text-book, *China's New Day* is just the thing. Many of you cannot use it as a real study book however, and for you two series of "catchy," popular programs have been prepared, one for eight, the other for four meetings. each one capable of being presented by a team of from three to five persons. If your society has done no regular program work try it this year. You will find your "missionary spirit" growing.

Send to your Branch Junior Secretary for this material, if you are in correspondence with her; otherwise, address Miss Ada R. Hartshorn, 14 Beacon Street, Boston. All orders or inquiries will be gladly attended to.

(Suggestions along lines of missionary activities for children will appear in this department during the coming months.)

THE opportunities for higher education for women in China are gradually opening. "Mentally, morally and physically she is still near the bottom of the ladder, but a change has come." "Thirty years ago, there was not even the simplest classic for her; now the road to highest education is opening. The very men who a generation ago wished to keep her in subjection, now demand she shall be like her Western sisters."—*Exchange*.

I HAVE long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say, "I have had compassion on a lost world, and now it is time for you to have compassion. I have given My heart; now give your hearts."—*A. J. Gordon, D.D.*



A PLEA FOR TOTTORI

BY ANNA WOODRUFF BENNETT

Tottori Province is remote from centers of Japan's life. Cut off by a two days' journey from any of the considerable cities it has been slow to join in the progress whereby Japan has won the admiration of the world. Yet Christian forces have been at work here for twenty years and have prepared for the new era of development which the opening this year of a railroad to Kobe will introduce. The need and the opportunity are shown in the following letter from Mrs. Henry J. Bennett:—

It has been a long time since we wrote to you of the progress of the woman's work in Tottori, so I take pleasure in sending you the following report, together with the request of the mission for \$400 for a small house for the Bible women and kindergarten teachers.

The kindergarten is a great success and seems to have a reputation in the city for thorough, satisfactory work among the children. The present head teacher, Miss Tsurumi, a graduate of Miss Howe's training school, is most faithful and efficient. Under her influence the children have improved greatly in behaviour. She is very earnest about giving them good Christian instruction along with their work, and from the spontaneous remarks of the children one can easily see that her words are taking deep root. The kindergarten building and grounds, you doubtless know, were purchased with money collected by some of the missionaries in Tottori. Through the generous gift of a friend in Philadelphia we were able to make several improvements in the building last year, *i. e.*, we put fresh white plaster on the walls, matting on the floor, re-covered the paper doors, put glass windows into the building to replace paper ones, and changed the interior a little too. The building is only large enough to admit forty children, but we always have a long waiting list and hope to secure enough money from sources outside the Board's constituency to buy a little strip of land and build a large playroom so that we can admit more children. Parents who have sent their children to the Buddhist kindergarten in the city have become dissatisfied and eagerly desire admission for their children into ours. The kindergarten is well supplied with the necessary gifts and occupations. We are hoping that a graduate of Kobe College (Academy Department) will come when the new school

year opens, as assistant teacher, to take the place of the present one who is to be married. The average attendance at the daily sessions is remarkably good, usually only two or three children are absent, which shows how the little children enjoy the kindergarten. Most of our former graduates do very well in school, and many of them rank among the best scholars in their classes.

At present we are fortunate enough to have three Bible women in the Tottori field. Two of them are supported by the grant from the W. B. M. P. and the third by a friend of mine in Philadelphia. One of the women lives in Kurayoshi, one of our out-stations, and works with the evangelist there. She teaches in two Sunday schools on Sundays, and in one on Saturday, and has three children's meetings a week besides a woman's meeting about twice a month, and she does a good deal of calling. The evangelist has seven children, and although his wife does what she can by always giving a warm welcome to all who come to the chapel, in which they live, and in preparing the house for the meetings, etc., it is absolutely necessary to successful advance in the work in that growing town that we keep a Bible woman there. Most of the Christians (there are about thirty-four) have not yet had sufficient training and experience to make them efficient Sunday-school teachers and Christian workers. The other Bible women live in Tottori. One of them teaches in the church Sunday school, on Sunday morning, and in the orphanage Sunday school on Sunday afternoon. She also has a large class of little girls on Wednesday afternoons, a Christian Endeavor Society for older girls from the government high school on Friday afternoon, and on Saturday afternoon, a club for small boys at the church. She also attends the woman's meeting, does considerable calling, and has a number of regular engagements at the homes of Christians and inquirers to read and to teach them the Bible. The other Bible woman divides her time between Tottori City and Tajima, the province east of here. In Tottori she also attends the Woman's Society and calls and has a weekly Bible class for the orphanage house mothers. In Tajima, she works with the evangelist and his wife in three country towns, holding children's meetings, Sunday schools and women's meetings, and making calls. During the winter when there was considerable snow and wind, the physical hardships necessarily undergone in walking through the snow to the distant towns required no little courage and endurance. In one of these villages the work is especially promising, about ninety or one hundred children attending the weekly meeting. Altogether, the three Bible women help in

four women's meetings, eight Sunday schools (with an attendance of about five hundred children) and seven young people's and children's societies. You see how important their work is.

We were very much disappointed at the recent decision of the W. B. M. P. that they were unable at present to support a single lady missionary in Tottori, where already you have such important and successful work, and we hope you will soon feel able to reconsider it. The American Board is the only Board working in all this large district of four hundred thousand people—the only missionaries are Mr. and Mrs. Warren and Mr. and Mrs. Bennett. We give what time we can to the care and oversight of the Bible women and kindergarten, but we feel that it is far too little. We needed the single lady missionary in the past, but now that the railroad is through, connecting us with the outside world, our work will soon grow entirely beyond our ability to meet it, and such a worker will be absolutely necessary to oversee and help the native workers to do their most efficient work. There is a great deal of work now left undone because there is no one here to do it. About two years ago Mrs. Warren met some of the W. B. M. P. ladies and explained to them how difficult it often is to secure Bible women even if we have the money. Now we have the women and we must keep them. Tottori is a rather difficult place to work in for many reasons, and the damp cold climate makes it necessary to have a suitable house for the women. We cannot find a house to rent, and even if one could be found it would be far cheaper in the end to put up a small house for \$400 on the present mission compound, where a chaperone would not be necessary, and where the workers may easily be looked after and called in for a conference. In a few years it would pay for itself. We have considered the question carefully, and have searched for a house outside, and this plan seems to us by far the best plan. Indeed, as there is no place for the workers to live in after this summer vacation it seems to be the only plan, so we offer you this request, which goes to you in the name of, and with the sanction of the mission, and which we hope and pray you will favorably consider.

THE officers of the Woman's Board of Missions much appreciate the courtesies shown to our deputation on their arrival in San Francisco, July 1st, from their tour of the mission fields. A special delivery letter of welcome from Mrs. Castor greeted Miss Lamson and Miss Day at the steamer, and on July 3rd a very pleasant luncheon and reception was given them at the beautiful Hotel Fairmount, where they had opportunity to meet several of the officers of our sister Board.—EDITOR.

OUR FIELD CORRESPONDENTS

Miss S. May Cook writes from Inanda, South Africa:—

Last week we had our annual picnic to the waterfall about a mile from the seminary. The girls carried their dinner in boxes, pails and baskets, etc. They had bread, meat, sweet potatoes, *amadumbi*,—native vegetable something like a potato,—oranges and candy. The picnic is the one great treat of the year, and looked forward to with great anticipation. During the morning the girls played games, went down to a sort of cave part way down the falls, or sat in groups in the shade and sewed or crocheted. One girl took her dress down to the falls to mend! Do you ever take your mending to a picnic to do? In the afternoon, when it was cooler, the girls had races, sack and three-legged races were the favorites. The prizes were a little candy. It was amusing to see them tumbling about during the races, especially those who had had no previous experience in such games. We were very thankful that no accident happened, and that all returned home in the evening happy but tired. Lessons did not go quite so happily the following day, as many were stiff and sore with the exertions of the previous day.

On Sunday afternoon as I was taking the girls for a short walk after Sunday school one little girl, who was walking beside me, said, "Now the 24th of May is over, I am longing for the 20th of June." That is the day the school closes and the girls go to their homes. Probably there will be a few who will not look forward with pleasure to their home-going, for instance the girl who ran away to us from a heathen home a few weeks ago. A fortnight ago, her father came to get her, he saw her working with others in the field reaping corn. He spoke to her and shook her roughly but did not take her, but came up to the house to see the person in charge. The poor girl refused to go, and Miss Phelps interviewed the parent who demanded his child. Miss Phelps told him the girl wanted to learn and be a Christian, he had better leave her here for in a short time the girls would all be going back to their homes. If you force her to go with you, she will probably run away somewhere else. He replied, he did not care if she ran away to Johannesburg or England he would go after her. He was an awful looking man and was in a terrible rage. Many girls were around and Miss Phelps said, "See

how happy all these girls look, you had better leave your child; if you were a good father you would let her stay and learn all the good things." He angrily replied, "What do I care for these girls, they are not mine." He then wished to talk to the missionary, so a native teacher took him up to Mr. Pixley. He did not gain anything as Mr. Pixley told him he could do nothing. At last he went off, and we fully expected he would go to a magistrate and get an order from him for his daughter. We have heard nothing more and the girl is still here. Miss Price gave her her



GRINDING CORN IN ZULULAND

first dress a few days ago and had prayer with her. The girl told Miss Price her father "refuses for her to be a Christian," he says he will not buy clothes for her. She said it did not matter about the clothes. He tells her always she is not to be a Christian and will not allow her to go to school or church; that is the reason Miss Phelps tried to persuade him to leave her. Such cases are getting quite rare now, and were very much more frequent when I first came to Inanda. She may return for the vacation, or she may remain here. Most of the girls are very fond of their homes, even if they are only kraals, and are overjoyed at the thought of returning to them.

It has been so very dry, there has been no rain for several weeks. This week we are so thankful for the two days' heavy rain that has fallen. Some of our tanks and cisterns were already empty and the dry season ahead. The water supply is a serious problem, and I believe Miss Phelps would look and feel ten years younger if she had an oil engine to pump up the water to the house. The windmill cannot pump enough to meet the demand as there is not always a steady wind blowing, and the girls have to spend much time carrying water, that could be spent more profitably in other ways.

On Sunday afternoons Miss Price has a meeting with the girls at which she tells them of work and workers in other mission fields. She wishes to arouse interest in mission work in other countries and encourage the girls to help in the work of sending the gospel to those in darkness. One Sunday a few weeks ago was the day when they brought their offerings. The week previous they worked during their free time in the field at the rate of a penny an hour, and earned a few pence each. Those who had money of their own and could spare it gave from that. Miss Price arranged a special program and this time the sixth standard took part. They either read or told a story of a Christian child, or about mission work, or of some custom of the people in other lands. A group of girls came forward each carrying a large, red letter. As each repeated a text beginning with that letter of the alphabet she held it up so all could see it. The letters when held up spelled "Easter," for the service was just at that time. During the singing of an appropriate hymn the girls marched in line up to the platform and placed their offerings upon the table, then went back to their seats. They are very ready to work for three or six hours, to earn the money to give on Easter Sunday.

Miss Anna F. Webb writes from Barcelona, Spain:—

We are rejoicing now at the prospect of a properly equipped library, and a place to put our books that cannot be used on account of lack of shelf room.

A few weeks ago we celebrated our May *fiesta*, and it was even more of a success than last year. We invited about one hundred and fifty guests, but many others asked for cards of invitation so that there were about two hundred here. The editor of the *Feminal*, the only woman's magazine in Spain, who published our photographs last year in her magazine, was very severely criticized last year and articles were written against her for publishing anything about us. She lost a number of sub-

scriptions on that account, so, though we sent her an invitation, we hardly dared hope she would come again, and were not surprised when she did not appear. But I was delighted a few days later to receive a letter from her, telling me that she had been ill, and so unable to come, and if we would send her some photographs and a little account of the *fiesta*, she would be glad to publish it. So she has done so again, and it is one of the best advertisements that we could have in the city. Two of our most promising day pupils came from this article last year. We invited the lady and her daughter to take tea with us a few days ago, and she was most pleasant, and is really helping us, though she is a Roman Catholic.

I cannot tell you how thankful we all are to you for so kindly and promptly arranging for Miss Wright to come in Miss Howland's place. We need some one who understands Spanish not only to take charge of some of the upper institute and normal classes in Spanish that are in Miss Howland's department, but also to help in the moral and physical care of the girls. I do not know whether you have heard that we have groups to care for. The girls come to us for everything,—dress, health, their correspondence and their troubles. We have a little section meeting for them every week, when they come to our rooms, and we have either a little prayer meeting or a talk on some helpful subject. We feel that we can influence the girls in this way more than any other. We are hoping to have much help from Miss Wright in this department of work.

Miss Gwen M. Jones writes from Mangalapuram, Madura:—

I will try to describe our Junior Christian Endeavor meeting of about a hundred and twenty-five small boys and girls. This Christian Endeavor meeting was started when I was a child in Pasumalai and I used to attend it then with children, who are in some cases the parents of some of the present children.

The morning service begins in Pasumalai at eight-thirty o'clock, and though Tamil is still in a great measure an illusive mystery to me, yet the spirit of the large, interested audience gives me the proper "Sunday feeling." After this long service the little children of the congregation gather together, and forming into a long, double line march singing to our veranda where one and a half year old baby Helen Lawson waits to greet them with a grave "salam" for each child!


I wish you could see this group of Christian children! They certainly are a group of wide awake, friendly youngsters! And well dressed too! One little boy has a shimmering pink silk affair, bordered with gaudy

blue flowers, thrown over his proud shoulders! One child actually boasts a sailor suit and a pair of shoes and stockings! So proud of this is this infant's admiring brother, that her capable, but shoe-clad feet, are not allowed to touch the floor! I think the little girls interest me most however—all in their bright little jackets and full skirts! My favorite of them all is a brightly smiling little girl of about seven who carries on her hip a child of almost her own size and who leads by the hand another child, but a year or two younger than herself. She is always so cheery and motherly and seems to be called upon to comfort and console any distressed infant members of the society.

The children carry on their own opening exercises—having a committee appointed who call on different members to conduct a prayer, recite a Scripture verse or start a song. Then the children are divided into four classes and a teacher takes up the Christian Endeavor lesson with each class for a period of fifteen minutes. After their lesson they gather again together and while they sing, they march around the collection box, each child dropping into it one *pie* (1-6 of a cent). Then usually some proud child comes forward with a birthday offering. The collections of this society help support a Sunday school in a near-by village. Now comes the most exciting part! After a short talk and prayer from my father all of us, including Baby Helen, gives to each little Christian Endeavorer a *varlapuram*, or banana! What a treat they are! Following this distribution the children perform a joyful "salam" and, breaking into song they march off the veranda and scatter to their homes. These Christian children are so noticeably friendly in comparison with the Hindus, or non-Christian children. The Hindu parents use us as useful bugbears to frighten their offspring into good behavior. So usually our appearance is met with frightened howls on the infant's part!

Last week I had the hitherto untasted pleasure of meeting a real "lord"! His Excellency, the Right Honorable Baron Carmichael of Shirling, governor of Fort St. George, laid the corner stone for the new Science Hall of our American College here in Madura. He is a quiet, unassuming, fine, manly man—a man of deeds and not of words, and is to be admired for his "manly" as well as "lordly" qualities. The whole occasion was thoroughly successful and interesting.

We are at present all sweltering in very hot weather. In the coolest parts of the house the thermometer runs up to 95 or 98 degrees. But Madura is beautiful now and even this hot weather has not destroyed my first enthusiasm, though my health is making my Tamil study a very discouraging task.



Our Work at Home

THE SUMMER SCHOOL AT NORTHFIELD

JULY 12-19

The ninth session of the Summer School for Women's Foreign Missionary Societies was the largest in the matter of registration and, in all respects, one of the most satisfactory ever held. The program for these conferences is in charge of an interdenominational committee, representing nine different denominations, of which Miss Stanwood has been the chairman for six successive summers.

The morning Bible Study was led this year by Dr. Charles R. Erdman, of Princeton Theological Seminary, whose interpretation of the Book of Acts, which he termed "the greatest missionary document ever written," delighted his hearers. This hour each morning was followed by a lecture by Mrs. Montgomery, whom the Summer School claims with special affection, on the six chapters of the new text-book, published by the Central Committee on the United Study of Missions, entitled "China's New Day." This was a favorite hour, and the large auditorium was filled each day to hear the wise and witty explanations of the various topics discussed by this gifted leader. Many a woman has doubtless taken home in her note-book from these lecturers, material which will enrich her missionary programs for the coming year.

After this hour various "electives" offered attractions and the audience divided to gather in smaller groups for study classes. Miss Mary C. Peacock of the Presbyterian Board of Philadelphia led a Normal class; Miss Brown and Miss Melcher of the Student Volunteer Movement held classes for girls—younger and older; while Miss May Leavis had an eager band of leaders of children's work with some happy children to illustrate her points. Those who remained in the auditorium were instructed and inspired in various practical methods of work by successful leaders.

The Sunday audiences filled the auditorium both morning and evening. Bishop Oldham, formerly Methodist Episcopal bishop of Malaysia, now a secretary of the foreign Board of his church, preached a magnificent sermon at the morning service, setting forth, from his experiences, the "splendid material" to be found in Mission fields. His stories of Elizabeth of India and of Mother Narcisse of the Philippines will live long in the hearts of his hearers. In the evening a fine Missionary rally, with Miss

Stanwood presiding, gave opportunity for addresses from several missionaries and the presentation of some honored veterans, among them Mrs. Jacob Chamberlain and Mrs. William Scudder.

On several afternoons, Miss Clementina Butler, with the help of the missionaries from China, directed the presentation of scenes illustrating Missionary Life among the Chinese. Three Chinese students Dr. Li, Miss Maih and Miss Ni, all connected with the Methodist Episcopal Mission in Foochow, won the hearts of their hearers by their appealing stories and ready grasp of the situation in these Chinese scenes. Dr. Li already has had seven years practice among her own people and is now in this country for post-graduate work. The other two young women are studying with a view to missionary work in their native land.

The evenings were devoted to services on Round Top, followed by mass meetings in the auditorium, except Saturday evening when a very delightful reception was tendered the delegates at Hotel Northfield, by the Northfield managers. Mrs. A. G. Moody's welcome Friday evening was genuine and sympathetic, and the addresses at the evening sessions throughout were of the highest order, that by Dr. Zwemer Wednesday evening on "The Pain of Enlarged Vision" touching high water mark. At the opening session Friday evening, Miss Olivia H. Lawrence of the Dutch Reformed Board, recently returned from a tour of the mission fields, spoke most graphically of the "Why of Pundita Ramabai," giving an account of a day which she had spent in Ramabai's home, and paying an earnest tribute to the beautiful work done there for some of India's women. The offering Sunday morning for Ramabai's work amounted to \$168. Miss Lawrence's finely illustrated lecture, "Sights and Insights" on another evening was heard with eager interest. Mrs. Montgomery gave an inspirational address on the "Three Fold Vision," at the opening session—the Vision of the Field, the Vision of the Workers, and the Vision of the Christ. Her enumeration of the contributions made by missionaries to science, literature and political economy, would in itself be a wonderful argument with which to silence criticism of the missionary enterprise.

There were twenty-seven missionaries present, including several student volunteers. They came from Mexico, Burmah, Siam, India, Korea, Japan, and China—eleven of them representing the great new Republic of the East, whose five-striped flag was much in evidence. Our Congregational representatives were Miss Charlotte B. De Forest of Kobe College, Japan, Mrs. Lawrence Thurston of the Yale Mission, China, and Mrs. Alice M. Williams of the Shansi Mission, all of whom made fine addresses.

The music was exceptionally good and was in charge of Miss Helen Grinnell Mears, of Essex, Mass., daughter of Dr. and Mrs. D. O. Mears, whose beautiful solo singing was one of the features of the sessions. Miss Mears was aided in her plans by the hearty co-operation of a volunteer choir of girls from the various camps, and their processions and recessionals added much to the evening services.

Four camps—Aloha, Westminster, Wesleyan, and Salaam—of which Aloha in charge of Miss Caldes is the pioneer, numbered over two hundred

girls and young women, and their songs, cheers, badges and banners, their camp fires and games, enlivened the days. But their loyal and reverent attendance at the meetings and their attention at the study classes showed they were breathing in much missionary enthusiasm as well as having “a real good time.”

The denominational rallies were held Monday afternoon at four o'clock, with a good attendance at each. The Congregational rally at Music Hall, with an attendance of over a hundred, was made interesting by reports from various Branch workers, including one from Miss C. E. Lance, who was our “farthest away” delegate,—coming from Charleston, S. C., with her inspiring story of the wonderful Jubilee held in that city last spring.

Eighteen of the twenty-three Branches of the W. B. M. were represented at this Summer School. The total registration was 541,—the Congregationalists leading with 153, and the Baptist coming next with 120.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fifth annual meeting of the Woman's Board of Missions will be held, by invitation of the Andover and Woburn Branch, with the South Church in Andover, Mass., November 13 and 14, 1912. The preliminary meeting will begin at 2 P. M., Tuesday, November 12, instead of 10 A. M., as heretofore. The ladies of Andover and vicinity offer entertainment to accredited Branch delegates from a distance and to women missionaries of the Woman's Boards and the American Board. Application for such entertainment should be made to Mrs. M. S. McCurdy, Andover, Mass., chairman of the hospitality committee, by October 1.

Mrs. McCurdy will also aid those who desire to meet their own expenses in finding pleasant boarding places.

WOMAN'S BOARD OF MISSIONS

Receipts from June 18 to July 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

| | | | |
|---------|-------|--|--|
| Friend, | 10 00 | | |
| | | MAINE. | NEW HAMPSHIRE. |
| | | <i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bluehill, First Ch., Ladies. | <i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Dover, Aux., 17.20, Miss Abby E. Benn (to const. herself L. M.), 25; Hudson, Aux., 15; Keene, Court St. Ch., Aux. (with prev. contrl. to const. L. M's Mrs. Ellen M. Clark, Mrs. Eunice King), 47.50; Nashua, Aux., Miss Outlook Soc., 57; Salmon Falls, Miss Norcross' S. S. Cl., 1.42; Swanzey, C. E. Soc., 1.50; Tilton, Aux., 25, Outlook Club, 1.50; Wilton, Second Ch., C. E. Soc., 1, |
| | | <i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Hallowell, Aux., 5; Westbrook, Ch., 1.13, | |
| | | 6 13 | |
| | | — | |
| | | Total, | 8 68 |
| | | LEGACY. | |
| | | <i>Duxton.</i> —Mrs. Nancy W. Cressey, by Edwin P. Wentworth, Admr., | |
| | | 100 00 | 193 12 |

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Bellows Falls, Prim. Dept., S. S., 8; Benson, Aux., 2.70; Brattleboro, Y. W. Assoc., 5; Cabot, Aux., 10; Franklin and Grand Isle Co.s, 94 cts.; Jericho Center, Buds of Promise, 3, S. S., Beginners' Prim. and Jr. Classes, 3; Pittsfield, Aux., Th. Off., 2; St. Albans, Aux., 46.60; St. Johnsbury, North Ch., Aux., 52.42; South Ch., Searchlight Club, 48.44; Westminster, Ch., 1.35; Wilmington, 13, 196 45

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Seminary Ch., Aux., 20; South Ch., S. S., Home Dept., 25; Lawrence, South Ch., Mrs. Frank Emerson, 6; Miss Mabel Emerson, 6; Lowell, Eliot Ch., Aux., 23; Medford, Mystic Ch., 66.66; Melrose, Aux., 21; Melrose Highlands, Woman's League, 20; North Andover, Aux. (to const L. M. Mrs. John L. Keedy), 25; Wakefield, Aux., 90; Woburn, First Ch., Miss Study Cl., 15, 317 66

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Yarmouth, Jr. C. E. Soc., 1 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Off. at Ann. Meet., 41.93; Dalton, Mrs. L. F. Crane, 250; Housatonic, Friend, 100; Mrs. T. G. Ramsdell, 100; Lee, 100; S. S., 10; Pittsfield, South Ch., Aux., 31 65; West Stockbridge, C. E. Soc., 20.03. Less expenses, 10.61, 643 00

Boston.—Friend, 5; Union Ch., Friend, 50, 55 00

Brookline.—Miss Study Cl., 50 50

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly, Beverly, Dane St. Ch., 30 00

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 10; Jr. C. E. Soc., 5; South Deerfield, C. R., 3.50, 18 50

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Granby, Aux. (prev. contri. const. L. M. Mrs. Eliza Benson); Northampton, Edwards Ch., Friend, 500 00

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Northboro, Miss A. M. Small, 10; Miss C. Small, 20, 30 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Milton, S. S., 3; Plymouth, Aux., 24; Prim. Cl. and C. R., 12; Randolph, Aux., 4; Weymouth, South, Old South Ch., Aux. (Len. Off., 2), 6.08, 49.08

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 100; Arlington, Pleasant St. Ch., C. E. Soc., 5; Auburndale, Jr. C. E. Soc., 25; Boston, Shawmut Ch., Aux., 5; Boston, East, Baker Ch., Jr. C. E. Soc., 1.50; Boston, South, Phillips Ch., Aux., 20; C. E. Soc., 25; Jr. C. E. Soc., 5; Brookline, Harvard Ch., Aux., 100; Abby M. Colby M. B., 10; Cambridge, First Ch., Aux., Friend, 100; North Ave, Ch., C. R., 5; Pilgrim Ch., 34.09; Pros-

pect St. Ch., Woman's Guild, 100; C. R., 18; Canton, Woman's Benev. Union (to const. L. M's Mrs. George Cushman, Miss Mildred M. Dunbar, Mrs. Edward H. Weston), 75; Chelsea, Central Ch., 10.20; First Ch., M. C., 15; Dorchester, Mr. Frank Wood, 500; Second Ch., Y. L. M. S., 53; S. S., 10; Everett, First Ch., Aux., 82; S. S., 25; Hyde Park, Jr. C. E. Soc., 50 cts.; Jamaica Plain, Central Ch., C. R., 8.16; Newton, Eliot Ch., Helpers, 5; C. R., 10.60; Newton Centre, First Ch., C. R., 25.34; Newtonville, Central Ch., S. S., 10; Norwood, C. R., 5; Roslindale, Woman's Union, For. Dept., 3.95; Roxbury, Mrs. Francis J. Ward, 50; Eliot Ch., Aux., 25; Highland Ch., Aux., 87 69; Somerville, Broadway Ch., Aux., 11.40; Prospect Hill Ch., 14.30; Walpole, Aux., 61.60; Waltham, Aux., 40; C. R., 20.52; Watertown, Phillips Ch., C. R., 13.22, 1,716 07

Swampscott.—First Ch., Prim. Dept. S. S., 5 41

Wellesley.—Wellesley College, Class of '97, 65 00

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Leominster, Pro Christo Soc., 15; Shrewsbury, Miss Bessie R. Wood, 5; Warren, Aux., 3; Whitinsville, Little Light Bearers, 10.77; Winchendon, King's Dau., 5; Worcester, Piedmont Ch., 219, 257 77

Total, 3,738 99

LEGACY.

South Hadley.—Hannah S. Higgins, by Stanley C. Johnson, Admr., 100 00

RHODE ISLAND.

Friend, 100 00

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Block Island, Miss L. A. Salisbury, 10; Bristol, Prim. Dept. S. S., 3; Pawtucket, Park Place Ch., S. S., Beginners' Dept., 3.60; Prim. Dept., 19.25; Mrs. Brackett's Cl., 5; Peace Dale, Aux., 209; Providence, Pilgrim Ch., Laurie Guild, 30; Plymouth Ch., Aux., 11.50; Dau. of Cov., 10; Morning Stars, 20; C. R., 7.67, 329 02

Total, 429 02

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 17.27; Groton, Prim. S. S., 2; Norwich, First Ch., C. R., 6.30; Park Ch., Mrs. H. H. Osgood, 50; Thompson, Aux., 15; Woodstock, Aux., 15, 105 57

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 212.50; Int. on Julia W. Jewell Fund, 40; Berlin, Aux., 12 80; C. R., 12.12; Bristol, Aux., 9.80; Buckingham, Aux., 21; Enfield, Aux., 84.50; Hartford, Asylum Hill Ch., Harmony C. R., 14; First Ch., F. M. Club, 125; Fourth Ch., Aux., 26.77; Manchester, Second Ch., 99 25; New Britain, South Ch., S. S., 30; Plantsville, Aux., 15; West Hartford, Aux., 88, 790 74

New Haven Branch.—Miss Edith Wool-

sey, Treas., 250 Church St., New Haven. Friend, 753; Friend, 300; Friend, 130; Friend, 40; Friend, 2; Friend, 1; Bridgeport, Second Ch., Mrs. Edward Sterling, 100, Miss Carol E. Sterling, 25, Miss Ethel R. Sterling, 25; Essex, Aux., 4; Nangatuck, Cong'l Ch., Young People, 6; New Haven, Center Ch., Aux., 120.82; Yale College Ch., Aux., 23 50; Winchester, Ch., 4 84,

Total, 1,534 66
2,430 97

LEGACY.

Farmington.—Sarah J. Thompson, by William A. Kimball, Extr., add'l, 6 00

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 45, C. E. Soc., 26, Prim. Dept. S. S., 2, C. R., 6; Brooklyn, Friends, 20, Ch. of Evangel, 12.50; Buffalo, First Ch., Aux., 40; Cortland, First Ch., S. S., 23.64; Gaines, Aux., 10; Homer, Mr. and Mrs. Blackman, 30; Syracuse, Danforth Ch., S. S., 38.48, 258 62

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, Mt. Pleasant Ch., Aux. (75 of wh. to const. L. M's Mrs. Kate F. Bennett, Mrs. Caroline B. Gaston, Miss Jennie T. Martin), 100, Boys' and Girls' Miss. Club, 5, C. R., 18.30; Fla., Daytona, Aux., 10; Jacksonville, Aux., 25; Md., Baltimore, Associate Ch., C. E. Soc., 37 50; N. J., Jersey City, First Ch., Aux. 20; Montclair, First Ch., Marie L. Kluge, 5, Watchung Ave. Ch., Jr. Aux., 5; Newark, Belleville Ave. Ch., Aux., 33, M. B., 17; Nutley, Aux., 5; Upper Montclair, S. S., 10;

Westfield, S. S., 15, Prim. S. S., 10.14; Pa., Meadville, C. E. Soc., 2, 317 94

PENNSYLVANIA.

LEGACY.

Lansdowne.—Miss Harriet Seymour, by Katharine S. A. Kennedy, Extr., 803 87

FLORIDA.

St. Petersburg.—F. M. S., 2 05
W. H. M. U.—Miss Alice E. Guild, Treas., Winter Park. Tavares, Aux., 10 00

CALIFORNIA.

Pasadena.—Miss Ellen H. Lyman, 5 00
San Diego.—Miss Susan E. Thatcher, 30 00

Total, 35 00

CANADA.

Montreal.—Miss Elise Kingman, 10 00

Donations, \$5,250 03
Buildings, 2,313 00
Specials, 68 41
Legacies, 1,000 87

Total, \$8,630 31

TOTAL FROM OCT. 18, 1911 TO JULY 18, 1912.

Donations, \$84,291 85
Buildings, 10,503 04
Work of 1912, 4,886 55
Specials, 2,058 60
Legacies, 14,883 56

Total, \$116,623 60

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, 5,399 06
Receipts of the month, 2,313 00

Total, \$7,712 06

WOMAN'S BOARD OF THE PACIFIC

Receipts for June, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Ceres, 18; Cloverdale, The Gleaners, 20; Collections, 18.85; Field's Landing, 5; Mills College, 25; Miscellaneous, 2 10; Oakland, First, 50; Palo Alto, 15.20; Portland, C. E. Soc., 7.27; Rebate from Field Secretary, 16.75; San Francisco, Plymouth, 12; Saratoga, Cradle Roll, 4.84; Stockton, 58.20; Sunnyvale, 7.50; Woodland, 3, 263 71
Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, W. Soc., 173.82, S. S., 15.84; Compton, W. Soc., 5; Los Angeles, First, W. Soc., 862, Pico Heights, W. Soc., 5; Monrovia, W. Soc., 5; Pasadena, First, W. Soc., 25, S. S. Cl., 5, Lake Ave., Philathea Cl., 20, West Side, W. Soc., 15; Prescott, Ariz., W. Soc., 25; Redlands, Jr. Mis-

sion Band, 12.70; Riverside, W. Soc., 25; San Diego, First, W. Soc., 12.50, 706 86

UTAH.

Utah Branch.—Mrs. G. Brown, Treas., 250 S. 8th St., Salt Lake City. Salt Lake City, First Cong'l Ch., 5 00

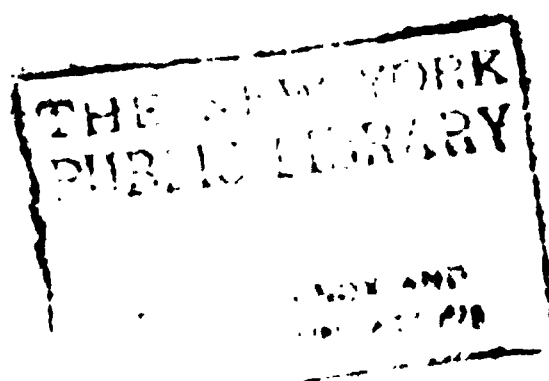
WASHINGTON.

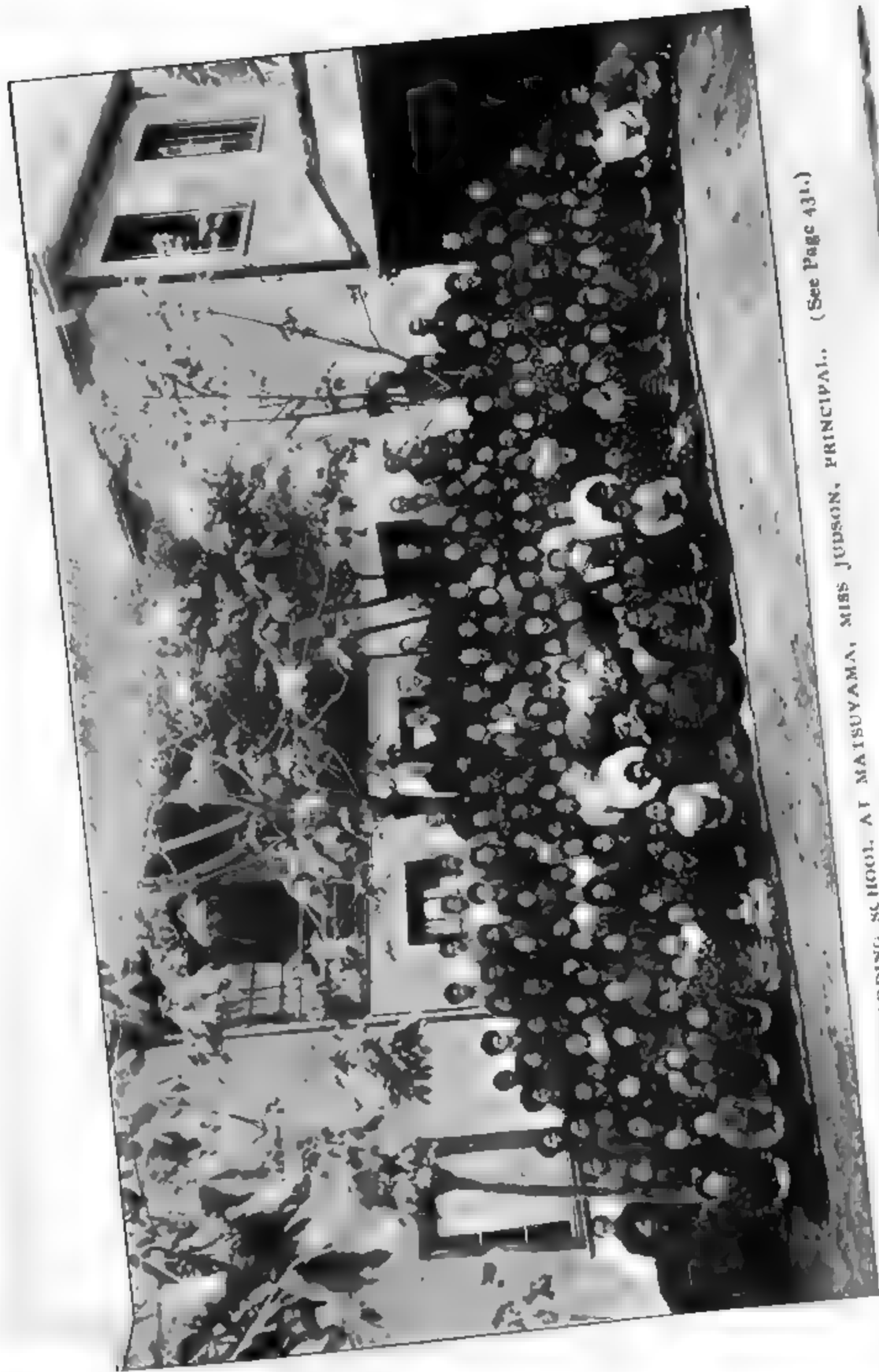
Washington Branch.—Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle. Aberdeen, Memorial gift for Alexander Trask by his parents, 25; Ritzville, Woman's Soc., 6; Tacoma, East, W. Soc., 5; North Yakima, First Cong'l Ch., S. S., 5.80; Tacoma, First, W. Soc., 50; Spokane, Westminster, W. Soc., 75; Seattle, Keystone, W. Soc., 5.92, 172 72

Total, 1,148 49

Respectfully submitted

ROSA B. FERRIER, Asst. Treas.





(See Page 431.)

MISS JUDSON, PRINCIPAL.

MISS JUDSON, PRINCIPAL, AT MATSUYAMA, BOARDING SCHOOL.



Life and Light

Vol. XLII.

OCTOBER, 1912

No. 10

It seems fitting that the Seventy-fifth Anniversary of the founding of Mt. Holyoke College should have special prominence in this number of **Mt. Holyoke's LIFE AND LIGHT**. The celebration is to be one of such **Anniversary** importance that it is hoped that the President of the United States may be present as one of the speakers. Eminent men and women will gather from all parts of this country to attend these exercises at South Hadley, October 8th and 9th. Two of our secretaries have been invited to speak,—Miss Calder, who has recently been elected president of the Boston Mt. Holyoke Alumnae Association, will tell of the missionary interests of the College, while Miss Preston, class of 1910, will speak of the "Mt. Holyoke College Woman in Social, Philanthropic and Religious Work." Among our readers are hundreds of devoted women who have been students at the College or at the Seminary in the old days, or whose daughters have enjoyed the privileges denied their mothers; best of all reasons, however, is the fact that among our missionaries on the field have been and still are scores of women who have transplanted the ideals of their *alma mater* into many of the dark places of the world because they have found those ideals suited to the best development of the awakening girlhood of the world, under the touch of God's transforming power. On page 414 will be found a reproduction of the tablet unveiled in 1909, bearing the names of the missionaries who were students during the first fifty years of the life of Mt. Holyoke. It will be seen that among these names are many dear and notable in the annals of the Woman's Boards of the Congregational Church. It is obviously impossible even to mention the schools in the different mission fields which are animated by the Mt. Holyoke spirit. A few institutions have been selected and they must stand as types of the many. Miss Alice Seymour Browne of Peking, who is supported by the students and alumnae

of the College, has arrived from China in time to be present at this great gathering. Wearers of the blue will be much in evidence, and many who are not present and who have no place in these festivities, will breathe a prayer for the long life of Mt. Holyoke College and her honored president,—Mary E. Woolley.

It is a happy happening that this number sets forth also the matter of our educational work. Miss Hartwell's leaflet, "Educational Reform in Our Educational China," following the subject of Chapter III of the text-Work. book, is just about being published by the W. B. M. I., and we are permitted to print parts of it in advance (page 422). Miss Lamson contributes the first of her articles on Japan, "The Educational Trend in Japan," page 427, and Miss Grace P. Knapp tells of "Mother and Daughter" in connection with the Mt. Holyoke article.

Three times before has the American Board held its annual meeting in Portland, Maine,—in 1838 when it had but one hundred and eleven corporate members, none living as far west as Chicago; The American Board in Portland. in 1851, when it met with High Street Church and held what is recorded as one of the largest meetings which had then been held, and in 1882 with Dr. Mark Hopkins as presiding officer. Now, October 8-11, 1912, it will hold its one hundred and third annual meeting with the Williston church in that city,—the church known all over the world as "Father Endeavor's church," where Rev. Jesse Hill is now pastor. Rev. Watson L. Phillips, of New Haven, will preach the sermon, there will be a Christian Endeavor Rally in Williston Church, addressed by Dr. Clark, a recognition service in memory of the martyrs of Paoting-fu, Miss Morrill and Miss Gould, addresses by Dr Dunning, just returned from his world tour, Rev. J. E. Ritson of London, and Sir Andrew Fraser. There will be great mass meetings in the evening, held in the new City Hall, with its wonderful organ, the fourth largest in the world, and a woman's meeting, Thursday afternoon, October 10th, in State St. Church, where it is expected addresses of unusual interest will be given. It looks now as if a very large number of missionaries, veterans and newly appointed would gather at this meeting. With such subjects as "The New China," "The Mohammedan World," "The Redemption of Africa," and like topics presented by experts from these lands, and with the well-known hospitality of the Forest City, one may reasonably look forward to "sitting in heavenly places" in these early autumn days, if permitted to "go to Portland with the Board."

Do not overlook the notice of the annual meeting on page 454, and note especially the change of plan in the Tuesday preliminary meeting for delegates. **W. B. M. Annual Meeting.** Historic Andover with its varied associations offers many attractions, while the review of the year's work, the presence of the Foreign Secretary and Treasurer who have recently returned from a trip around the world visiting mission stations in Ceylon, India, China and Japan, a special session for young people, also addresses by missionaries and others, insure a program of unusual interest.

Not so many missionary friends have come our way in August this year as is the case sometimes. Those who have sought the seventh floor of **Missionary** the Congregational House have found a warm welcome to a **Personals.** cool spot! Among them have been Miss Emily Moore of Berkeley, Cal., who came to Boston, "not knowing a soul in the city," but who sailed August 21st in company with Miss Norton who was returning to Aintab, feeling assured that she had left several friends there; she goes to the Collegiate Institute in Smyrna for temporary service; Miss Hattie L. Hale of Cleveland, who has spent four years in Turkey, assisting in Gedik Pasha, Brousa, and Adabazar; and Miss Nellie J. Arnott of Kamundongo, West Africa, who is supported by the W. B. M. I., but who will spend her furlough with her parents who now reside in California, have also visited the Rooms.

Mrs. James P. MacNaughton arrived in August and has been at Mountain Rest, Goshen, Mass., spending a few weeks with her daughters there before resuming her work in Brousa. Miss Alice S. Browne of Peking, reached Boston, August 28th, and is spending September with relatives in Holden, Mass., where are also her father and mother, Rev. and Mrs. J. K. Browne of Harpoot. Rev. and Mrs. E. W. Ellis and Miss Mabel Ellis of the North China Mission have reached the Pacific Coast for furlough; Dr. and Mrs. C. W. Young of the same mission arrived in New York, August 7th; while from Turkey we note the arrival of Rev. and Mrs. T. A. Elmer of Marsovan, and Dr. and Mrs. Robert Chambers and Rev. and Mrs. Lawson P. Chambers of Bardezag. Rev. and Mrs. S. Ralph Harlowe sailed for Smyrna, August 13th, after a very delightful farewell from the South Church in Brockton, Mass., which has assumed their support; Miss Olive Greene of Belmont, Mass., sailed for Smyrna, September 7th, going for one year to the Collegiate Institute; Miss Louise E. Miske, sent out by the W. B. M. I. as a teacher for the Woman's Union College in Peking, sailed from San Francisco,

August 23d; Rev. and Mrs. William Sanders of the West Africa Mission sailed August 31st, and Miss Margarita Wright went by the same boat to Barcelona, Spain; Miss Vina M. Sherman of Topeka, Kan., sailed in July, for Erzroom, Turkey, sent by the W. B. M. I. to become Miss Atkin's associate in the girls' school there.

At the noonday service at the Board rooms, August 30th, Dr. Patton gave the commission of the American Board to Miss Anna Eleanor Fronzen of Chariton, Iowa, who sailed August 31st for the Marathi Mission, where she will be in charge of the Little Boys' Home in Bombay, so generously supported by Dr. and Mrs. J. E. Abbott.

Hearing it hinted at Northfield that some of our good workers, while appreciating the fine leaflets offered at our table of literature there, yet

Helps for the Study of China. felt the need of something less expensive which might be used in quantities at a given meeting, as a reminder of the program, we are now offering a set of six "penny leaflets," each containing some anecdote or statement about our work in China, reprinted in some cases from *LIFE AND LIGHT* or the *Missionary Herald*. These are printed in the colors of the new Chinese flag and sold for five cents for the set, or a penny each.

Two sets of programs for use by different classes of students of the text-book are also ready. Mrs. Mary Stanley Gammon has prepared outlines to be used by societies having access to good libraries and having members who are able to put time and thought into working up a meeting. Mrs. Theodora Crosby Bliss, secretary of the Southeastern District for the Philadelphia Branch, offers a simpler set of programs, adapted to the needs of societies who have little material outside the text-book and the missionary magazines. However, Mrs. Bliss' programs are accompanied by a rare list of reference books, and Mrs. Gammon's contain suggestions for devotional exercises, so it has seemed best to print the two in one booklet, leaving program committees to combine and substitute, adapt and assimilate as pleases them, remembering always that these are simply outlines, and not predigested meetings. The book is bound in blue and is of attractive appearance.—price eight cents.

Notice of the various helps for the Junior societies will be found on the last page of cover and also from month to month under "Our Junior Work."

A few sets of Japanese kindergarten postals may be had on application to Miss Hartshorn,—they show the Imadegawa Kindergarten in Kyoto, price ten cents for set of three cards.

A cable received by the American Board from the Rev. Lucius C. Porter of Tung-chow, China, reported serious riots and an extensive conflagration in that city, August 25th,—the work of discontented soldiers stationed there. Apparently the mission property was unharmed. Mr. Porter was the only American missionary there at the time. As Tung-chow is a military center, such outbreaks on the part of malcontents are not surprising, but the news makes us realize afresh through what exciting scenes our missionaries in China are passing.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JULY 18 TO AUGUST 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|------------|
| 1911 | \$2,984.25 | \$1,014.27 | | \$150.70 | \$4,514.96 | \$8,664.18 |
| 1912 | 3,340.28. | 554 .00 | | 156.04 | 2,211.07 | 6,270.39 |
| Gain | 365.03 | | | 5.34 | | |
| Loss | | 460.27 | | | 2,303.89 | 2,393.79 |

FOR TEN MONTHS TO AUGUST 18, 1912

| | | | | | | |
|------|-----------|-----------|----------|----------|-----------|------------|
| 1911 | 82,381.24 | 28,441.14 | | 1,877.18 | 21,701.55 | 134,401.11 |
| 1912 | 87,641.13 | 11,057.04 | 4,886.55 | 2,214.64 | 17,094.63 | 122,893.99 |
| Gain | 5,259.89 | | 4,886.55 | 337.46 | | |
| Loss | | 17,384.10 | | | 4,606.92 | 11,507.12 |

THE MISSIONARY INFLUENCE OF MOUNT HOLYOKE

BY HELEN B. CALDER

It is impossible to speak of Mount Holyoke and missions without some reference to the devotion of Mary Lyon to the missionary enterprise from her earliest days. The test of true loyalty to our great missionary command and Leader is our sacrificial offering of money, prayer and service. This test Mary Lyon met at every point. When quite young she led a mission band of sixty children in Buckland, "climbing stone walls and letting down pasture bars in furtherance of her invitations." When principal of the Seminary she accepted the presidency of a missionary society. She gave regularly from a third to a half of her tiny salary and her teachings and example inspired her students and teachers to give not only money but life.

In 1843 at a morning chapel service she read a letter appealing for a

[illegible]

teacher for Persia, asking that anyone willing to go should write her a note to that effect. Within an hour forty had responded to this call, one of the briefest notes reading, "If counted worthy, I would be willing to go. Fidelia Fiske." Thus only six years after the opening of the Seminary Miss Lyon was called upon to give up one of her most successful teachers, but she responded gladly to this as to other calls to sacrifice.

Fidelia Fiske's school at Urumia, Persia, is only one of a large number which acknowledge their indebtedness to Mount Holyoke and its founder. Huguenot College in South Africa was started by two alumnae sent in response to an appeal from Dr. Andrew Murray for a Mary Lyon and a Fidelia Fiske. In Spain schools at Barcelona and Madrid perpetuate the life and work of Alice Gordon Gulick, one of Mount Holyoke's daughters. In far south Chile, on a lonely island in the mid-Pacific, on many hillsides of Turkey, in towns and villages of India, Burma, China, Japan, Arabia and Africa, Mount Holyoke's daughters glorify their beloved *alma mater* by lives of devoted service for others. Not only as teachers but as doctors, nurses, evangelists and homemakers have they lived and wrought. Over two hundred have worked for a longer or shorter time as foreign missionaries. They have faced famine and flood, war, riot, and massacre, swelling "the glorious company of the apostles" and adding new names to the "noble army of martyrs" who praise their God.



MARY E. WOOLLEY
President Mt. Holyoke College

In these later days of luxurious living and manifold appeals for philanthropy some have feared that Mount Holyoke's missionary influence would wane. The present record of the missionary activities of the college effectively quells such fears. Several hundred students are enrolled each year in mission study classes, a large band of earnest Student Volunteers are looking forward to future service abroad, and in addition to generous contributions to work in the homeland, students, faculty and alumnae support Miss Olive Hoyt in Kobe College, Japan, and Miss Alice Browne at the North China Union College in Peking. President Woolley, beloved and honored of all her students, is inspiring the present-day daughters of Mount Holyoke to live lives of truest culture in places of greatest need. The closing words of a letter from her give assurance

that Mount Holyoke's daughters will continue to contribute their share of world-wide service in God's kingdom, as she expresses the "hope that Mount Holyoke may always be able to respond to the calls which come from the mission fields."

THE WOMAN'S UNION COLLEGE OF PEKING

BY ALICE SEYMOUR BROWNE

It is not a very old college,—nor a very large one,—but its being a college at all, in conservative, woman-scorning old North China, is a sign to be spoken against. Mrs. Bridgman, who, over forty years ago, bribed and argued a few surprised girls into attending a most simple and informal school, where they sewed and cooked, studied the Bible and a few Chinese books, doubtless never remotely dreamed of its revolution, through many stages, into its present state of college-hood. Yet all the devoted women from Miss Porter to Miss Miner, the present president, have planned and taught and loved so wisely well, trying at each period to give the training of life and mind best adapted to fit the girl students to serve their day and generation, that when the new, changing China needed unusually trained leaders,—behold! the college.

Only a few college classes have been graduated, and as yet the majority of the hundred and twenty or so pupils are in the academy, for college students are not to be had ready-made for the asking in China, but are furnished year by year from the preparatory schools conducted by the different missions scattered all through North China,—and the years have been few. In addition to the regular four years' art course, the college provides two years' courses in normal, scientific, and kindergarten studies, with diplomas—all of which is a part of a union educational system which binds into a unified whole the educational work of several sister missions. So whether under the charge of the Methodist, Presbyterian, London or Congregational missions, the girls or boys have the same studies in similar grades from the primary to the high school, and then are ready to be matriculated into the union colleges. This woman's college, which used to be only Congregational, has girl students from many provinces and many missions, from peasant and official homes. Chubby Korean girls, side by side with girls from Foochow or Canton, must struggle first to master the Mandarin, in which all but the English classes are taught, before their studies can go on. In fact, the many extraordinary dialects and preferences as to food or costume among these girls from Shansi and Shantung, Hupei or Heuan sometimes present

rather ludicrous problems to the teachers. But picture a college where the students must be urged to play harder rather than to study harder; where Chinese voices ring clear, sweet and true in part song and carol, and a glee club has won name and fame; where girls step from the graduating platform into positions of high usefulness; where the students can demonstrate theorems and play basket ball, generate a gas or lead a meeting, explain the theory of apperception and go out on Sundays to temple fairs, to patiently help gaily-painted, chattering women or wild-eyed children to apperceive the love of God,—and you will have pictured our union college in Peking!

KOBE COLLEGE, JAPAN

BY CHARLOTTE B. DE FOREST

On the sloping hillsides edging Osaka Bay on the north, high up in the city of Kobe, whose name means the “gate of the gods,” stands a school whose purpose has been to be to the girls of Japan a gate to the knowledge of the true God. Founded in the same year as Smith and Wellesley, Kobe College started in 1875 with one building, two teachers, and a scant dozen of pupils of varying ages, but of low grades of learning. It advanced with its pupils to include a high school grade, and then kept on advancing until in 1891, to meet the incipient demand for a still higher education for women, the college department was opened. The next date marking an educational epoch is 1909, when the institution received government recognition, and was thus enabled to give its graduates advantages for educational promotion similar to those enjoyed by graduates of government schools.

The first principal was Miss Eliza Talcott, whose revered memory is preserved in the annual celebration of her birthday as Founder’s Day. When Miss Talcott removed into evangelistic work, Miss Emily Brown succeeded her, ably assisted by Miss Susan A. Searle, who readily filled the place that ill health soon compelled Miss Brown to give up. Upon Miss Searle indeed have fallen the burden and the heat of the day, as she has faithfully stood by her post and guided the development of the institution while others came and went after shorter or longer periods of service. To no one institution has Kobe College owed so much as to Mount Holyoke, from which she has had fourteen teachers and to which she has sent four Japanese students.

During its thirty-seven years, what of its expansion? The one building has grown into nine, each with its function, whether gymnasium, dormi-

tory, or departmental hall. That first handful of pupils has grown until the total enrollment of the last school year of two hundred and thirty pupils was reported as the largest known in the history of the school. As to its courses of study, sloughing off the lower ones as it advanced, it now has not only the two main courses of academy (or high school) and college, but two courses, the normal and the regular, in the music department, and a shorter supplementary English course for government school graduates. Those first two teachers are now represented by a faculty of twenty-six Americans and Japanese, and the nearly four hundred graduates not only are scattered all over the Japanese empire, but are heard from also in China, Germany, and the United States. Its branches are as those of a spreading mustard tree, and its highest ambition is to be worthy of the dignity of the mustard tree in being suggestive of the Kingdom of Heaven.

ALICE GORDON GULICK IN SPAIN

BY ELIZABETH GORDON

In memory of an honored *alumna* of Mount Holyoke College there was laid in Madrid on March 29, 1905, the cornerstone of the Alice Gordon Gulick Memorial Hall—the academic building of the pioneer woman's college in Spain—an institution which purposes accomplishing for the women of Spain what Mount Holyoke and her sister colleges have accomplished for the women of America, while in Barcelona is the missionary school which she founded and fostered through twenty years of unflinching devotion.

Alice Gordon was graduated from Mount Holyoke Seminary at the age of twenty years and the following year became one of the faculty of her *alma mater*. Her classmates vividly recall Miss Gordon's rare musical ability, her lively disposition, her versatility and acumen. This gifted alumna of Mount Holyoke was predestined to accomplish a great work for the women of Spain. After her marriage to Rev. William Hooker Gulick, Mrs. Gulick became deeply interested in the Spanish girls of Santander—the city in which as missionaries of the American Board, Mr. and Mrs. Gulick were located. During the first decade of her life in Spain, Mrs. Gulick, who was the mother of little children, assisted Mr. Gulick in the great and beautiful task of making a true and Christ-like religion known to all whom they could reach. A young girl besought lessons in reading and writing, for which she offered to pay by sewing. Soon a class was formed and in 1882 when Mr. and Mrs. Gulick were transferred to San Sebastian the class grew into a school.

Mrs. Gulick determined to avail herself of an existing but unused privilege and present her scholars for examination in the government institute at San Sebastian. In 1890 fourteen girls took the examination and two received the highest rank given by the institute (*sobresaliente*,—leaping over all,—corresponding to our *summa cum laude*). In 1891 thirty-three came up to this high standard. June 30, 1894, four girls received the certificate of a completed course in the state institute of Guipuzcoa at San Sebastian, entitling them to the degree of Bachelor of Arts. This was the first time in the history of Spain that girls taught by women had attained such recognition. A Spanish newspaper said, "These girls are educated not only in literature and science but also in the knowledge and fear of God." In 1895, four pupils were matriculated in the University of Madrid, and in 1897 they received the second degree Licentiate in Philosophy and Letters—corresponding to our M.A.—with the highest rank possible in the University.

In 1892 a corporation was organized and chartered by the Commonwealth of Massachusetts, with authority to establish and maintain an institution for the education of girls in Spain.

The year 1903 is one of tragic memory to the friends of the work in Spain. On September 29, 1903, Mrs. Gulick's funeral was held in the new building in Spain, where she had hoped to greet her pupils at the opening of the school year. Through the efforts of the Corporation and the League, the Memorial Building has been erected in Madrid, while the Woman's Board still supports the Colegio Internacional in Barcelona, where Miss Webb, the Directora, Miss Mary Lyon Page, of lamented memory, Miss May Morrison and the other teachers, have carried out Mrs. Gulick's ideals with faithful devotion. Miss Susan D. Huntington is the Directora of the Madrid Institute.

It was Mrs. Gulick's high aim to give Spain a college like Mount Holyoke. She imparted to the girls her own deep spirituality. The Spaniards, through these girls, are shown the value of true Christian culture in individual and in family life. A Spanish editor voiced the convictions of many thinking men when he said, "The regeneration of Spain must begin with the education of her women."

President Woolley of Mount Holyoke appreciatively said: "If Mount Holyoke had never sent out another alumna except Mrs. Gulick, it would have justified its existence. It is true that a great work is never done by one who does not lose himself or herself on the way; and it is also true that there is an immortality in death, and that the great workers of the

world after they have entered into rest are so associated with the work itself that we cannot think of one without the other. This is peculiarly true, it seems to me, with reference to the founder of the International Institute for Girls in Spain."

MOTHER AND DAUGHTER

BY GRACE H. KNAPP

I knew the daughter long before I became acquainted with the mother. A true daughter of the dear old *alma mater* is the Mt. Holyoke Seminary of Bitlis, Turkey. Its spirit and purpose are the same, its laws are close adaptations of the laws of the older institution, and its history, also, binds them together. The foundation of the Bitlis Mt. Holyoke was laid nearly fifty years ago by my mother, who had not been a Mt. Holyoke student, indeed, but had longed to be and would have been one but for the intervention of an accident. Then the Misses Ely of the historic class of '61 of Mt. Holyoke Seminary devoted their lives to the school. They have lavished the rich treasures of heart and brain on this child of their love and prayers. They have sacrificed for it, agonized over it, rejoiced over it with exceeding joy, thus proving themselves to be of the spiritual kin of the founder of the original Mt. Holyoke Seminary. They have poured out like the ointment of the box of alabaster, very precious, their strength, their vitality, their very life blood. And they are doing so still. They take girls from homes of incredible ignorance, from an environment most stultifying to mind and moral sense. They surround them with the atmosphere of love and aspiration. They mould their characters with wise and tireless effort, most of all by constant and intimate association with themselves. They breathe into them the breath of life. Then they send them out to establish homes that are lights in dark places and schools that are as well-sown fields bearing a harvest of a hundredfold. They always keep in touch with their graduates, helping them in times of stress and struggle, comforting, advising, encouraging them. And they are now educating the children of some of these graduates—the second generation.

When I, in my turn, became one of the second generation at our *alma mater*, and, soon after, one of the second generation of workers in the school of my first love and the home of my childhood, I marveled at the adaptability of Mt. Holyoke ideals and standards to conditions in an Oriental country. This may be partly because the Armenians are the "Yankees" of the Orient, and this community more nearly akin to a

New England community than an observer of merely surface traits could believe possible. The chief reason for this is that these ideals and standards were the expression of a personality that dominated its environment, and the Misses Ely again prove their kinship with Mary Lyon by their possession also of such a personality.

The external setting of the two schools could hardly be more unlike. In place of the softly rounded, richly wooded, hills, the serene, broad river, the pretty rural homes and gardens of South Hadley, the fine buildings and great velvety lawns of the college itself, behold here bleak, bare, rocky mountains, piled range on range, surrounding and overtopping the deep natural amphitheatre up whose steep sides climb, stairlike, flat-roofed, brown houses with here and there a minaret or mosque, the vast and picturesque ruin of an ancient castle in the midst, a noisy mountain torrent foaming under arched stone bridges past barracks and bazaars. Here our girls are housed in space so cramped that they have only a few square yards of playground. They are like bees in a hive and as busy, since "domestic work" means a good deal in *this* Mt. Holyoke whose pupils must do every bit of the housework from the cooking of meals and the laundry to the fall preparation of stores of provisions for winter, and besides this, they do their own sewing and dressmaking and are taught all sorts of plain and fancy needlework. A necessary preparation for their future home life too, this training is.

I like best to see them in their summer home, a mountain camp, where for three months they roam the hills in freedom; where, before a rough and ready bungalow was built for their use, school kept under a great English walnut tree, a little brook setting dry recitations to music; where, under boulders and bushes, at earliest dawn or in the dusk of twilight, they keep "silent half hour"; and where, sometimes, they make the rocks re-echo with their laughter as they play old-fashioned romping games on stubble fields by the light of a harvest moon.

As the *alma mater* passed through a baptism of fire, so did the Mt. Holyoke of Bitlis—the massacres of '95. It was then left a legacy of orphans whom it trained and nurtured, most of whom it has sent out into the world again, equipped to win success and happiness. The daughter is soon to celebrate her own golden anniversary. But on this, the diamond anniversary of her mother, she lays humbly, filially, lovingly, at that dear mother's feet, her own crown of jewels,—gems once dull, shapeless, trodden in the mire, which now shine with a pure and serene radiance, and *will* "shine as the stars forever and ever."

EDUCATIONAL REFORM IN CHINA

OUR EDUCATIONAL SYSTEM

BY EMILY S. HARTWELL

By the courtesy of the Woman's Board of the Interior we are permitted to publish this article, from the manuscript of the leaflet just prepared by Miss Hartwell and now in press in Chicago. Its appearance in this Mt. Holyoke Anniversary number is opportune, as Miss Hartwell was a student at Mt. Holyoke Seminary and also attended Wheaton Seminary with Miss Woolley. Miss Hartwell went to China in 1883 under the W. B. M. and was transferred to the W. B. M. I. in 1896. Her long connection with the Foochow Mission enables her to speak understandingly of present educational reforms. She is now in this country on furlough and at present with her brother in Brooklyn, N. Y.

Each of the four missions of the American Board in China has a center in some large city and around this center are large outlying districts. Peking is the center of the North China Mission; Taiku of the Shansi Mission; Foochow of the Foochow Mission; and Canton of the South China Mission. The general plan is to have large central educational plants in these cities, while preparatory institutions are found in the outlying districts which feed into these central high grade schools or colleges, while in turn the day schools of the various churches scattered through many towns and villages miles away from these centers feed the boarding preparatory schools of each district.

The general plan of our work is not like a circle but like an ellipse, for we have, as it were, two centers,—a center for the work for girls, and a center for the work for women. The dividing line between these two classes of work is *marriage*, for a girl, although she may be only sixteen and really a little girl, if she marries, must be transferred into the woman's school from the girls' boarding school she is attending. Sometimes the day schools are called women's classes and sometimes girls' day schools, just as there happen to be more women or more girls in attendance. We have three Woman's Boards connected with our Congregational churches: The Eastern Board (W. B. M.), the Board of the Interior (W. B. M. I.), and the Board of the Pacific (W. B. M. P.). The W. B. M. and W. B. M. P. have work for women and girls in two missions in China, North China and Foochow; the W. B. M. I. has work in all four missions, North China, Shansi, Foochow and South China.

It is not possible to mention all the work done by these three Boards, but I will tell of the work in Foochow which is the oldest of the four missions. The central schools for women and girls are located at Pona-

sang, a suburb of Foochow. We expect soon to have three of these central schools. The girls' college is supported by the W. B. M. and was opened in 1854. It has grown from three girls to a large school of about one hundred and twenty-five pupils, with a college and a preparatory department. Miss Garretson who went to Foochow in 1884 is president of this school. The next oldest preparatory girls' school is the Abbie B. Child Memorial at Diong-loh (Lasting Happiness), and since Miss Osborne came to America Miss Elizabeth Perkins has had the charge except for the short time when Mrs. Ruth Ward Beach went to help at Diong-loh. The W. B. M. I. also has two preparatory schools. One is at Ing-hok



MRS. DING AND CHILDREN, WITH ING-HOK GIRLS
(Mrs. Ding taught for several years at Ing-hok)

with its matchless view and its fifty happy girls under Miss Chittenden, who opened it in 1902. But the preparatory school of highest grade is at Shao-wu, for this station uses a different language from Foochow and is two hundred and fifty miles or two weeks away up that most beautiful of rivers,—the Min. This too has a beautiful building and wonderful girls, and Miss Funk works there with Miss Bement who went out in 1900 after Mrs. Walker had called for help for twenty-five years. The girls of this school are expected to complete the four years' day school course before entrance and then take an eight years' course. Of the seventeen graduates, all have done some Christian work. This school

furnishes twenty-five teachers for girls' classes in Sunday schools, and during vacations the girls do active Christian work in thirty cities, towns and villages of that immense district, which should be a mission by itself. While they waited twenty-five years for the first teacher, opium was robbing them of millions. Commerce made a *business* of opium and *planned* millions. Who will go about the *Lord's* BUSINESS and plan MILLIONS?

Again in the district cities we find our ellipse with two centers,—the girls' preparatory school and the boarding station class for women. Into these boarding schools the day schools scattered in many villages feed (p. 9 of text-book gives picture). And yet in all China including all Protestant missions there are only fifty-five thousand Chinese children in these day schools, perhaps a quarter of them girls! And how often I have been forced to refuse young women teachers who had studied in boarding schools because we had not money to open a new day school! Our largest girls' day school is at Foochow under Miss Wiley. It numbers one hundred and fifty Manchu girls. These were forbidden by the Tartar general to become Christians so have only been able to come since the Revolution gave them freedom of conscience. There are about five million Manchus calling for help as the Revolution has stopped their stipends, their means of support for over two hundred years. They call for help but we cannot get the money. Is not there a need for millions in our work in China?

Again we return to Ponasang for the advance school of our woman's work,—the Woman's Bible Training School (W. B. M.). This is not yet built, but funds are in hand and Miss Daisy Brown has been sent by the Woman's Board of Missions to prepare to take charge of it. There are three Women's Boarding Station Classes now open, fitting women to enter the advance school. These are at Foochow City with funds partly from W. B. M. and partly W. B. M. I. One at Diong-loh with funds partly from W. B. M. and partly from W. B. M. P., and one at Ing-hok with W. B. M. I. funds. At Shao-wu the woman's school will not feed into Foochow probably as they have another language and are a center for such an immense district. Miss Walker has a foreign building there, while in the other stations Chinese buildings are used. At Shao-wu they study Mandarin character as that is so like the Wenli or universal language, and the district is so wide, the villages so scattered, that it is a physical impossibility for the missionaries to visit them often, so that this should be the center of another mission.

The Bible women travel great distances and the people at Shao-wu are very cordial, showing much hospitality and making them feel how glad they are to see them and hear the gospel. At Shao-wu the mission work is more nearly self-supporting than in Foochow, probably because the Tai-ping Rebellion decimated the population and those left are not so poor.

And now we come to our first union woman's work in Foochow,—the Union Kindergarten Training School. The co-operating Boards are the Woman's Board of Missions for the Pacific for the American Board, the Woman's Foreign Missionary Society for the Methodists and the Church Missionary and Zenana Societies for the English Episcopal. The location is Ponasang and the Board for the Pacific is very glad to have Miss Mary T. Ledyard, who has had charge of kindergarten work in Los Angeles for fourteen years, go out to inaugurate this work. To enter this kindergarten training school requires a diploma from a preparatory girls' school or its equivalent and the three missions co-operating share the expense, also each furnishes a kindergartner, but the plant is owned by the Congregationalists.

In North China, the girls' college is also looked upon as graduate work, and is a union of the Board of the Interior for the American Board, the Presbyterian Board and the London Mission. The Woman's Board of Missions also sends teachers. It seems to be generally conceded that the graduate schools should be union work as no one mission can furnish sufficient pupils or funds for an adequate plant. These graduate schools are glad to accept pupils from anywhere in the Empire. Miss Jean Brown, who was the first W. B. M. P. kindergartner at Foochow, trained girls from Shanghai and Hinghua as well as Foochow. The North China Union Woman's College has girls from eight different missions and more provinces. It is hoped that our union kindergarten training school will train kindergartners for all our churches, so that we may report kindergartens as well as girls' day schools in each of our six stations. At present we have only the Davis Memorial Kindergarten in Foochow City (W. B. M.).

At Peking the American Board has joined the union medical school for women which is located in the Methodist Compound. No woman physician to be on the faculty has however been sent. At Foochow Dr. Woodhull graduated her last class in 1911 and has come home to America. Now only nurses are being trained. It seems almost impossible to secure women physicians for the work abroad. With China's teeming millions

will not some physician hear and heed this importunate call to give medical aid to the women and children of China?

We have led you to some of the beautiful *living* springs of water springing up to the eternal life of China politically, we hope, as well as

spiritually. We have shown you how those noble springs of consecrated womanhood have been brought to light. Let us speak now of the drops of rain which are the source of the springs. These drops of rain all have to be drawn up out of people's pocketbooks, and the sun that draws them up is the warm, loving heart warmed by the Sun of Righteousness. When the raindrops collect in clouds they form the missionary societies for study and prayer, and the winds that blow them across the ocean are the Woman's Boards. These raindrops come from an immense territory, from the large metropolis, from town, village and hamlet, and the word has gone out through the *apportionment* of your church and society just how much water is necessary to keep these springs from drying up. Yet they tell nothing of the great stretches of desert where no springs are found. Think of it; Christendom, in forcing the opium traffic upon



MRS. LAU OF THE FOOCHOW MISSION
(Teacher and Bible Woman)

China, has made 8,000,000 of people like famishing deserts, as compared with its effort to make one spring out of each of 80,000 pupils; and of these 80,000 only 16,000 are girls! It has made 175,000,000 opium eaters and 278,000 Christian converts. Girls are sold away by the thousand and ten thousand and hundred thousand, and it is the opium that starves them or sells them to feed its own lust.

Do not think your apportionment is *one-tenth* enough. It is only to help a small portion of the springs already created by our system. Many, many more Chinese whom we have trained want to help, if only we would furnish the raindrops of money to make them transplanted springs. Think of one boarding school of 50 in a district of 500,000! And still we cannot get money for day schools for our girls trained and ready to teach, nor money for our women trained in our Bible schools to go about as Bible women.

Won't you consider these great needs and help to arouse your neighbor to consider them?

THE EDUCATIONAL TREND IN JAPAN

BY KATE G. LAMSON

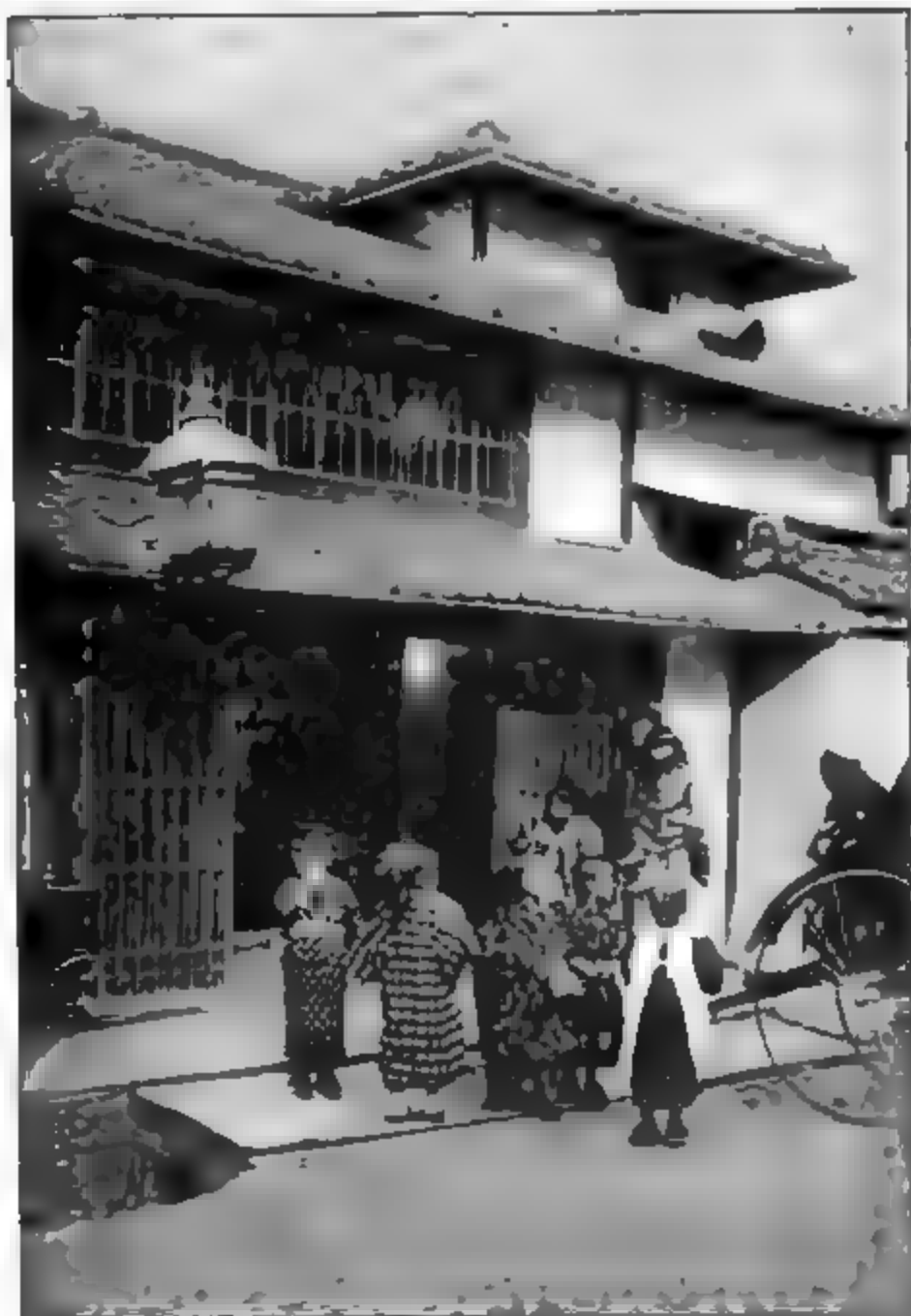
To those who have been watching the course of events in Japan during these last years, it is hardly necessary to say that the trend of life and civilization is toward larger, broader things. The world has been fairly startled by the rapid evolution of that aspiring nation. The traveler in Japan finds modern American methods and inventions side by side with the customs and appliances of historic and traditionary Japan. While not intending to abandon that which is the nation's birthright or specially adapted to its distinctive needs, this versatile people are watching the nations of the earth with keen eyes, ready to appropriate and assimilate that which according to their own judgment appears desirable for them. In this connection Christian standards, political, social, educational, have the limelight of closest scrutiny thrown upon them. Can they stand the test? In so far as they are truly Christian they most certainly can, but if not thoroughly permeated by the spirit of Christ and solidly built on the foundation other than which no man can lay, they will fail.

Education for the masses has long since justified itself to the Japanese. That education is universal and compulsory is abundantly proved by the crowds of school children seen in every part of the country. This naturally leads the observer to question the need of outside help, especially missionary help, along educational lines, and outside of two or three large centers our Board has applied itself largely to the development of church organization and evangelistic work. Yet the experience of years has revealed an imperative need of the missionary even in the ranks of education in Japan. We are discovering in America that all education is not Christian, even when conducted in a nominally Christian land. How

much more, then, must this be the case in a land which does not profess to be Christian and does not wish to inculcate Christianity in its midst. With schools everywhere, under an able and full staff of instructors, with up-to-date appliances for every branch that is to be taught, moral and religious training are not provided for, and the well-polished husk of educated manhood and womanhood without the inner life is the result. The dangers attending non-religious education have not failed to make themselves apparent to the watchful Japanese. The pages of *LIFE AND LIGHT* have already referred to the congress called last February by the Imperial Government through its Home Department, to which representatives of the Buddhist, Shinto and Christian religions were summoned to consider the importance of more pronounced religious instruction in the schools. The full sanction of the government to the introduction of such instruction was hereby given and the walls which have heretofore shut out the teaching of Christianity from the schools fell. Since then the death of the Emperor has occurred and the close of the "era of enlightenment" but ushers in the "reign of righteousness," heralded by the voice of the present ruler calling upon his people to develop righteously and morally as they have not yet done. Christian schools will probably be sought as never before. Have we such to meet the demand?

In every land we believe the hope of the nation lies largely in the training of little children. Christianity in Japan has laid hold upon this and has set the pace in the establishing of kindergartens. We may proudly claim five of these institutions among our Congregational activities in that land. Chief among them is the Glory Kindergarten in Kobe, presided over by Miss Annie Howe (W. B. M. I.). Throughout the country this kindergarten is a recognized model, and the teachers from its training school are widely found putting into practice that which they have learned under Miss Howe's able guidance. The children of the best families are found in the fascinating circle of the Glory Kindergarten. Pupils and parents, each from their own standpoint, prize highly the school with its wonderful opportunities for work and play in the development of the little mind. The dignity and seriousness of the graduation exercises were well calculated to impress the onlookers as well as the children. "How many did you receive at the opening of the new term?" we asked Miss Howe. "Exactly the number we graduated," was the reply; "we have a long waiting list." She added that the parents say it is necessary to place a child's name at birth upon the list to insure admission to the kindergarten when a suitable age is reached.

In the great city of Kyoto two Christian kindergartens fill a large place among the Congregational activities of the station. One is the Airinsha, or Brotherly Love Kindergarten, located at the center of a city mission work called by the same appealing title. Mrs. Gordon has had the fostering care of this work from its start. The pupils are children of the poor. How bright they are, how rewarding in every effort spent upon them! This little school was the entering wedge for the large work that has grown up around it. By its own force and influence it held the ground when direct evangelistic work seemed fruitless and the enterprise doomed. Now a flourishing church and Sunday school minister in their own way to the spiritual needs of the people of that neighborhood.



"THE CHILDREN THEMSELVES ARE HAPPY TO COME"

IMADEGAWA KINDERGARTEN

The other kindergarten of our charge in Kyoto is the Imadegawa under the care of Mrs. Learned. The children of well-to-do families come together here, and widely does the influence spread which they carry back to their homes. Blessings asked by the little ones in non-Christian homes

before partaking of food astonish and illuminate their friends. Such reproducing of lessons learned in our kindergartens is frequently met with. That the influence does not stop with the circle of pupils and friends is seen by a call Mrs. Learned recently received from a student at the Buddhist priest's school of one of the two great Hongwanji Buddhist (Shin sect) temples in the city. Mrs. Learned writes that he and several fellow students have a kindergarten started three years ago in a neglected neighborhood on the southern edge of the city. He had come not only to observe Mrs. Learned's methods but to make special inquiries concerning the place religion has in her program. He said he knew it was a Christian kindergarten in name and asked if religion was taught the children there, and how. Was the Bible used? He would like to see any helps in story and song that were used in teaching religion. "As I tried to answer his questions," says Mrs. Learned, "he exclaimed, 'Good, good. Delightful, delightful!' with a sympathy I was struck by, especially when I said that above all else I valued the Christian atmosphere created by earnest, consecrated Christ-filled teachers. He said that he was anxious to bring the blessing of Buddha to the children of his kindergarten. . . . As I looked into his face, earnest with the only light he had, I thought if only the light of Christ was there what a power that young man would be. . . . Besides the kindergarten he said that students of the priests' school have charge of eight Sunday schools. . . . They are imitations, and doubtless poor ones, of Christian Sunday schools, with Buddha's teaching instead of Christ's."

In Maebashi is another of our kindergartens under the supervision of Miss Griswold. The fifth is in Miyazaki, built up by Mrs. Olds and housed in a beautiful new building, her memorial by her own effort to her father, a great lover of little children. At both of these places the same powerful work goes on as in Kyoto and Kobe. Families are reached who could be approached in no other way but through the children, and the Christianizing influence started in the kindergarten spreads through the community.

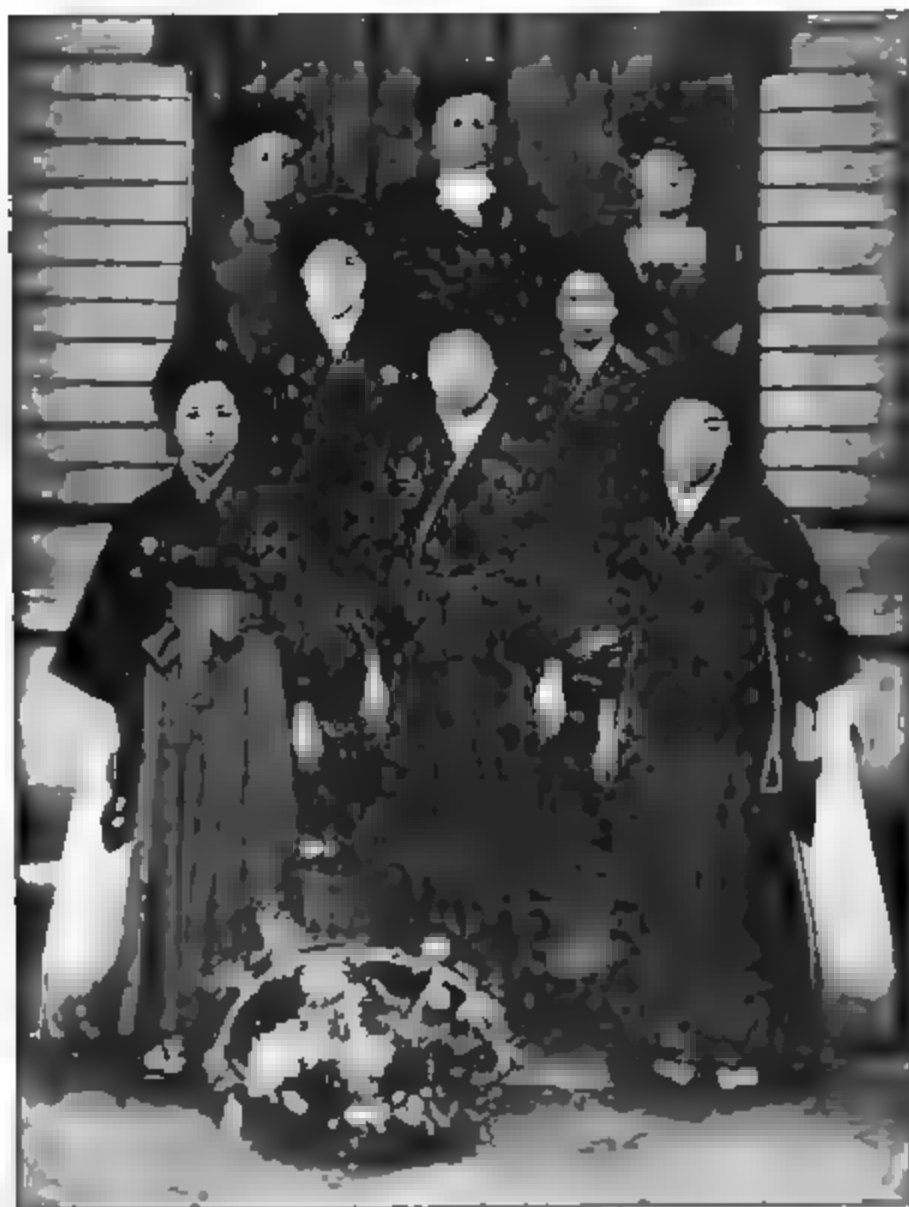
Although education in Japan is compulsory, it is a fact that it is beyond the reach of the poorest people. This anomalous situation is caused by the charges for tuition and books imposed upon all scholars. These charges are so high as to be prohibitive for the very poor, and the result shows in the absence of their children from school. In this lies a direct invitation for missionary effort.

In 1891 a night school was opened in the city of Matsuyama for the

benefit of boys and girls who must earn their livelihood through the day. From the beginning the Bible and religious instruction have been the center of the life of the school. Great offerings of devoted, consecrated service have been laid upon the altar of this school. For eighteen years Mr. Nishimura has poured himself out for this work, stopping at no sacrifice which his position as principal called upon him to make. With the scantiest equipment and in most unsuitable quarters the school has pressed forward, turning out, year by year, a force of young life trained for service and molded under the influence of Christianity. "These students come from houses of the lowest and lower-middle classes. They work all day, nearly every day in the year. A few have Sunday for a rest day." So writes Miss Cornelia Judson who for years has had the school under her care and to whose devoted labors, ably seconded by the teaching force, much of the present efficiency is due. Sunday schools, afternoon and evening, are conducted for such pupils as are able to attend, and Christian work is organized among the members. Together with her care for the night school, Miss Judson carries the large boarding and day school for girls. From all over the province the girls are sent to this institution. Christian Japanese parents entrust their daughters to it with absolute confidence that they will be tenderly cared for and well instructed, and the results in the rounded lives turned out justify fully the trust shown. (See frontispiece.) Miss Adams' work at Okayama, with its invaluable free school for the boys and girls of the slum district, has been so fully described on these pages that we simply mention it here. It is a most important factor in the education of the poorer element in that city.

A noble institution of another character is the Baikwa, or Plum Blossom Girls' School at Osaka. The chief difference lies in the fact that this is a Japanese school under their own management. It is a Christian school and the help of missionaries upon the faculty is greatly prized and earnestly solicited. Miss Colby and Miss Ward have had long experience here, and Miss Amy McKowan is in training to put on the harness. Japanese and American Christians work together in harmony and mutual appreciation. It would be hard to find a finer set of young women than those gathered for the Commencement exercises last March. We quote the welcome of Mr. Higashi, pastor of the Komachi church, given to the American guests on this occasion: "We are thankful to you that you have visited our church yesterday, and we are very glad to welcome you in this school to-day. We are always indebted to the American Board. They sent a few missionaries to our country about forty years ago. At that

time all the Japanese opposed the Christianity. Therefore their works were exceedingly hard, but as they worked with a great desire for the Lord's sake, several natives were converted. It was very dangerous for the Japanese to become a Christian at that time because they were pro-



GRADUATES FROM THE ENGLISH COURSE AT
OSAKA GIRLS' SCHOOL, 1912

hibited to do so by the law. Therefore some of them were put in prison, but they never changed their faith. Year after year missionaries were sent to this country. They founded the school, girls' school, and the hospital, and worked directly and indirectly for the Lord. Year after year the number of the native converts has increased. There are about twenty thousand members of the Congregational churches in our country, and there are about a hundred self-supporting churches now. The public opinion of the Japanese to the Christianity has quite changed. The home department of the Imperial Gov-

ernment summoned the representatives of the Christians, Buddhists and Shintoists to Tokyo, and thanked their works and asked they would work to save our people from sin in future. It was in this last February. This is the proclamation of the government has approved the Christian religion. Now we are planning to work among the people with the more ardent desire. If the American Board had not sent the missionary to

Japan, what would have been the result? I think the influence of Christianity might not be so great as it is now. When we think this, we must greatly thank the American Board. When you come home, please give them our sincerest regards and show our gratitude. We pray the Lord will bless you, help you and be with you always."

The Bible Training School at Kobe (W. B. M. I.) occupies a unique place in educational ranks in Japan. While training the mind thoroughly under its course of study, the emphasis is laid upon mastery of Bible knowledge, ability to grasp its truths and communicate them to others,



DORMITORY OF WOMAN'S EVANGELISTIC SCHOOL, KOBE

power to live the gospel and to make its principles clear to people of every sort and condition. Six months of practice in some station to which they may be sent is a part of the training. As graduates the pupils go to any part of the Empire where they may be needed. Their work is far reaching and important if not conspicuous, an inestimable benefit to woman's work throughout Japan.

Kobe College and the girls' department of the Doshisha at Kyoto, work of the W. B. M. I. and W. B. M. P. distinctively, are the fitting crown of all our educational work for girls in Japan. Each one should have an entire article to cover its scope and its achievements. Reference to them is found elsewhere in this magazine.

Our space is full and yet we cannot close without mention of the valuable work done for Christian education by individual missionaries all over Japan. In giving Bible and other instruction in Japanese schools, through classes held in their own homes, by private lessons to one or two pupils at a time, the seed is being sown.

“Lift up your eyes, for the fields are white to the harvest.”



Junior Work

Evangelistic Medical Educational

IN THE SUNDAY SCHOOL

BY MARY PRESTON

There is no more important field for educational work before the Junior Department of the Woman's Board at the present time than its Sunday-school field. Experts in missionary education are everywhere turning their eyes toward this particular organization in our churches. They see within it in seed-form the church of the next generation, and they know that according as the seed is nourished, so the church must grow. If its children are taught to understand that the great Kingdom of God marches on in these days even as in the times of Jesus and Paul, if they learn that the Christian spirit and the missionary spirit are but two names for a single attitude of mind, and if they realize that no bigger challenge has ever faced Christianity than that which the seething, questioning East flaunts before it in these modern days,—then and only then, these educators say, is missionary zeal assured in the church of the next generation.

Now hitherto the Junior workers of the Board have largely sought to teach such principles as these in Mission Bands. Let it be said at once and with all emphasis that the value of Bands, through the intensive work which they make possible with a few children, cannot be estimated. The day of Mission Bands has by no means passed. Nevertheless but a handful of children compared with the number in the Sunday school of the same church can ever be brought into any Band; and in these days of many interests Mission Bands themselves are oftentimes impossible from lack of leaders to manage and of children possessing sufficient leisure to attend! Yet in the Sunday school teachers and children are ready at hand and

missions taught there no longer wear the suspicious tag of "Something Extra" which one may elect to hear about or not as one pleases. Is it not time then that the Junior workers of the Board, and those who have not previously been workers with children, arm themselves with these arguments from experts in religious education and insistently invade the Sunday school?

Before the Woman's Board lies the field of the Junior and Primary Departments, or the children up to twelve years of age, for, by agreement, all aggressive work in the older grades is left for the American Board to undertake. Education in these departments however, necessarily involves not only workers and children, but some course of study so arranged as to be easily obtainable, quickly prepared, and capable of presentation in a short period of time. No Sunday-school quarterly gives this. The American Board for several years has prepared just such a course for the older school under the name of Five-Minute Exercises. This year, for the first time, the Woman's Board publishes a similar series suited to Junior and Primary Departments. It contains material for twelve attractive five-minute lessons upon China with stories, dialogues, pictures and suggestions for charts, all ready to insert into the regular program. It is printed in a single large circular containing outlines (free) and a set of supplementary leaflets and illustrations, which will be supplied upon order for twenty-five cents. Early in September the circulars will be distributed with the American Board series to the superintendents of all Sunday schools in Woman's Board territory. They will also be placed in the hands of every Branch Junior Secretary.

It is hoped that these exercises will be used during the fall months, for the educational material of the homeland societies will begin to reach the Sunday schools by the beginning of January. Already October is close at hand. Have your teachers appointed their missionary committee and arranged for a missionary program through the fall? Is your superintendent interested? Have they seen and been tempted by the circular? If not, there is work at hand for you to do. Send to your Branch Secretary for a circular, or to the Secretary of Young People's Work, 704 Congregational House, 14 Beacon St., Boston, Mass. Children and courses of study cannot be brought together without workers. "Lo the fields are white unto the harvest but the laborers are few." Cannot you do something in your church?



For list of officers see second page of cover

Very gay was the sight of yellow badges at our summer school this year bearing the mystic letters, "M. H. F. S. M.," Mount Hermon Federate The Mount Hermon School of Missions (albeit one Southern California Summer School. man gave as his interpretation of the five letters, "Make Haste and Fish for the Souls of Men"). The Congregational women held their rally in a romantic spot known as "Epworth League Circle," a circle formed by tall redwoods and having a view out into madrone trees. The Methodists went "upstairs" into an indescribably lovely place where a floor had been built in another redwood circle, a place rivaling anything dreamed of by the illustrious "Swiss Family Robinson." The Presbyterians had theirs in their fine new "Cameron Rest Cottage," which is a forerunner of the headquarters we all expect to have. We have a Baptist President and United Presbyterian Treasurer, all the richness of the Eastern summer school programs, and the promise that our California Mt. Hermon will become a great missionary center.

How could we rob Peter to pay Paul, as the saying goes? This was our dilemma in Madura District. "I think God will show you how you Faith can continue your good work in Aruppukottai and help your Rewarded. friend, Mr. Perkins also," wrote Mrs. Jeffery. The problem meant doubling our appropriation at once. The faith of our missionary was rewarded, for almost in the same breath, our Home Secretary read the appeal from Madura Mission and then a notification of a bequest of exactly the same amount, \$500 for India.

AT ARIMA

BY MARION OSGOOD

Miss Osgood, who went recently to Kyoto to serve as private secretary to Dr. Sidney Gulick, is an Oakland, Cal., girl. She writes as follows of the mission meeting at Arima:—

We are all attending mission meeting at Arima, a little summer resort up in the mountains, about three hours by train from Kyoto, and two more by *kuruma*. Of course you know how it is the great event of the

year for the people here; it is certainly a great joy to me to meet all the people, and hear their discussions about the work. I have not been attending the sessions very much, though, because we brought the typewriter up and I have been busy with it a good deal of the time, but just to meet the people is an uplift and an education. Sunday morning they received me into the mission church, at a very beautiful service in the little chapel they have built up here. We stay in a Japanese hotel, which gives up its entire equipment to us at this time. Of course they put in chairs and tables to accommodate us, and we keep on our shoes, but the walls are just sliding paper screens and everything else is quite Japanese. To be sure they serve us foreign food as far as possible. I am getting my first real taste of the beauty of Japan, for all I have seen before this has been cities, and they are prosaic enough anywhere in the world. . . . The mountains are beautiful, there is no denying it. The weather has done its best for us, giving us regular California sunshine until to-day, when it has begun to rain. I have explored almost every path in the mountains on both sides and there are lots of them. This has given me an opportunity to become acquainted with Miss DeForest who is going to be much help to me. . . . Miss Guppy, whom I met in Kobe, feels quite satisfied with her work in music among the Japanese girls. I was so glad to know it. She feels that in spite of their lack of culture in that direction, they nevertheless are in many ways peculiarly fitted to develop a talent for it. In the short time she has been here, she feels that there have been definite and encouraging results. . . .

Of course I cannot say too much of the kind welcome I have received from everyone. Mrs. Gulick has come just as near being a mother to me as anyone can be who isn't your mother. Dr. Gulick has been and is kindness itself, and the children have both captured my fortress. In fact, all the mission children I have met have captured it.

The night Dr. Smith and I arrived, Mrs. Gulick had arranged what she calls a "mission supper." That meant that all the people in the mission came and had a buffet supper, and a prayer meeting afterwards. So I became acquainted with all the Kyoto people and that made me feel at home at once. Dr. Smith talked on China in his usual inimitable way, as he did also at church the night before he left. He gave two talks on the boat as we came over, and there was much to be learned from his running conversation always and everywhere. It was a pleasure also to become acquainted with Mrs. Smith. They had a little prayer meeting every afternoon in their stateroom on the Mongolia, which I always

attended. Sunday afternoon we went out in the steerage, and Mrs. Smith prayed with many of the women. We found a Japanese Christian who had a hymn book, so we all sang "Jesus Loves Me," he in Japanese, Mrs. Smith in Chinese, and I in English.

Dr. and Mrs. Smith, and Mr. and Mrs. Jones, have kept me from being homesick. The latter stayed with Mrs. Gulick for a week, and I was able to go about with them a good deal, visiting temples and shops. As a result, I have seen a number of the imposing temples of Kyoto, which I cannot attempt to describe. It is hard to talk of decaying religions in the presence of some of them, comparatively newly built and quite expensive. I am so glad Mr. Jones will be able to describe to you and to all my friends at home my exact situation here. In fact I feel that quite a burden of description has been lifted from my shoulders, the written word always falls so far short of the spoken one.

SUMMER DAYS IN KARUIZAWA

BY ANNA L. HILL

Miss Hill went in 1911 to Kyoto as a missionary of the W. B. M. P. to assist in the Doshisha Girls' School.

You will see by the above where I am, and this is the first chance I have had to write, I was so busy the last few weeks of school. I came up here the day after school closed to escape the heat, stifling and moist, that prevails in Kyoto at this season. . . .

The last few weeks at school were simply crammed full of work for everybody, for examinations came in and preparations for the summer were to be made. It was thought best for Miss DeForest and me to get away from the heat, as we are not entirely accustomed to the climate yet and being tired from school work would be affected by it. So we both came to this place. It is a little mountain village with an altitude of three thousand feet, and is the place where all the missionaries from all over Japan go to spend the heated term, it not being safe or wise for foreigners to remain in their stations during the summer. It is quite an effort to get here, we are obliged to carry so much baggage, bedding, raincoats and rubbers, for it rains every day,—and one needs clothes for all kinds of weather. We are only fifteen miles from Asamayama, an active volcano, which is plainly visible, and pours out a volume of smoke all the time. The rumblings are frequent, and this forenoon we experienced a sharp shock of earthquake, so evidently the volcano is quite

active. The air even up here is so heavy and lifeless that it seems hard to breathe, but is better than down in the valleys. Many of the missionaries look pale and tired, as indeed they are. We have regular church service and prayer meetings, also Sunday school for the children, besides services for the Japanese. Most of the missionaries have semi-Japanese houses with sliding wooden shutters which are closed at night to prevent thieves from entering. This morning I heard the sound of an old familiar gospel hymn, "Only an Armor-bearer," wafted across the roadway from the home of some Presbyterian missionaries who were having their usual family worship out on the wide porch, and it cheered my heart and put new courage into me.

I have had a long walk through the native village and out over the plains beyond, which are covered with volcanic tufa and scoria and bear a somewhat rich vegetation, weeds and wildflowers. I carried an umbrella and wore overshoes, but before I returned the rain had stopped, and I returned carrying the shoes in my hand, the small sharp stones are so hard on them. On my way I passed through the schoolyard where many little Japanese children were playing on a swinging log suspended by chains something like a swing. They run along this log in their bare feet and set it to swinging violently, but they manage to keep on it. With their tight cotton kimonos, bare feet, and huge yellow paper umbrellas, they presented a funny sight. Some of them had small brothers or sisters strapped onto their backs, but that did not hinder them from skipping merrily about. On one side I saw a row of small, old, tumble-down stone gods, which seemed neglected enough. There is an image which one sees here and there called Jizo. He often has various colored bits about his neck, placed there as votive offerings, for he is especially the god of the children.

Right back of the church, a plain wooden building, which the missionaries have put up, is a grove of trees in which are a number of shinto shrines. In front of many of them are strings of folded paper. I sometimes walk through the grove for it is solemn and quiet; I never have seen anyone worshiping there, but I know the Japanese do go there to pray. Just back of the house where I am stopping is a wooden *torii*, which shows the way to a shrine in a neighboring mountain. The human heart must worship.

I am going to rest a few days, and then begin some lessons in Japanese with a good teacher from Tokyo. However, I am going to be careful not to overwork, as it would be unwise to do that in this trying climate.

Miss Brewer and the party expect to be here in Karuizawa later in the season. They especially wanted to do some sightseeing first. A religious festival, called "Gion Matsuri," is to occur in Kyoto, July 17th. It is very picturesque and spectacular, but I thought I would not brave the heat and consequent languor, especially as school begins early in September.

OUR FIELD CORRESPONDENTS

Miss Adelaide Daughaday writes from Sapporo, Japan:—

The Emperor is dead! It is pathetic to see an Empire plunged into grief. The whole nation is mourning as with the heart of one man. Before the end came, many thousands kneeling on the ground before the palace, spent nights in prayer, sometimes praying silently, again their blended voices seemed like the roar of the sea. They prayed according to their different faiths, some using fire in their ceremonies, others performing ablutions before praying. All the men of one village bathed in the sea night after night at midnight, then repaired to a temple where they prayed until daybreak. The Christians all over the Empire held sunrise and evening prayer meetings in the churches and in their homes. The soul of the entire nation being in the attitude of prayer stillness and solemnity prevailed everywhere.

Now that the worst has come draped flags hang from every house, men, women and many little children wear badges of mourning, and a new date has come into use. Instead of the forty-fifth year of Meiji (Reign of Enlightenment) we now have the first year of *Taishogan* (Righteous Rule). Everything has stopped that can be stopped. During this great pause in ordinary living I am trying to do as much writing as possible, for after the Imperial Funeral the tide of affairs will return with a great rush. The late Emperor's characteristics were great simplicity of thought and life, industry, and devotion to the welfare of his people; so we deeply sympathize with this sorrow-stricken nation. They do not speak of him as dead, but gone into hiding, *Okakure nasaremashita*.

There are now in different parts of Japan three Christian institutions for lepers, the only work being done for them in the country. Until recently they have been the most hopeless of all classes, helpless and

despised in this world, and with no hope for the future life as they believe they are accursed by the gods for sins committed in some previous existence. These institutions are really homes, where they receive sympathetic care, are taught Christianity, and if able to do so, are encouraged to cultivate small garden plots and do other work, even to play games. When they learn of Jesus' great compassion for lepers, and the Christians' hope of a blessed immortality, they gladly accept Christianity, and a new world opens before them. In one of these homes the Christian lepers



SCHOOLGIRLS PRAYING AT THE PALACE GATE FOR EMPEROR'S LIFE

have formed an Intercessory Prayer Guild. They say, "We are the weakest of all God's creatures, but we want to work for him. We know He will hear and answer our prayers, so we can be a blessing to the world in this way." Many persons send requests for prayers to them. It is a most touching sight to see these unfortunate ones, with their marred, crippled bodies, pleading for other suffering ones and especially for moral lepers.

In the early days of missionary work in this country we used to refer to the heroes of the faith in other lands, but now, happily, we can point to well-known Japanese men and women who are valiantly engaged in the holy warfare against sin, and whose spiritual characters are living exam-

ples. One such, living in Tokyo, for many years a statesman of high rank, but now the editor of a Christian temperance magazine, also making Christian addresses very often, even sometimes before the Diet and in the palaces of princes, Mr. Taro Ando, has a great and far-reaching influence. Recently in Osaka I met a Japanese gentleman who said to me, "About fifteen years ago I lived in Honolulu. I was a drunkard, immoral, and because of my habits, very poor. Ando San helped me to become a Christian and a temperance man." To-day this gentleman is one of the pillars of an Osaka church, gives temperance lectures, and is a wealthy man. A few weeks later, on a train, the principal of a school numbering more than six hundred students, said to me in conversation, "Do you know Mr. Ando? Many years ago in Tokyo I heard him deliver a temperance lecture. Since that time I have not touched alcohol or tobacco, and I am glad to say my pupils are temperate young men." This teacher is also trying to promote the teaching of Christianity by inviting pastors to address his school. How much God can do by us if we are only thoroughly given up to him!

Miss Mary D. Uline writes from Bitlis, Turkey:—

About the need of another teacher in Bitlis; there must be two young ladies to take charge of the school and woman's work. The sooner one is appointed, the better. If one could come this fall, it would be fine for her because she could go ahead with the language and not have to feel that she had responsibilities. To have one's time free for language study means so much. It is rather hard to state exact qualifications, for a missionary must be generally fitted for the work. A girl with kindergarten training would fit in nicely, or if she has had a good normal course so she could take charge of the lower grades, and I could take the upper grade work. She must be adaptable and happy in disposition. However, I am sure she could not be unhappy after she reached Bitlis and got into the work. Please, do get it out of your heads that Bitlis is such a terrible place. It is not, it is *not*. Every turn of the road produces an enchanting scene. Bitlis is the most picturesque city I have ever seen. The other day we all went out to an ancient monastery. All around us were the snow-covered mountains. Beneath us several streams rushed along over the stones. Old bridges, old mills and old brown stone houses built into the cliffs were everywhere to be seen. Coming home we walked along roads that were shaded with walnut trees, and in the trees the nightingales were singing. We passed by great ledges of rock, like

the Hudson palisades. Moss and many kinds of growth on the great cliffs made them absorbingly artistic. In the crevices grew wild English violets and nearly all of those flowers that Shakespeare loved. Apple trees, cherry trees, almond and pear have just finished blooming. The climate of Bitlis is ideal. Of course there is a great deal of snow here usually in the winter, but we do not have much zero weather. The water is pure, perfectly pure, and oh, so good. We have fresh vegetables for many months, good meat, ice cream very often, fresh apricots, pears, quinces and mulberries, loads of all kinds of nuts (nearly), Turkish coffee and tea!

Just now Miss McDowell and I are occupying two rooms in the Ely home. They are very comfortable, and Miss Charlotte has loaned me her piano. We have four windows, nice, wide window seats, nice rugs, books, pictures, two desks and pretty chairs. The house is very old and tumbled down, but we are comfortable and happy. Some day the house is going to be renovated and some new houses are going to be built. We have a fine large room and stone steps leading up to it, so we have a splendid place to walk when we do not wish to go outside. A month or so ago we rented a garden and have fixed up a fine court there. We are having some good tennis. We have a delightful circle, the most important member of which is Robert Maynard, the loveliest child in the world! We are all busy and happy. We spend our summers in camp fashion on Cindion mountain, or go to Lake Van, just a few hours' ride from here. Some of us plan to spend the month of August in an apricot orchard by the lovely lake. Now, who wouldn't want to come to Bitlis?

Miss Laura McDowell writes from Bitlis, Turkey:—

Miss McDowell is a trained nurse supported by special gifts through the W. B. M.

So much good has been done among the Turkish people this month.

An old Turkish officer who has had a gangrenous hand for two months, and which I have lanced three times because it refused to heal, is now on duty again, and when he paid me he said, "Now I know what Christianity will do. You are a Christian or you never would have come here every day, rain or shine (four weeks of rainy season), and dressed my hand. Why," he said, "I wouldn't have done it for my dearest friend, never." And just next door to him is the wife of the military official who was barely saved from a most horrible death by calling the nurse in time. I insisted, in this case, in consulting the military doctor. A bold thing to ask, but I did it, and he graciously came to the patient for consultation. Of course he could not see her, but from another room I described the disease, the treatment, etc., and he was most courteous to me; telling the

family that if they carried out my every order the woman would live, otherwise not. And now she is almost well.

Only this afternoon as I came from the Pasha's house some servants came from a strange house as I passed and asked me in to see their sick mistress. I was late returning, and the request was dubious since I didn't know whether the woman really wanted me. So I told them to come to my office this evening if I was needed and their reply was, "And may your walk be sweet to you." A common expression here, and I love to hear it for it comes from their hearts.

Miss Clara H. Bruce of Ahmednagar writes from Gulmary, Kashmir:—

A trip to Kashmir has been a dream of mine for a long time, and this year the dream has actually come true. For the past five weeks four of us girls have been living on a house boat in the most primitive style, and have been trying to get rested and ready for work again. Miss Johnson of Ahmednagar, you know; the other two girls are from Bombay—Miss Haig is a Y. W. C. A. secretary there, and Miss Hunter has been visiting her sister who is one of the National Y. W. C. A. secretaries for India. Three days ago we left our house boat, and came up here to spend our last few days in the mountains. To-morrow Miss Johnson and I start back to work in Ahmednagar. But it is a long journey and it will be a week before we actually get back.

We shall miss Miss Gates greatly in the school work this coming year. Perhaps you have met her before this and have heard through her the arrangements which have been made for the school during her absence. Mrs. Henry Fairbank has taken over the three Hindu day schools, Mrs. Clark has offered to take charge of the lace school, and Miss Harris has taken the vernacular school. This leaves the Anglo-vernacular school, the Anglo-vernacular and vernacular boarding departments, and the care of the sewing school. We closed our boarding departments again this summer because it did not seem wise to leave the girls in the compound where building was still going on, and where workmen would be around more or less continuously all the summer. Dr. Ballantine and Mr. and Mrs. Edward Fairbank kindly let us use their dormitories, so we sent the older girls to Rahuri with one of the matrons and a few of the little girls to Vadala with the other matron. Most of our girls go home for their vacations, but usually there are about twenty-five or thirty left for whom we are responsible.

This past term a most interesting Brahman girl, the daughter of the

sub-judge in Ahmednagar, has been studying in the third English standard in our school. We have sometimes had an occasional Brahman girl in the vernacular department of the school. But I do not know when there has been a Brahman girl in the Anglo-vernacular department. Usually they get married long before they have had a chance to study as far as this; or, even if unmarried, their parents are not willing that they should attend school. Champa's parents, however, are among the more advanced and radical Brahmans, and Champa has not only attended school but has made friends with some of our low-caste Christian girls, and has often stayed to play games with them in the afternoon. There was some talk of Champa's being married this summer, however, so I am not sure that she will return to school.

Mrs. Churchill's death was so sudden and unexpected that I can hardly yet realize that she has gone. It seems strange that four of our mission should have been taken within a year—Mr. Lee, Mrs. Harding, Mr. Karmarker, and now Mrs. Churchill. Mr. Churchill and the two boys will live for the present with Mr. and Mrs. Burr at Riverside. This leaves the new ladies' bungalow, Holyoke, unoccupied, so probably Miss Harris and I will move into it about the beginning of July and begin housekeeping there together. Then we shall be ready to welcome the third worker for the girls' school whom Miss Lamson said you were all trying your best to find!

Miss Elizabeth Baldwin writes from Kusaie, Micronesia:—

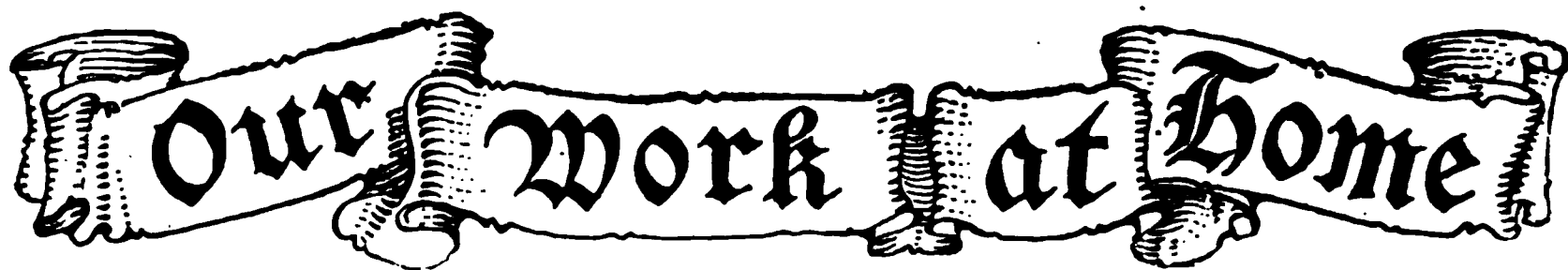
Since the coming of the new scholars from the Marshall Islands in March, there has been almost constant illness in this school with the dengue fever and mumps, and some are still laid by. My sister and I both had quite a severe attack of the fever but are well and strong again now.

We are laboring to conquer the new language required in this school, my sister taking the Marshall and I the Gilbert to commence on. We spent a few days around at Lellu on the other side of the island two weeks ago, and there we met some Truk people. We had a meeting with them and enjoyed being with those with whom we could converse freely in their mother tongue. It was also a pleasure to join with the Kusaiens on Sunday in their morning, afternoon and evening services. The Kusaiens are a very interesting people and we consider that they have done wonderfully well when it is remembered that up to the present time they have only about one half of the books in the New Testament

translated into their native language. The king is not only a Christian but is a deacon in the church and active in service. The German Commissioner at Ponape has now sent him word that as he is the chief ruler of his people, he must not hold any office in the church, nor take active part in its control. He feels very loath to give up his church work, and we do not yet know what will be his decision in the matter. There is one of his daughters in this school, a nice, bright girl of fourteen.

In all there are enrolled in this school at the present time, forty-one girls and eleven boys. The new building is very nice and presents an attractive appearance in its new coat of white paint. Situated as the building is on the summit of a hill and near the ocean, we almost always have some breeze, and as a rule the nights are cool and comfortable.

The soil of Kusaie is fertile and we have already been able to enjoy cucumbers, musk melons, tomatoes and lettuce of our own planting. After the typhoon the banana trees did not do well, but are just beginning to pick up again and bear good bunches of fruit, for which we are very thankful, as they form an important part in the food of the school.



PROGRAMS AND PROGRAM MAKING

BY MRS. P. O. RHODES

This is a vital subject and most important, for if we do not have interesting programs how can we hope to keep our new members? After attending a few times as a matter of curiosity or from a sense of duty, they will soon allow other duties to keep them away and shortly there will be a noticeable falling off in attendance. Many leaders wish to have interesting meetings but lack the ability to make them so. For this reason and in order to bring as many of the members as possible into close touch with the work and with each other, the program committee should be carefully chosen and should usually be changed every two years at the longest.

Some meetings lack variety,—that which excites curiosity and interest. Some are so carelessly put together that there is no system or unity of thought. We need to present old truths in new and attractive forms; to

make the meetings full of life and spirituality for the sake of the faithful ones who attend, however monotonous the programs may be. Surely these "old stand-bys" should have their reward! Literary clubs and other societies are very particular about their programs. Much more should we be, since we as a missionary society are doing the greatest work in the world. Did you ever know a society with bright, interesting programs to disband? Ponder that and you will see the wonderful importance of giving much care to the making of programs. Some societies still make the main part of their programs consist of readings from the missionary magazine. Selections from letters and articles may be used judiciously but every efficient member reads her magazine at home and comes with her mind full of it. So it is not very enlivening to hear pages of it read even by a good reader, and worse yet if it happens to be a poor reader who spoils the sense of the article by her inflections or wearies the patience by a low, indistinct utterance. For the sake of the member who has not read the news in the last missionary periodicals, short and crisp items may well be told by several appointed as a Current Events committee from time to time.

To have good programs takes time and thought. "Good programs do not happen; somebody makes them." Usually several "somebodies" have a part in such making! We cannot succeed in any line,—house-keeping, business or professional, unless we are willing to take time for it. To prepare the programs is the business of the program committee in consultation with the president. This committee should consist of the brainiest workers and should be appointed several months before the beginning of the year. That is, if the plan in your auxiliary is to begin the new line of study in September or October, the committee should be appointed in April or May. As the new text-books for the United Study of Missions are published in the late spring, and as the lectures on these books are given at the summer schools, most of our auxiliaries begin the text-book in the fall. In any case, sufficient time should be allowed the committee for preparation so that the programs may be published and ready for use at the first meeting. Programs may be printed or type-written. It gives the society a working plan to go by so that each member has an idea of what is to come and may be thinking along the line of the meeting from month to month. It also gives proper prestige to the work of the missionary society. At first thought it may seem a needless expense but those societies which have tried it find that it pays and regard it as a part of the annual expense of the society.

Given then the consecrated, joyful, spirited workers, the next thing is to secure helps. Ask the other societies in town for their programs in exchange for your own,—to be ready later. Search all your books and papers for material, but have all linked together in the missionary plan. Program making is full of possibilities. Material for it is bountiful. In addition to the United Study text-book and the *How to Use*, almost all the Woman's Boards now publish suggestive outlines for a year's study of the various mission fields where they have work. Other helps may be found in current missionary magazines as suggested above, in reports of missionary conventions, in the leaflets advertised on the cover of our magazine, which may be adapted to your purpose. And most of all, perhaps all unsuspected, in the hearts of your workers may be depths of thought, the richest of spiritual culture, the most original thoughts and plans which it is your privilege to set in motion to benefit the world of missionary workers. Make Scripture lesson, prayers, songs, papers, talks, readings and discussions bear directly on the topic of the day. Use as many different women as you can, thus passing the benefits around and developing all. For who cares to hear Mrs. B. talk or Mrs. A. sing at every meeting be they ever so talented?

The meeting place sometimes affects the program. A dreary, ill-lighted or cold room has a depressing effect upon speakers and listeners. Some societies always meet in the church parlors. This has its advantages in having singing books, blackboards and maps ready for use, but new surroundings add interest to the occasion and it does people good to open their homes in these days of lagging hospitality.

Do not attempt to crowd too much into one program. Aim to give in turn due attention to all phases of missionary work—at home and abroad,—evangelistic, educational, industrial, medical and literary. Seek to have both original talks and papers and also short selected readings on the same program. The woman who would utterly refuse to write a paper or prepare a talk will cheerfully accept a brief selection to read. The meeting should always be so planned that one may feel perfectly safe in inviting in the uninterested friend with the certainty that she will be converted before she leaves! Aim to produce results. If the members are not growing in knowledge, interest, consecration and giving, there is something wrong with the programs. Better examine them. The form may be all right but may lack the prayerful spirit without which all fails. Prayer in planning, seeking to know the Father's will and asking the Father's power; prayer in preparing each number

that it may do the good intended; prayer in pushing the program through to the conclusion, and prayer at parting that the lesson received may remain with each one,—herein lies the secret of power.

To conclude:—

| | | |
|------------------|-------------|---|
| A PROGRAM | Should be | Planned. Prompt. Purposeful. Pertinent. Profitable. Prayerful. Published. |
| | May contain | Prayer (always). Portions of Scripture. Prose readings. "Palavers" (talks and discussions). Praise (songs). Practical work (business). Pleasantries (social hour and refreshments). |

—Adapted from *Woman's Evangel*.

SUGGESTIONS

1. In planning your year's meetings do not forget the observance of a Literature Day, when special effort is made to present the leaflets and publications of the Board and to secure new subscribers. Advertise the Prayer Calendar early in the season, and have sample copies at the meetings.

2. In planning for Christmas remember that a subscription to LIFE AND LIGHT and the *Dayspring* will be acceptable to some of your friends. Shut-ins much appreciate the Prayer Calendar at Christmas. *Everyland* is a charming gift for boys and girls.

3. In writing to your Board for leaflets and helps, please be definite. Do not say, "Please send me something for a foreign missionary meeting."

4. We shall be glad to publish in this department of LIFE AND LIGHT during the next six months sample programs on the study text-book. They may be suggestive for societies starting later with their year's study. These must be brief outlines.—THE EDITOR.

THE GOLDEN ANNIVERSARY GIFT

Aim : \$250,000 for Buildings in Five Years

The money which has come to the treasury for various buildings has brought our Golden Anniversary Gift up to a total of \$8,266.06. This amount is distributed as follows :—

| | |
|-------------------------------------|------------|
| Smyrna, Turkey | \$2,630.00 |
| Mardin, “ | 586.42 |
| Van, “ new building | 689.00 |
| Hartford Branch has pledged \$2,311 | |
| Van, Turkey, remodeling | 1,000.00 |
| Van, “ furnishing | 53.00 |
| Chihuahua, Mexico | 1,015.41 |
| Matsuyama, Japan | 237.23 |
| Barcelona, Spain, library shelves | 200.00 |
| Undesignated | 1,855.00 |
| | <hr/> |
| | \$8,266.06 |

The receipts for Smyrna have been a disappointment and only by a special arrangement has it been possible to secure the new site for the school. The arrangement is, however, only temporary, and it is most earnestly hoped that generous gifts will soon come to hand to provide the requisite \$8,330 for the purchase of the land.

THE MISSION OF A MITE BOX OR THE MIGHT OF A MISSION BOX

It was almost time for the missionary circle of Bethany Church to adjourn when the treasurer said, half apologetically, “Please, don’t forget, ladies, to take your missionary mite boxes. You know we are to bring them in for our thank offering in November.”

“I don’t think I will take one this year,” said pretty little Mrs. Evans, “it’s such a childish way of getting money. If one has anything to give I believe in just giving it without fuss nor feathers.”

“That’s just what I think.”

“I’ve been feeling for some time that we had outgrown the mite box.”

During the chorus of exclamations the pastor’s wife sat silent. Then, as she saw the women turning toward her, as with an involuntary glance

to the leader, she said quietly, "Before we decide against our old friend, the mite box; may I tell you how it seems to me? I know there is a foolish and a small way to use a mite box, and for that I have not a word of defense, but my mite box is different. It's an institution in our house, and really I shouldn't know how to keep house without it.

"To begin with, the funny little old-fashioned box was my mother's. I begged it of her on my wedding day when I was going out to the strange new life as a missionary's wife on the frontier. It seemed so like a piece of home, associated with all my memories of my mother's face all lighted from within.

"Ever since it has gone with us to the different churches. I remember those first years on the windy prairies I used to drop a penny in for very joy whenever a letter brought news of the dear home folks back East. Then when baby came and my heart overflowed with happiness I used to teach his baby fingers to push the pennies in freighted with prayer and joy.

"And when God took him it seemed as if my heart was breaking, when one day I picked up the little box and it spoke to me; spoke of mothers whose babies went from them into a black unknown, terror haunted. I thought of mine in the Good Shepherd's arms, and something hard and cold in my heart gave way, and I could pray. Oh! how I thanked God for my hope in the gospel. I remember that I put a shining coin in because I had to express the peace welling up in my soul.

"I can't begin to tell you how that blessed box is woven into our lives. The children love to put in birthday 'thank yous,' and good-time pennies, and there isn't a joy or sorrow that the little box doesn't have a share in.

"You know ministers can't give great gifts, but I know the hundreds of little coins that crowd my box every year are heavier with love and penitence and thanksgiving and prayer than any offering I might make at any one time could possibly be. When I shake them out of the old box so patched and mended I can often tell what they are for,—the ten-cent pieces and quarters, I mean,—for they stand for such particular providences and mercies.

"Of course you all know best about your giving, but I should just have to keep on with my box, it is such a jogger of my memory when I am tempted to forget the many mercies."

This was a long speech for the pastor's wife. But when she raised eyes bright with tears to the quiet circle that stood about her, one of the

women said, "Give me that mite box quick. I'm going to see if I can't fill it in a new spirit this year."

"I'm just ashamed of myself," said little Mrs. Evans, "that I started the women the wrong way. A big Thank Offering is going into mine this minute, you blessed little shepherdess, because we have you to help and lead us."

When the circle finally broke up there was hardly a box left for the faithful treasurer to dispose of. As for the pastor's wife, she gleefully popped a ten-cent piece into her already heavy box that night as she said, "You blessed box, you have helped to warm a good many hearts with the joy of offering to-day."—*The Helping Hand*.

OUR BOOK TABLE

The Goodly Fellowship. By Rachel Capen Schauffler. Published by The Macmillan Company. Pp. 325. Price, \$1.25.

The writer of this novel of missionary conditions and experiences is a member of the Schauffler family so well known in the foreign and home field of Christian work. The fact that the book is published by The Macmillan Company, and, appearing in May, was reprinted twice the next month, speaks well of its popular qualities. Benjamin Labaree, the Presbyterian missionary who was murdered on the foreign field, was a brother-in-law of the author. A similar tragedy occurs in the story, and the Christ-like spirit shown by the missionary community would be a revelation to the outside world.

The great value of the book lies in reaching many who would never read a magazine nor attend a meeting where missions was the subject, and showing to such the environment of our missionaries and the spirit of self-sacrifice and service daily lived by them.

A Half Century Among the Siamese and the Lao. By Daniel McGilvary, D.D. Published by Revell Company. Pp. 435. Price, \$2 net.

When Dr. McGilvary was more than seventy-five years of age he was urged by Arthur J. Brown, foreign secretary of the Presbyterian Board, to write his autobiography. In the *Appreciation* by Dr. Brown which

prefaces the volume he says: "I told him that he could not spend his remaining strength to any better advantage to the cause he loved than in preparing such a volume."

While the missions to these people belong to the Presbyterian Board rather than our own, yet in these days of wide outlook and increasing unity we are glad to read of what "one of the great missionaries of the Church Universal has accomplished." Mrs. Curtis, the author of *The Laos of North Siam*, says of Dr. McGilvary: "Neither Carey nor Judson surpassed him in strength of faith and zeal of purpose; neither Paton nor Chalmers has outranked him in the wonders of their achievements, and not one of the other hundreds of missionaries ever has had more evidence of God's blessing upon their work."

The final editing of the book fell upon the brother-in-law of the author, Prof. Cornelius B. Bradley of the University of California.

The book is enriched by illustrations, an index and two maps.

G. H. C.

Everyland. In addition to its usual variety of attractive stories and articles for the boys and girls, the September *Everyland* publishes "The Child and the Magazine," by Mrs. Peabody. This paper was read before the New Century Club of Philadelphia and will interest the fathers and mothers who desire to provide bright and worth-while magazine reading for their sons and daughters.

KOREAN CHRISTIANS ON TRIAL

The Japanese police arrested last winter about one hundred and twenty Koreans, charging that they had entered into a conspiracy to assassinate Governor-General Terauchi. News of the matter was withheld for a good many weeks. Something like eighty-five of those arrested are Christians, largely the students and teachers of a boys' school belonging to the Presbyterians in Northern Korea. Several leading men of the church there were included. Among others arrested was Mr. T. H. Yun, President of our church's school for boys at Songdo, in an entirely different section of the country.

These prisoners were finally brought to trial the beginning of July. Then it transpired that they had been subjected to severe indignities, including much physical torture, to make them confess guilt. Several confessions thus wrung from them were flatly repudiated at the public hearing. The questioning to which they were then subjected showed

that the Japanese police were trying to make out the ordinary meetings of Christians to be seditious gatherings. Attempts were even made to show that the Bible inculcates doctrines antagonistic to loyalty.

Dr. Pinson reached Seoul on July 19th, the trial being still in progress. By that time the questioning of the accused by the presiding judge had exhibited so hostile an attitude on his part and so determined an effort to make all the prisoners admit their guilt that the spectators at the trial were in a state of considerable indignation. The missionaries had already written letters of protest to their friends at home. The attorneys for the accused finally presented a petition that the three judges of the court be declared incompetent because of prejudice and others substituted for them. Meantime private representations were being made to the Japanese Ambassador at Washington by the officers of the various boards concerned and others. It is at this juncture that we go to press. Without positive information on the subject we assume that the petition of the attorneys has been granted, and that justice will now be done. The Japanese government cannot afford to be a party to petty persecution based on imaginary treason hatched in the suspicious minds of overzealous police officers. Still less can it afford, in Korea or elsewhere, to be put in the attitude of persecuting Christians because they are Christians.

Our news is that Mr. Yun is bearing his tedious imprisonment sturdily and nobly, with no sign as yet of physical breakdown. Probably by the time these lines are read more definite and, we trust, more favorable news will have come by cable to the daily press.—*The Missionary Voice*.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fifth annual meeting of the Woman's Board of Missions will be held, by invitation of the Andover and Woburn Branch, with the South Church in Andover, Mass., November 13 and 14, 1912. The preliminary meeting will begin at 2 P. M., Tuesday, November 12, instead of 10 A. M., as heretofore. The ladies of Andover and vicinity offer entertainment to accredited Branch delegates from a distance and to women missionaries of the Woman's Boards and the American Board. Application for such entertainment should be made to Mrs. M. S. McCurdy, Andover, Mass., chairman of the hospitality committee, by October 1st.

Mrs. McCurdy will also aid those who desire to meet their own expenses in finding pleasant boarding places.

No reduced rates will be given by the railroads.

WOMAN'S BOARD OF MISSIONS

Receipts from July 18 to August 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

| | | | |
|-------------------------------------|--------|---|----------|
| 40; Friend, 250, Friend, | 263 40 | <i>Longmeadow.</i> —Mrs. Annie C. Leete, | 15 00 |
| MAINE. | | <i>Middlesex Branch.</i> —Mrs. Frederick L. | |
| <i>Branch.</i> —Miss Annie F. | | Claffin, Treas., 15 Park St., Marlboro. | |
| 52 Chadwick St., Port- | | Natick, For. Miss. Dept., 30; Northboro, | |
| land, High St. Ch., Children | | Friend, 10, Lyman Soc., 10; Sherborn, | |
| odfords Ch., Aux., 23.36, | | Ladies' Miss. Study Club, 12; West | |
| Portland, South, Meeting | | Medway, Aux., Friend, 16, | 78 00 |
| h., Aux., 10; Westbrook, | | <i>Newtonville.</i> —Mrs. D. Brewer Eddy, | 160 00 |
| ux., 25, | 63 24 | <i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark | |
| LEGACY. | | McCully, Treas., 115 Warren Ave., | |
| Frances M. Richards, | | Mattapan. Braintree, First Ch., Aux. | |
| High St. Ch., and Treas. | | M. A. K., 10; Easton, Aux., 22.50; | |
| line Branch, | 50 00 | Stoughton, Aux., 4; Weymouth, East, | 41 50 |
| NEW HAMPSHIRE. | | Jr. Dept., S. S., 5, | |
| <i>Branch.</i> —Miss Elizabeth | | <i>North Middlesex Branch.</i> —Miss Julia S. | |
| reas., 69 North Spring St., | | Conant, Treas., Littleton Common. | |
| mon, Aux., 20; Barring- | | North Leominster, Aux., 10.50; Shirley, | |
| Exeter, Aux., 5; Green- | | Aux., 8, | 18 50 |
| 50; Jaffrey, C. E. Soc., 7; | | <i>Old Colony Branch.</i> —Miss Frances J. | |
| outh Main St. Ch., Aux., | | Runnels, Treas., 166 Highland Ave., Fall | |
| ux., 18 60; North Hamp- | | River. Attleboro, Second Ch., M. C., | |
| 50; Salmon Falls, Aux., | | 72; Fall River, Aux. (Len. Off., 10), 120, | |
| ux. (25 of wh. to const. | | Central Ch., Jr. Dept. S. S., 25, Sr. | |
| line Lowe), 30, | 200 24 | Willing Helpers, 125, C. R., 15.56, First | |
| —L. F. M. S., | 15 45 | Ch., Friend, 10; New Bedford, C. R., | |
| Total, | 215 69 | 40; North Middleboro, C. E. Soc., 10; | |
| VERMONT. | | Westport, Aux., 5; West Wareham, | 452 56 |
| <i>Branch.</i> —Miss May E. Manley, | | Friend, 30, | |
| , Pittsford. Barre, Aux., | | <i>South Hadley.</i> —Mt. Holyoke College, Y. | |
| Falls, Mt. Kilburn Soc., | | W. C. A., | 93 75 |
| n, College St. Ch., Aux., | | <i>Springfield.</i> —Mrs. W. R. Wood, | 100 00 |
| ux., 50; Castleton, C. E. | | <i>Springfield Branch.</i> —Mrs. Mary H. Mitch- | |
| Junction, Aux., 10; Mil- | | ell, Treas., 1078 Worthington St., Spring- | |
| l; Orleans, Aux., 20; | | field. Fund, Friend, 202 80; Holyoke, | |
| x., 15; Pittsford, S. S., | | First Ch., Aux., 18.59, Grace Ch., S. S., | |
| l River, Meiry Mills, 2; | | Mrs. E. B. Robinson's Cl., 10, Second | |
| . 12.72; Waterbury, Aux., | | Ch., The Airinsha, 6, C. R., 5, Agnes R. | |
| n, Aux., 10, | 208 33 | Allyn Mem. Fund, 25; Longmeadow, | |
| MASSACHUSETTS. | | C. E. Soc., 10; Monson, Aux., Mrs. C. | |
| <i>burn Branch.</i> —Mrs. E. S. | | O. Chapin, 10; Springfield, Hope Ch., | |
| 58 Thorndike St., Law- | | Aux., 31, Mission Reserves, 25, South | |
| er, Friends, 10; Malden, | 30 00 | Ch., Aux., 43.85, | 387 24 |
| <i>ciation.</i> —Miss Carrie E. | | <i>Suffolk Branch.</i> —Mrs. Frank G. Cook, | |
| s., South Dennis. Barn- | | Treas., 44 Garden St., Cambridge. | |
| Off. at Semi-ann. Meet., | | Boston, Old South Ch., Aux., Friend, | |
| th, First Ch., Woman's | | 250, Union Ch., Aux., Mem. to Miss | |
| Falmouth, North, Aux., | | Mary L. Page, 200; Brighton, F. M. S., | |
| ville, Aux., 4; Orleans, | | 40; Brookline, Mrs. George A. Hall, 200; | |
| South Dennis, Len. Off., | 73 28 | Cambridge, In Memoriam, 20, North | |
| <i>Branch.</i> —Miss Daisy Ray- | | Ch., Y. L. M. S., 50.81, Pilgrim Ch., | |
| 120 Balch St., Beverly, | | Woman's Miss. Soc., 45; Dorchester, | |
| Maple St. Ch., Aux., 89; | | Second Ch., Aux., 51.56, Village Ch., | |
| of Cov., 15; Hamilton, | | Aux., 7; Foxboro, Bethany Ch., Aux., | |
| nn, North Ch., C. R., 3 10; | | 35; Jamaica Plain, Boylston Ch., S. S. | |
| ter, Aux., 20; Middleton, | | C. R., 10.41, Central Ch., Aux., 65; Mans- | |
| abody, South Ch., Jr. Y. | | field, Woman's Union, 10; Newton, Eliot | |
| est Ch., 7; Salem, Taber- | | Ch., Woman's Assoc., 100; Roslindale, | |
| l. of Cov., 20, | 167 47 | Jr. C. E. Soc., 10; Roxbury, West, | |
| <i>ty Branch.</i> —Miss J. Kate | | South Evang'l Ch., Woman's Assoc. | |
| as., 473 Main St., Green- | | (Easter Off., 48.20), 53 82; Somerville, | |
| eld, Second Ch., Aux., | 10 00 | Broadway Ch., Aux., Friend, 60, First | |
| | | Ch., 20, Highland Ch., Women Workers, | |
| | | 10, Prospect Hill Ch., Prim. Dept., S. S., | |
| | | 5; Waltham, C. R., 5, | 1,248 60 |
| | | <i>Worcester Co. Branch.</i> —Mrs. Thomas E. | |
| | | Babb, Jr., Treas., 12 Clearview Ave., | |
| | | Worcester. Sturbridge, Ch., 5; Worces- | |
| | | ter, Miss A. M. Robinson, 6, | 11 00 |
| | | Total, | 2,826 90 |

LEGACY.

Dedham.—Miss Martha C. Burgess, by Sarah K. Burgess, Extrs., 1,000 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Providence, Pilgrim Ch., Aux., 28.50, C. R., 10.10, Union Ch., Jr. C. E. Soc., 5; Woonsocket, Globe Ch., C. E. Soc., 4, 47 60

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lebanon, Goshen Band of Workers, 2.36; Westminster, Ch., 2 50, 4 86

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Friends, 53 00

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Inc of Invested Fund, 8; Friend, 300; Friend, 25, 333 00

Total, 390 86

LEGACIES.

Bridgeport.—Malvina D. Lewis, by F. T. Staples, Extr., 1,061 07

Colchester.—Mrs. Martha C. Linsley, through Aux. and Treas. of Eastern Connecticut Branch, 100 00

Total, 1,161 07

NEW YORK.

Binghamton.—First Ch., Mrs. C. C. Jackson, 15 00

PENNSYLVANIA.

Miss Martha Birchard, 6 00

FLORIDA.

Orange Park.—Normal School, S. S., 1 50

OHIO.

Hamilton.—Miss Julia M. Goodman, 10 00

MINNESOTA.

Minneapolis.—Miss Mary T. Hale, 6 00

IOWA.

Charles City.—Mrs. Malcolm Dana, 3 00

TURKEY.

Aintab—School Children of Hassan Beyli, 1 71

Donations, \$3,349 28
Buildings, 554 00
Specials, 156 04
Legacies, 2,211 07

Total, \$6,270 39

TOTAL FROM OCT. 18, 1911 TO AUGUST 18, 1912.

Donations, \$87,641 13
Buildings, 11,057 04
Work of 1912, 4,886 55
Specials, 2,214 64
Legacies, 17,094 63

Total, \$122,893 99

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$7,712 06
Receipts of the month 554 00

Total, \$8,266 06

WOMAN'S BOARD OF THE PACIFIC

Receipts for July, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Berkeley, First, 75, North, S.44; Oakland, First, 45, Gift of Mrs. M. Brewer, 100; Sacramento, Young Ladies' Outlook Club, 6; Saratoga, 12, Gift of Mrs. John Bell, 50; San Jose, 125, 421 44

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, 25; Highland, 40; Long Beach, 20; Los Angeles, Bethlehem, 5, First, W. Soc., 187.05, C. E., 39. Plymouth, 40; Ontario, Cradle Roll, 2.15; Pasadena, First, 35; Rialto, 10; Riverside, W. Soc., 5, C. E., 25, 424 20

IDAHO.

Idaho Branch.—Mrs. W. L. Phelps, Treas., 111 W. Jefferson St., Boise. Mountain Home, 8; Pocatello, 10, 18 00

OREGON.

(June and July.)

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 W. Park St., Portland. Atkinson, Memorial, C. E., 2; Corvallis, 5; Ebe-

nezer, 15; Forest Grove, 30; Gaston, 5; Hillsboro, 16; Highland, 25; Has-salo, 11.25; Portland, First, 72.80, Cradle Roll, 3. Gift Mrs. F. M. Warren, 100; Salem, Mrs. Bauer's S. S. Cl., 31; Sunnyside, Aux., 11.43, C. E., 15, Cradle Roll, 1.38; University Park, Cradle Roll, 65 cts., 344 51

UTAH.

Utah Branch.—Mrs. G. H. Brown, Treas., 250 S. 8th St. East, Salt Lake City. Salt Lake City, First, 15 00

WASHINGTON.

Washington Branch.—Mrs. Everett Smith, Treas., 1533 W. 18th Ave., Seattle. Anacortes, 17.60; Deer Park, 35; Pullman, 5; Ray, 8; Seattle, Green Lake, 30, Pilgrim, 235, Plymouth, 100. Girls' Club, 15, Mustard Seed Soc., 15, Gertrude Gascoigne Circle, 15, Mrs. Hawkins and friends, 7.50; Sylvan, 5; Walla Walla, 114.50, 602 60

Total, 1,825 75

ROSA B. FERRIER, Asst. Treas.





THE MISSION PREMISES IN PAO-TUNG-PU, CHINA, SHOWING GRAVES OF THE MARTYRS. (See Page 470.)



Life and Light

Vol. XLII.

NOVEMBER, 1912

No. 11

Do not forget the annual meeting of the Woman's Board of Missions to be held November 13th and 14th at Andover, Mass., a place unique in **Woman's Board** its attractions for a missionary gathering. Among the **Annual Meeting.** missionaries who will be present are the Woodhull sisters from Foochow, Miss Alice S. Browne from Peking, Miss Edith Gates from Ahmednagar, Miss Isabelle M. Blake from Aintab. Miss Lamson and Miss Day, recently returned from their tour around the world, will present interesting glimpses of the work as they have seen it. Rev. Enoch F. Bell will represent the American Board. The young people's session on Wednesday evening will be held at Abbot Academy. The preliminary meeting for delegates on the afternoon of Tuesday, November 12th, will be of interest and profit to other workers who may be able to attend. Sectional meetings will be held Tuesday evening.

After careful consideration it has seemed wise to make a change in the Friday meetings of the Woman's Board which have been held weekly in **Friday Meetings** Pilgrim Hall, for a number of years. These meetings **in Pilgrim Hall.** will now occur on the first Friday of each month from October until May, and there will be special effort made to fill the hour from eleven to twelve with interesting and helpful exercises. Time for intercessory prayer will be given at each meeting, and words from missionaries on furlough will as always be the central feature at these meetings. The first one of the season was held October 4th. Mrs. S. B. Capron led the devotional service, bringing the inspiring thought of Christ's commendation of the woman of Canaan in Matthew xv. 21-28, "O woman, great is thy faith; be it done unto thee even as thou wilt." Miss Isabelle M. Blake of the Girls' Seminary at Aintab, at home for furlough, told an absorbing story of the wonderful educational work now possible for the girls of Turkey. A sad note was struck with the announcement of the death of Miss Welpton of Marash from cholera, October 1st, and Miss Blake spoke feelingly of her devoted life and

work and of the great loss sustained by the mission in her early death. Miss Lamson and Miss Day gave glimpses of their visit to the missions, and Mrs. Doremus Scudder of Honolulu brought greetings from the Hawaiian Board. The Commission Service for Miss Edith A. Conn, designated to the Zulu Mission, occupied the last half of the hour and was of deep interest. Dr. Patton presented the Commission and the American Board quartet sang. Miss Conn's picture and a brief account of her preparation for this work appeared in the September *LIFE AND LIGHT*. She sailed from Boston, October 8th, on the *Cymric*.

Miss Minnie K. Hastings, daughter of Rev. and Mrs. Richard C. Hastings, formerly of Ceylon, was commissioned in the Centre Church,



MISS HASTINGS

Another Commission Service. Hartford, Conn., at the morning service, Sunday, September 29th. Prof. A. L. Gillett in behalf of the Prudential Committee presented the commission. Miss Hastings sailed for Ceylon, October 5th, where she will assist in the Uduvil Girls' School.

The death of Miss Cora May Welpton, noted above, removes from the little group **Missionary** of missionaries at Marash one of **Personals**. their most consecrated workers,—one whom the native people will sadly mourn. She was sent by the W. B. M. I. in 1901, and had had but one furlough. Miss Welpton was born in Tabor, Iowa, and was a graduate

of Tabor College. A further sketch of her work will be given later. Meanwhile we extend to her associates in the Central Turkey Mission, to our sister Board and to her family friends our heartfelt sympathy.

A tender and impressive service in memory of Miss Mary Lyon Page was held in the North Church, Haverhill, Mass., Sunday afternoon October 6th. Miss Page's connection with this church had been long and intimate, and the tributes to her character and her work for the girls of Spain were warm and sincere.

The pastor of the church, Rev. A. J. Derbyshire, conducted the service, Mrs. John L. Harvey spoke on behalf of the church, Miss Lamson represented the Woman's Board, Dr. Barton the American Board, while Miss Page's brother, Rev. Frederick L. Page, spoke on behalf of family

friends. It was a fitting testimonial to a beloved and lamented missionary. The musical selections were appropriate and helpful.

The missionaries of the Chisamba station, West Africa, have suffered serious loss in a fire which destroyed missionary dwellings and much personal property. The Canadian Congregational Woman's Board which supports the Misses Melville and Miss Bell has taken action to provide for immediate necessities. See page 491 for details of the fire.

Joy and sorrow always mingle in these missionary notes and three times during the summer months has the echo of wedding bells reached us,—in each case taking from the ranks of the Woman's Board workers a valued missionary helper, but happily in each case not lessening the number of those on the mission field. Miss Lillian F. Cole who has been a missionary of the Woman's Board since 1904 and whose services as a trained nurse at the Sivas hospital have been most valuable was married July 25th to Dr. Levon K. Sewney of Sivas; Miss Marian G. MacGown, who went as a missionary to Tientsin, China, in 1908, returned this fall as the bride of Mr. Robert T. Evans of Roxbury, Mass., a teacher in a government institution at Tientsin. They were married July 31st, at Walnut Hill, Me., where Miss MacGown's father, Rev. A. J. MacGown, is pastor of the Congregational Church. Miss Helen Curtis of Wellesley, Mass., who for the past year has been assisting in the Anatolia Girls' School at Marsovan, has become the wife of Mr. Luther H. Fowle, the wedding taking place in Constantinople, September 10th. Mr. and Mrs. Fowle will live in Aintab where Mr. Fowle is stationed by the American Board.

Although the war clouds in Mexico are not yet scattered, the members of the Mexico Mission are gathering for a return to their various stations. Rev. and Mrs. John Howland of Guadalajara have been "Staying Through a Revolution," as those who have read Mrs. Howland's charming article in a late *Congregationalist* are aware. Miss Lora Smith, sent by the W. B. M. I. in 1910, has been their companion and has had two strenuous years but has proved herself to be of true missionary mettle. Miss Prescott has already returned to Parral. Rev. and Mrs. A. C. Wright with Miss Dunning are in El Paso awaiting the opportunity to join her there. Dr. and Mrs. James D. Eaton to the joy of all concerned find themselves able for a time at least to return to Chihuahua and are also at El Paso. Miss Meserve expects to leave her home early in November to join the Eatons and perhaps soon after this is in print this brave little company will be at their posts and gathering up the threads of work, so broken and tangled by the conditions which have continued through the summer.

Miss Jessie Holman of Washington, D. C., sailed September 21st for Constantinople, where she is to assist in the work at Gedik Pasha. Miss Holman goes for a term of three years and is supported by the W. B. M. Miss Edith Parsons of Saratoga, Cal., a missionary of the W. B. M. P., designated for Brousa, sailed at the same time, also Miss Janet McNaughton, daughter of Rev. and Mrs. J. P. McNaughton, who will spend a year with her parents and will teach in the Brousa Girls' School. Miss Charlotte R. Willard, principal of the Anatolia Girls' School, sailed for Marsovan, September 28th, after a summer of refreshment spent with her parents in Chicago. Miss Grace Towner of Osborne, Kan., went with Miss Willard, sent by the W. B. M. I. to assist in the Adana Seminary. Miss Edith C. Lundquist, who goes for temporary service as a trained nurse to Mt. Silinda, East Africa, under the support of the American Board, sailed from Boston, October 8th, in company with Miss Conn.

From San Francisco, October 12th, quite a party sailed for the Foochow Mission, including Rev. and Mrs. W. L. Beard, who will receive a warm welcome after their absence of more than two years, during which Dr. Beard served as district secretary of the American Board in the New York office. Rev. and Mrs. George H. Hubbard were of this party as were also two new workers, Miss Daisy Browne (W. B. M.), who expects to fit herself to take up the work laid down by that devoted and beloved missionary, Miss Hannah Woodhull, and Miss Elaine Strang (W. B. M. I.), designated for Ing-hok to take the place made vacant by the marriage of Miss Meebold to Rev. Leonard J. Christian of Foochow. A baby daughter has come to gladden the home of Rev. and Mrs. F. P. Beach of this mission.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|-------------|
| 1911 | \$8,065.94 | \$1,439.50 | | \$142.00 | \$5,500.00 | \$15,147.44 |
| 1912 | 10,058.14 | 1,074.00 | | 28.50 | | 11,160.64 |
| Gain | 1,992.20 | | | | | |
| Loss | | 365.50 | | 113.50 | 5,500.00 | 3,986.80 |

FOR ELEVEN MONTHS TO SEPTEMBER 18, 1912

| | | | | | | |
|------|-----------|-----------|----------|----------|-----------|------------|
| 1911 | 90,447.18 | 29,880.64 | | 2,019.18 | 27,201.55 | 149,548.55 |
| 1912 | 97,699.27 | 12,131.04 | 4,886.55 | 2,243.14 | 17,094.63 | 134,054.63 |
| Gain | 7,252.09 | | 4,886.55 | 223.96 | | |
| Loss | | 17,749.60 | | | 10,106.92 | 15,493.92 |

Many friends of missions on both sides of the sea will be interested in a bronze tablet soon to be erected in Salem, Mass. The donor is Dr. J.

A Memorial Tablet. Ackerman Coles, an eminent New York surgeon. He was attracted by an article in *Missions*,—the Baptist missionary periodical,—written by Dr. James L. Hill, setting forth the Centenary celebration of the ordination of the first five missionaries sent out by the American Board, which was held at the Tabernacle Church of Salem, last February, and which was an occasion of inspiring interest not only to the hundreds who attended but to other hundreds who read the accounts of the gathering. The tablet will be inscribed with the names of the “immortal five,” and will be placed in front of the Tabernacle Church where a beautiful stone structure will soon replace the present edifice. Thus will be fittingly “memorialized the names of the men who laid the foundations of foreign missionary work in three denominations. It is pleasant to think that to this hallowed spot comes at last a historic tablet which ‘speaks a various language.’ The pleasure is increased that a man of Dr. Coles’ calibre should be attracted to Salem and should here make this generous expression of his regard for art and his love for missions.”

The Prayer Calendar for 1913 is now on sale. It is not too early to send in orders as the edition is somewhat smaller than last year. Some

New Publications. may feel that they do not need this reminder to “pray for the missionaries,” and perhaps are not captivated by the thought of following a prescribed order in their praying. This Calendar, however, is simply a guide to an intelligent remembrance of our missionary friends, and their delight and gratitude as they are assured that at least on one day of each year hundreds of women will speak their names before the Father’s throne in prayers of intercession, should be to us an incentive to buy and *use* this helpful publication. It is intended that the names of all missionary workers supported by the three Woman’s Boards should appear on its pages, also the names of the missionary wives. As it must be prepared in July some “errors and omissions” seem inevitable, but the editor will welcome gladly corrections and suggestions. Price twenty-five cents; thirty cents postpaid.

The various helps on the study of China advertised in the October number are finding ready sale; the set of penny leaflets is being widely ordered and the leaders in missionary work for young people and children are rejoicing over the abundant material furnished by the Committee on Junior Work for programs and Mission Band meetings on *The Young China Hunters*. *The Mission Dayspring* also offers special attractions this fall for the little folks. (See last page of cover.)

CHINA'S BREAK WITH THE PAST

BY MRS. LAWRENCE THURSTON

In a great country like China it is inevitable that there should be a difference in the point of view of the various sections of the country. Even in America North is North and South is South, "East is East and West is West" in looking at many national questions. Much more so in China where "never the twain *can* meet" because of the greater difficulties of intercommunication. It is natural too that when foreigners go to live in China they should become more or less identified with the people of their own section in thought and feeling, and so differ from each other as to causes and the relative importance of events leading up to a great national upheaval. The point of view of Dr. Headland's book is that of the North. He sees the dawn of the New Day in the palace in the awakening of the young emperor to the need for reform. He sees as of greatest importance events taking place in Peking and edicts issuing from Peking. The Yangtze Valley and Canton look at it from their point of view and the picture is not the same. The writer of what follows sees things from the latter standpoint.

Napoleon spoke of China as "the sleeping giant." In his day it was a fairly good representation of the condition of the great nation whose awakening has been perhaps the most important change in all the world movement of the last fifty years. Prodded by the nations of Europe who coveted her great wealth in undeveloped resources, disturbed by internal troubles—flood and famine, drought and pestilence, riot and rebellion, shocked wide awake by the humiliation of defeat at the hands of Japan, China has shaken herself from the slumber of centuries and is taking her place among modern nations, a republic among the republics. The story of the last "cycle of Cathay" is a great drama. "God in History," Dr. Martin calls it in his book, *The Awakening of China*. To understand the final causes of China's break with the past one needs to know that story, but it is too long for the present article.

China has been passing through stages of development comparable to the great movements which have stirred Europe since the thirteenth century—*her* time of awakening from the sleep of the Middle Ages. Between the Revival of Learning and the intellectual awakening of China many parallels might be drawn.

The Reformation in the sixteenth century is the prototype of the religious movement in China, issuing directly in the growing Chinese Church, and indirectly in the thought of leaders not connected with the church who are practically breaking with Confucianism in approving of modernism in government as well as in other phases of life—the education of women, for example. Chinese conservatism is not so much

erent in the nature of the people as it is due to the deadening effect of precedent as enforced in the philosophy and ethics of Confucius. The progressiveness of the West, upon which we pride ourselves so much, is due largely to Christianity set free in the Reformation. Those influences have been introduced into China by the work of Christian missions and their part in the progress of China is freely recognized by Chinese leaders, both Christian and non-Christian. Political movement in China during this wonderful epoch has elements corresponding to the political movements of the seventeenth and eighteenth centuries in Europe and America. In China it has come like the rush of a torrent compared with the slower moving stream in the West. What the American and the French Revolutions gave to Europe the Japanese and Chinese Revolutions are bringing to Asia—new political life, full of danger but also full of opportunity. Japanese influence in China has been an important factor in national life. The humiliation of defeat in the war with Japan is spoken of as the first factor in the making of a new China. In the sense that it finally brought Peking to a realization of her weakness, and aroused her to action and reform, it may be put first. It was really the *last* factor in the awakening process. Since 1895 China has not been asleep.

There has also been going on in China for several decades an economic and industrial revolution resembling that which the nineteenth century saw in the West. This has brought about some conditions leading to the revolution. Foreign trade, opening a channel for China's products, has helped to increase the cost of living. Foreigners in Central China have seen eggs go up from four to five cents a dozen!—a twenty-five per cent increase in five years. Hunan pork and chickens and eggs are going to England and prices are rising in Hunan. Other parts of China have been similarly affected. Famine has caused repeated increase in the cost of rice and other staples of the people's food. The cornering of rice by the gentry and officials of Hunan during the famine in the lower Yangtze valley in 1910 caused a doubling of the price of rice. A serious riot in Changsha, which was anti-official and anti-foreign in its demonstrations, pressed the local dissatisfaction.

The introduction of railroads, steamboats and machinery has upset the whole industrial system. They came gradually in the West. They have been forced on China and the resulting social unrest and economic disorder have been aggravated by the rapidity of the change.

Reform movements are older in the South than in the North. Canton led reform along various lines upon Peking long before Kuang Hsü

began issuing his edicts. The great Taiping Rebellion, in 1850 and the years following, expressed the discontent with the misrule of the Manchus which has been seething in the southern provinces ever since, breaking out here and there and finally exploding in the Revolution of 1911 which has resulted in a republic.

Reform movements were stronger in the South. When the Emperor issued the edict of 1898 southern reformers rejoiced over his zeal in their cause. Then followed the reaction in the Boxer outbreak, the final stand against progress of the Manchu government. There was no Boxer War in the southern provinces and they raised their protest against its beginnings. When the Empress Dowager was allowed to keep the throne she saw that reform was inevitable. Her edicts from 1901 on were a reissuing of those of 1898, and the authors of those were Cantonese reformers.

In spite of the edicts of the Empress Dowager the Chinese of the South were suspicious of the Manchus and doubtful as to the honesty of their promises. When the victory of Japan over Russia in 1905 brought its inspiration to China to follow Japan's example and learn from the West, students flocked by thousands to Japan and by hundreds to America and Europe. These students have played no small part in the final act of the drama. The large group in Japan was recognized as of strategic importance by the Christian forces in China, and work was organized under the auspices of the Y. M. C. A. to bring these young men into touch with Christianity. They were also regarded by revolutionists as a fruitful soil for their propaganda, and literature of a most radical kind was widely distributed in Japan and on their return in China. In Europe and America the students were coming under these same influences and joining the ranks of the reformers.

The modern schools established after the Education Edicts of 1901-1904 were also hotbeds of revolution. The officials feared the students, and with some reason, for more than one local uprising has been ushered in by an attempt on a viceroy's life. Official corruption was seen to be hindering all the reforms and official corruption was felt to flow out of Manchu rule. A revolution and a complete break with the past seemed to the Chinese reformers the only way out, and whether right or not they succeeded in their revolution.

The whole system of modern education in mission and government schools has been supplying a new set of ideas and ideals to tens of thousands of students. The religion, philosophy, ethics and history of the West, as well as the coveted science, have been helping to bring about

that "doubt of the past" which was essential to a "confidence in the future" as better than the past—a Christian view of life. Popular literature helped to spread these new ideas among many classes of the people.

Edicts promising constitutional government within a term of years were among the last issued by the Empress Dowager. The organization of provincial assemblies made possible an expression of popular opinion on all questions, and the voice of the provinces grew louder and louder in protest, particularly in the matter of railway loans. It was proposed to borrow millions of dollars for railway extension and the provinces objected. At the time it sounded like reaction and opposition to a much needed development. In the light of the revolution it seems clear that the objection was not to railways, nor to loans, but to the handling of these enormous sums of money by a corrupt government. And finally the provinces had their way and the Manchu dynasty came to an end.

One must seek for causes in all these movements for the final break with the past. The intellectual, religious, political, economic and industrial factors must all be reckoned in the final product. And then behind all, and through all, and above all is God working out his great purposes in the world, working with men when they are willing to be used, working in spite of them when they oppose his good will. He offers us all a chance in China to help hasten his Kingdom. Will His church avail herself of the opportunity or will she fail?

THE CHURCHES IN THE AMERICAN BOARD'S NORTH CHINA FIELD

BY REV. EDWIN E. AIKEN

REV. HENRY BLODGET, D.D., was the founder of the first churches in the North China field of the American Board. He arrived in China, landing at Shanghai, in 1854, after a four months' voyage in a sailing vessel around the Cape. In 1860 he went northward, with the British and French troops, and opened work in the great port of Tientsin, being the first to begin regular Protestant missionary work in the north of China. Tall and erect as one of the pines of his native state of Maine, a scholar, a devoted missionary, and a Christian gentleman, he was justly regarded as an ornament of the mission to which he belonged, and the first man in the capital city of Peking, where he spent most of his life in China. Though his health "had been much broken down by sickness," when he went to Tientsin, yet "his labors were incessant, and through

the blessing of God a church of ten or more members was gathered in about three years."

In 1862 Dr. Blodget was joined at Tientsin by Rev. C. A. Stanley, D.D., who for more than forty years was identified with the work at Tientsin. The report of the Tientsin church for 1867 was "not encouraging, for while two persons were admitted, three were excommunicated." But, through storm and sunshine, the church has held on, in a long and slow growth, till at present, in city and country, it has nearly three hundred members.

Within the last three or four years one of the most prominent Christian converts in North China, Mr. Chang Po Ling, was baptized, and joined the church connected with the Tientsin station. Mr. Chang is the principal of a large Middle School in Tientsin. At about the time when he became a Christian, he was appointed by the Chinese Government to represent China at the Fisheries' Conference held that year in the United States, and, before returning to his own country, visited leading universities and colleges in America and Europe with reference to the educational needs of China. Mr. Chang is one of the foremost educators in Tientsin, which has many large schools and colleges established in connection with the new system of education; and he was the leader of the revolutionary movement in that city when China became a republic. He belongs to a literary family, and is a representative of the scholars who have always been the leading class in China.

Under the leadership of Mr. Chang Po Ling, a suggestion made by Dr. Stanley has now been carried out, and an independent Chinese church established in the center of Tientsin, at the American Board's city chapel. These premises were leased to the new organization, which carries forward "all the usual activities of a church." It represents a union movement, and has called as pastor a Mr. Lin, who has been connected with the Methodist Mission; and the church "gets into touch with men of high standing among the Chinese."

But the church at Tientsin, regarding it as composed both of missionaries and of Chinese Christians, has been, we may say, the mother church for all the other churches of the mission. In February, 1864, Dr. Blodget removed to Peking and opened a chapel there for daily preaching. "This was a new departure for Peking, and one which attracted crowds of curious listeners. In commencing chapel preaching in this place, Mr. Blodget was assisted by the late Rev. W. C. Burns, whose memory is still fragrant in the minds of some who heard the gospel at that time. Two

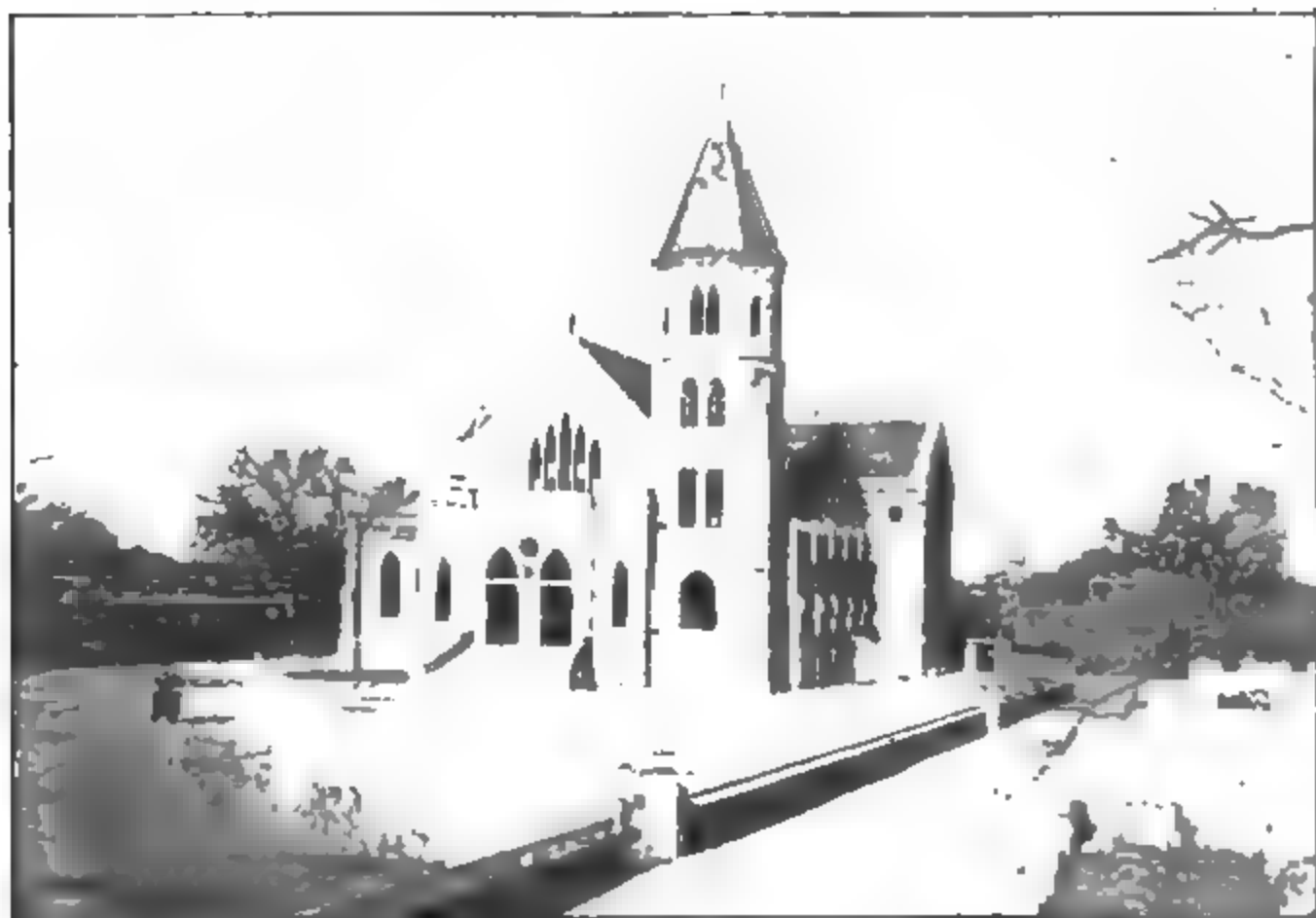
men were baptized in 1888 who remembered having heard him preach in this chapel twenty-four years before." Mr. Blodget "has as yet, no church to which to minister," said the report for the first year in Peking; "but the teachers, pupils and servants, together with a few others who have become interested in the truth, form the nucleus of a permanent congregation." Thus the work began; and, under the fruitful labors of Dr. Blodget and the able and energetic leadership of Dr. W. S. Ament, Dr. Blodget's well-known colleague and successor, the Peking church—though in 1867, after three years, it had only eleven members, and the whole mission, after seven years, only thirty-two—made comparatively large gains, almost every year, until it came to have a membership of a thousand or more, occupying as its principal center a large, fine church building in the middle of the



AMERICAN BOARD CHAPEL IN TIENSIN

eastern part of the city of Peking. Rev. Mr. Li has been the man for the hour, upon whom the mantle of Dr. Blodget and of Dr. Ament, in the pastorate of the Peking church, has fallen,—the son of one of Dr. Blodget's old teachers, brought up from childhood in the church and in the mission schools of successive grades, able, experienced, scholarly, energetic and strong, he was felt to be just the man for a city pastor.

But there were financial and other difficulties in the way of calling him. In the emergency one of the deacons held a consultation with his family, "after which they were willing to discharge their cook" and by domestic economy make their contribution four times as large as it had been before. The example and persuasions of the deacon were effective. "Begun in self-sacrifice, the project was continued in the same spirit." The church members were elated at the result. The church was united and Pastor Li was called. The church assumed his full support, and has



THE CONGREGATIONAL CHURCH, PEKING

since been meeting large obligations in a way which has been an example to other churches.

Another church, now for many years self-supporting, has been built up and carried forward by Pastor Jen, in the eastern part of the city north of the central station. Pastor Jen was also a graduate of the mission schools and the Theological Seminary, an earnest, devoted man, a great student of the Bible and full of the evangelistic spirit. A few weeks ago this valued worker died after months of suffering.

Kalgan lies northwest of Peking, on the line of the Great Wall and

on the borders of Mongolia, and has been one of the farthest outposts of the American Board. The station here was opened by Rev. and Mrs. John T. Gulick in 1865. Inadequate knowledge of the language prevented Mr. Gulick from doing much preaching; but books were distributed and medicines dispensed to hundreds of people, and "many of the sick have been visited at their homes," said Mr. Gulick, "and religious instruction has been given to many by reading the Scriptures and conversation." In September of 1866 "a man in humble life" was baptized in connection with the Kalgan station—"the first member of the church in Kalgan." His apparent sincerity and earnestness encouraged the hearts of the missionaries. His home was at Yüchow, 100 miles south of Kalgan. In October Mr. Blodget visited Yüchow, and "at this time, the father and mother of the man above referred to, publicly burned their idols and ancestral tablets, confessed their faith in Christ and received baptism."

About the same time, Rev. Chauncey Goodrich, opened a preaching chapel in Tung-chow (Toong'-jō), a city of considerable size, twelve miles east of Peking, and the head of navigation on the Peiho river. "Mr. Goodrich labored there for a month, having large and attentive audiences;" and the next year, in November, Rev. L. D. Chapin settled in Tung-chow and opened the station there, the daily audiences in the preaching chapel continuing as before.

The same year Paoting-fu also was occupied as an out-station from Peking. Paoting-fu is the capital of the province of Chihli. It is the third city in size, and the second or third in political importance in the province. In May, 1873, Dr. A. O. Treat and Rev. Isaac Pierson, who became the virtual founder of the Paoting-fu station, took up their residence at an inn in that city. In July three men from a town called Tang-feng, 60 miles south of Paoting-fu, came to see the missionaries at their inn. These men had first heard Christian truth from the devoted and earnest evangelist William Burns, who had preached in Tangfêng in 1865, eight years before; and they had received more instruction through missionaries or preachers from the London Missionary Society. "They seemed to have a saving faith in Jesus," and were afterwards received into Christian fellowship.

One of these men, whose name was Mêng, a descendant of the great philosopher Mencius, soon became a "helper" at the mission station, and for many years was the principal Chinese connected with the work. He had two sons, both of whom were educated in the mission schools and became Chinese pastors. The elder of these was one of the heroes of the

Boxer year, and gave up his life as the first Christian martyr at Paoting-fu. The younger of the two was pastor of the church at Paoting-fu for a long period after the Boxer uprising. For several months after the outbreak, before any missionary had been sent again to the station, he was in charge of the work of reorganization and reconstruction, and the testimony borne to him was that no foreign missionary could have managed affairs better. (See cover cut.) During his pastorate, a new and com-



PASTOR MÊNG AND PASTOR JEN

modious church was built in the south suburb and a preaching chapel in the city opened and maintained largely by the Chinese Christians themselves; and though in the terrible Boxer persecution the church had lost about forty men, women and children—among them Pastor Mêng's brother and sister and nearly all of their children—yet while he was pastor the membership of the church, which was about two hundred after the Boxer outbreak, increased threefold. (See frontispiece.)

The progress of the church in Paoting-fu toward independence and self-

support began with a "Cash-a-Day Society," or, as we should say, a "Penny-a-Day Society." Each man would receive, perhaps, as his daily income, one or two hundred of the Chinese copper cash with the square hole in the middle, about fifteen of which would be equal to a cent. Out of this he would provide food, clothing, house and other necessities for himself and his family—laying by, of course, what he could for a rainy day! From the amount thus received for living expenses the members of the society undertook to contribute each a cash a day for the church. As time went on, contributions came in, and the Christians were able to buy a piece of land near the railway station, where it would be likely to increase in value. A good deal was received also from gifts and indemnities, in one way and another, after the Boxer troubles, and thus the church came to have considerable property. Largely from voluntary contributions, also, though partly from these other sources, the church supported its pastor and carried on much other work in the south suburb in the city and in the country.

Pastor Mêng had many qualities which fitted him for the position of pastor. Devoted to the Bible, earnest, spiritually minded and faithful in his personal religious life, his was a Christian household, in which the children were carefully taught in all belonging to the Christian life, from their earliest years. He was one of the best speakers and preachers on the field, constantly in demand for general gatherings and conferences. Thus he was always in touch with the general life and progress of the church, while his intelligent and warm-hearted patriotism kept him abreast of public movements and national affairs. His wide and accurate acquaintance with the mission field and his retentive memory made his assistance of great value in the general mission work, while his care for families, for the pupils in the schools, for the aged, for the sick, and for all the different ones connected with the church, made him an excellent pastor; and his social gifts, culture and experience gave the church not a little standing in the city, and opened the way often to friendly acquaintance with those whom others might not have found it so easy to reach.

In November, 1866, four men from the village of Ti Ch'i, in the western part of Shantung Province, came to Tientsin to inquire about the new doctrine of which they had heard, and attended regularly at the preaching chapel for about a week. They showed a growing interest in the truth, and, on leaving, begged the missionaries to preach in their village. This the missionaries did, and while they were there an old

man, the uncle of one and the grandfather of another of the party which had visited Tientsin, died after a brief illness, professing his faith in the Saviour, and rejoicing in hope of eternal life.

The Chinese preacher from the mission at Tientsin, Mr. Chia, touring in this vicinity, heard that there was in one of the villages near by a "Doctrine-Lover" named 'Hou (Hō), who might be interested in the new doctrines. Mr. Chia went to see him, and the "Doctrine-Lover" soon



MISSION CHAPEL AT PAOTING-FU DESTROYED IN 1900

became so much absorbed in hearing of the new teachings that the preacher spent half that night and the whole of the next day in telling him about the "good news" and all that it meant. When the preacher went away, he left a good many Christian books. "In time the seed bore fruit." "A parting remark of Mr. Chia—'That which is born of the flesh is flesh—of the Spirit is Spirit'—fastened itself in Mr. 'Hou's mind, and opened a new train of thought." In February, 1872, Mr. 'Hou's village of Pang-kia-Chwang (Pängjee-ä jwäng) was visited by the missionaries for the first time, and "most interesting services" were held at his home. "A houseful listened attentively to preaching till after midnight." Nearly half of these were women. Mr. 'Hou spent the fol-

lowing Sunday with the missionaries at another village, earnestly desiring to be baptized and admitted to the church. After this he went to Tientsin to learn more about "the doctrine," and in April, 1872, was baptized, "the first male convert in this region." Within a few years he became one of the mission preachers, "his house the headquarters of the missionaries at every visit," and his village finally the location of a new station of the mission.

In 1877 and 1878 there was a great famine in all this part of China. The missionaries distributed relief, at first on a small scale, then, as more funds were received—Rev. A. H. Smith and Rev. D. Z. Sheffield bringing six thousand taels, or ounces of silver, at one time—in larger quantities, until, in June, when the distribution ceased, there were more than eighteen thousand persons on the lists. The famine and the relief given opened many doors for the gospel. Those who are starving "cannot but be grateful for help." "These men are indeed messengers sent from heaven," said the people. In many villages they "spontaneously knelt in crowds and thanked us with one heart and voice." Though the missionaries "steadily insisted that the work was one of pure benevolence," yet they were "delighted with the apparent readiness" which the people showed "to listen to the truth." "The use of religious interest connected with the famine was as easy to follow as the famine itself." Within fifteen months the missionary outlook was totally altered. Audiences at Sunday services "increased from a score to several hundreds, many of whom were women. An entire courtyard was filled with auditors on Sundays who came to stay, to preach to whom required all the strength of all" the Chinese preachers, as well as of the missionaries. "Without special effort, additional services gradually opened up" in other villages. In one village, Shih Chia T'ang, the people destroyed the idols in the village temple and, by a formal gift, made the building the property of the church, for use as a chapel and also for a school; and "the next Sunday a church of twelve members was organized at this village." "From this time the work developed rapidly in all directions." A large medical work carried on at the mission station in Pang-kia-Chwang also opened the way to many homes and hearts.

Pastor Chia, first as preacher and helper, and afterwards as pastor, was long a "tower of strength" to the church in Western Shantung. A man of strong, forceful personality, he had much to do with the building up of the church, almost if not quite from its earliest beginnings. It

was said of him that, every night he prayed by name for all the church members—of whom, in later years, there came to be many hundreds: and this may have had something to do with the fact that the Pang-kia-Chwang church is now the largest church connected with the American Board's North China Mission, having more than a thousand members, in many cities, towns and villages.



PASTOR WANG AND FAMILY, PEKING

Like most of the stations of the American Board in North China, the Lintsingchow station in Western Shantung, south of Pang-kia-Chwang, is in "a densely populated portion of the Great Plain, covered with walled cities, towns, villages and hamlets, all easily accessible and inviting the labors of Christian missionaries." This place was opened as a station by Rev. F. M. Chapin in 1886, making the seventh and last station of the North China Mission. Says the report for the year 1903-

1904: "The great event of the year was the wide movement toward Protestant Christianity in the large region to the west of Lin-Ching, embracing one entire county and portions of seven others. The movement began in 1902 in the district of Ch'in Hsien, and has spread through the above region. The number of those who gave in their names for registration was not kept. It is over five hundred and might have exceeded one thousand if the force of workers had been equal to the opportunities." Many were baptized, as a result of this movement; and the church connected with the Lintsingchow station, having over six hundred members, is now the third church in the mission in point of numbers.

Thus the one Protestant missionary of 1860 in North China has become the sixty-three of 1912, besides hundreds of those of other Boards; the one or two or three "helpers," slowly added during the earlier years, have become the two hundred and forty Chinese workers, among them six ordained pastors and more than fifty preachers, now connected with the mission; and the ten or more church members of 1863 have become the more than four thousand of 1912, gathered in twelve churches, three of them in the Peking field self-supporting.

EVANGELISTIC WORK FOR THE WOMEN OF CHINA IN ITS NEW DAY

BY MARY H. PORTER

Miss Porter, who went to North China in 1868 and who returned to this country last summer, is peculiarly fitted, from her long experience in teaching and evangelistic work, to present this subject to our readers.

OUR study book for the year, and every periodical we take up, proclaim the greatly changed conditions in the newly formed Republic of the Orient, and the unparalleled opportunity presented to the Christian church. The North China Mission sends, from its annual meeting, a call for *twelve* single ladies to work among the women and girls of that land, and in so doing, ask for not more but fewer than the urgency of the need demands. Leaflets and other current literature are constantly drawing attention to the changes which have come about in public opinion, and dwelling upon the rare possibilities of the immediate future. Most of these appeals are sober and truthful, in no wise exaggerating the urgency of the situation, or the hopefulness of the work at this time of quickened life in the nation. There is however another side equally true and equally urgent which,

in the dazzling light of the "New Day," may be easily overlooked. It is to this side that I wish to call the attention of the women of our churches, especially that of those high souls who are listening to a personal call, in their own hearts, and seriously considering whether to respond "Here am I, send Me."

Of the young women who go within the next few months or years to China a minority will be needed in the ports or other education centers to teach English and Western sciences and to meet the growing demand for leaders in social and philanthropic work among the higher classes, but the large majority should seek their tasks among the lowly, in the interior stations and the almost boundless country fields. At once the questions will arise, "Why take cultured Western women for such rudimentary service? Should not Chinese women whom they have trained prove competent for such tasks and leave the American teacher to multiply her usefulness by equipping yet others for the wide fields?" "We have not so learned Christ" who "took upon himself the form of a servant" and *led* before he *sent* his disciples up and down the dusty weary ways of the Galilean plain and over the rocky steepes of Judea.

These youthful Chinese sisters of ours, the first fruits of our academies and colleges, are peculiarly fitted to be, under the stimulus of teachers from the West, the instructors in our schools, and our aids in many forms of work among the cultured women of China. Some of them, we hope many, will make the homes of the Christian pastors places of light and inspiration, and give a new ideal of family life to the communities in which they live. If such homes are to be placed in the centers of the agricultural communities, in large villages rather than great cities, their fields covering wide country districts, and demanding much travel, and many discomforts that they may be reached, who shall show them that such work is worthwhile if not the woman from the West? She has long years of Christian training behind her, a heredity of Christian privilege, and she has seen in her own land what rich fruitage has come from the home mission church. Who but she should stimulate and encourage her Eastern sisters to attempt great things and expect great things from these rural fields?

The Chinese church is by no means lacking in men and women who are ready to give themselves to self-sacrificing service, but their estimate of the respective value of different forms of work, will be, *should* be, largely influenced by ours. If the Master said, "For your sakes I sanctify (separate) myself," must not his followers in their desire to create ideals for those under their care, share not only the more attractive but the lowliest tasks?

The old conditions of life still bind the majority of the Chinese nation. They are for the most part very poor. Unnumbered thousands live upon the very verge of starvation. Each season of drought, or of flood, sweeps myriads over the verge. Their homes are bare not only of the comforts but of what we deem the very necessities of life. To live and labor among them is an offense to every sense of the woman trained to neatness and dainti-



STARTING ON A TOUR

ness. A young Chinese woman educated in one of our schools, with habits of personal fastidiousness, cultivated both by precept and example, suffers perhaps more keenly than her sister of the West. Love them truly as she may, they are not her *very own people* to the missionary. I know from personal experience that it is easier to meet squalor, and endure odious sights and vile odors among an alien people than among one's compatriots. There is neither the same sense of shame, nor of disgust. If this is true can we ask our pupils, and others led through our

influence into the light, to take up tasks in which we are loth to labor with them?

Is the service then to which we invite the thoroughly qualified and trained teachers from this land an unattractive one? One of the wisest and most successful of modern missionaries once said to me in speaking of country touring in a difficult field, "It is the *very heart* of missionary work." So it seems to many another who has given to it the best of life and strength through years of seed sowing and of patient culture. In thinking over the young women now occupying the places of trust and influence in the Chinese church, as one after another comes before me, nearly all are those from homes and surroundings which held, in the beginning, no special promise. It is because of brave souls ready to "sow beside all waters" that we no longer labor alone, but have "true yokefellows" in those brought into Christ's Kingdom from homes of poverty and from regions remote from the great centers.

Do you ask, "What is the specific evangelistic work?" Its forms are as varied as the personalities of the workers. It differs from that of school and hospital, in both of which it often abounds, and to which it should be most closely allied, in that it has but one absolutely essential element. That is, whatever may be the method, it is a *seeking the lost*, the being a "fisher of men." In new fields, in the earlier years in all the China fields, it meant the gaining access to the ignorant and indifferent, the overcoming the dread or hatred of the foreigner and all her obnoxious ways. It still means, "becoming all things to all men."

There are few parts of the region now covered by our organized missions in which the point of departure may not be a Christian chapel or a Christian home. Fewer still in which one may not secure the companionship and aid of some sister in the church of more or less education, as counselor, assistant, and often most efficient opener of the way into homes and hearts. In one station there were held last year, in as many different centers, fourteen *Station Classes* in which four hundred women received from ten to twenty days of instruction. In none of these classes were the foreign (missionary) teachers present for more than a few days of the session. The Institutes, as they might well be called to take a Western name, were often organized and in each case carried on by the women of the church. Some one of larger experience was made the leader, and those unequal to such responsibility set to the patient teaching of characters. Whence came such a number of helpers in country districts far from any large center? From the unwearied labors of a few elect women who for many years

"in season and out of season" have gone in summer's heat and winter's cold from village to village proclaiming the "good news of the Kingdom." Among those now their joyful coadjutors are not a few who at first determinately resisted the effort to persuade them that women could be taught to read, or that there would be any value in the acquisition if they could. From that station have gone pupils to the higher schools in the north who have become leaders in more than one center and whose influence is now felt in wide circles. Had we had women of like faith and long-suffering patience in each station during the life of the North China Mission we



BIBLE WOMAN'S TRAINING SCHOOL.

might perhaps no longer need to plead for foreign workers for these fields, but because there have been so few such leaders, the native sisters ready to take heavy responsibilities are also few, and we must still give to the newer centers the inspiration and brooding love of the missionary lady to nourish and keep alive the recently kindled desire and power of these often shrinking, almost always overburdened, sisters in Christ to become helpers in the work of the church.

The call to China is not alone, I think not *chiefly*, for exceptional women to labor among those of education and position, but for those in large numbers who will "count it all joy" to go to the humble homes, in out-of-the-way places, and there plant, by His grace, little Gardens of the Lord.

Seekest thou great things for thyself, dear young sister? A place in which you will be often in contact with those whom the world counts distinguished, and of high position? Seek it not, but rather give your life gladly, unreservedly, to lowly service for the ignorant and downtrodden, that you may see not yourself, but *them* exalted, and you will learn something of the wonderful joy of Him who bound up the broken-hearted and restored that which was out of the way.



WOMAN'S STATION CLASS ROOM, PEKING

Would I counsel the church then to neglect the open doors which lead to the homes of women of wealth and title, which give one admittance to the centers of the new life of patriotism and beneficence of some of these Chinese sisters? By no means, the doors have been set before us by him who is Lord of the harvest and he surely has work within them for some of his children. I only press upon those looking toward the Chinese field to keep well in mind that that great land is still full of those to whom little light has come. That superstition, ignorance, poverty and want are still entrenched there, and that there is need, need beyond telling, of women of consecrated lives who shall long to give of their large endowment and rich

stores of knowledge, power and love to "even the least of these." To one who so gives, the call to different service may come—*only* those who so give, are fit to be guides of those trained to look with disdain upon the lowly. Such a woman whose every gift and grace is consecrated, will win the woman of trained intellect and social grace, and how much a few such lives would mean to China *now*! Such there are, "chosen and called," and whether they are found like lilies in a dunghill or in homes of culture and worldly station, to win them for our Lord is an ambition worthy the child of a King.



THE MISSION BAND "WORK HOUR"

BY MARY PRESTON

The practice of giving our children "hand work" in connection with their mission band activities is the outgrowth of a threefold need. As much criticism is yearly directed against it, and since in nine cases out of ten this particular portion of the Band program is a "thorn in the flesh" to leaders, a consideration of the reasons for it may not be amiss.

Briefly put, the needs are these: first the necessity of supplying some physical activity through which emotions aroused within the children by knowledge of missionary need may find expression—for better that a boy should never have awakened within him the desire to help than that, so desiring, he be shown no way; second, the need of giving each child as intimate and personal a connection as possible with actual mission work that it may seem *real* even though it may never be really seen; and third, the pressing need of the missionaries themselves for the very articles which children can make, or can make possible for them.

Unless a leader so arranges and guides her "work hour" as to minister to each of these three needs, it is not performing the service for which it was provided and is, in a proportionate degree, failing of its greatest value. Yet surely no device ever adopted by a leader is more useful to the Band than this can be, if well planned.

It is of course essential that each child should perform his share of the work voluntarily, in order that it may become an expression of his own feelings. "Driving" will not do in such a case, and the leader

must have this in mind when deciding what the work is to be. A second requisite is that the mission band should know to whom the articles made, or those to be bought with the money earned, are to go. It is not enough that its members are told after the box is prepared. Every stitch should be taken and every picture pasted with the knowledge in mind. Nor are bare facts sufficient. The leader should take pains to gather all the interesting information possible about not only the missionary but also the place and the people who will be helped. It is well that stories be told of the good which other boxes have done, too. How "Ang-oi Earned Her Name," a tale appearing in the November *Mission Dayspring*, is an example of such stories.

The choice of desirable work, while often considered a problem, is really not limited, for articles made, if not appropriate for a box, may just as well be converted into money. The children can then reinvest in soap or combs, ribbons, cotton cloth, picture books, toys, toweling, sewing materials, kindergarten supplies, handkerchiefs, tooth brushes, wooden beads, balls, small hand mirrors, Christmas decorations, or a hundred other things. A card sent the Junior Secretary will procure a still longer list than this for you as well as the name of some missionary particularly in need. In a school of six hundred where Christmas gifts must be found for everyone, even the least of such things is welcome indeed! Nothing of course is more desired than picture cards and dolls. Even old women are delighted with the latter. But the things which can be bought with the money earned by selling fifty almanacs, or by gathering and disposing of old rubber, or by selling the fancy work, dusters, bookmarks, brass work simple baskets fashioned in work hour are most acceptable.

One missionary writes of having to make over old calendars for her older girls because no other Christmas presents were at hand. Surely if it is within the power of our children actually to meet a tangible, practical need upon the very mission fields about which they are being taught, and if the meeting of this need not only benefits themselves but also lifts a burden from the missionaries, that leader who discards or neglects her "hand work" may well indulge in sober second thought on the matter.

It is both a sign of inefficiency and very poor policy not to get full value from every undertaking upon which time and strength are expended. Have you a mission band and a "work hour"? Is it meeting the needs for which it was created? Then why not keep those needs in the foreground through this coming year? You will find that it pays for the children, for the missionaries, and for yourself.



For list of officers see second page of cover

The first week of September was spent by the presidents of our Coast Branches in council at Berkeley. The financial budget, improved **Leaders in** methods all along the line, and detailed plans for the year **Council.** were the topics that were of absorbing interest. One morning was spent with Rev. Emery Ellis of Lintsingchow, North China, getting his viewpoint, and gaining much valuable information in regard to that field; another was filled by a conference of deepest interest with Miss Mary Ledyard, about to go out to the Foochow Union Kindergarten Training School. These conferences are of very great value, and it is earnestly hoped that representatives from Idaho, Utah and Nevada and Arizona will soon be able to be present at such times.

The women of the Southern California Branch are to be congratulated in that one of their generous gifts has been applied to the "chief corner-
A Gift for stone" and to the surrounding walls of the new Doshisha **Pacific Hall.** building to be known as Seiwan Kan, Pacific Hall. This building is rapidly approaching completion. Who will count it a pleasure and a privilege to round out the full \$20,000 it has cost, by giving the last \$2,000?

A happy feature of our Annual Meeting was the evening given to Miss Mary Ledyard, September 4th, suggested by one of our young college **Reception to** women, and carried out to the minutest detail of an **Miss Ledyard.** ideal reception by the Young Ladies' Guild of Oakland First. Among the speakers were two who have seen happy years of service in Foochow, Mrs. Hinman and Mrs. Geo. B. Smyth. Mrs. Smyth is president of the Coast Branch of the Methodist Woman's Foreign Missionary Society. When a young woman she went to the aid of Miss Garretson at Foochow. She said that at that time the different Boards thought they had arranged a most fortunate plan of comity when they parceled out the field, one corner to the Congregationalists, another to the Methodists and another to the Anglican; but now how much more ideal was the plan for perfect union in service!

Miss Ledyard sailed on the Mongolia, September 14th, from San Francisco. Miss Edith Parsons and Miss McNaughton sailed on the S. S.

Outgoing Haverford, from Philadelphia, September 21st, going to **Missionaries.** gether to our American School for Girls at Brousa. It was a rare privilege to meet Rev. and Mrs. Chas. M. Warren, as they passed through San Francisco, *en route* to Tottori, Japan.

THE ANNUAL MEETING

BY JENNIE L. BARBOUR

A large and representative audience gathered in the First Congregational Church of San Francisco, September 4th, at the thirty-ninth annual meeting of the Woman's Board of the Pacific. The devotional exercises of the morning were led by Miss Laura N. Richards of the Northern California Branch and the noontide Prayer Service by Mrs. J. H. Williams, president of the Southern California Branch. The opening service of the afternoon was conducted by Mrs. R. S. Osgood, president of the Washington Branch, and the day was brought to a close by a few words from Mrs. Walter Hoge, president of the Oregon Branch. The theme of the meeting was: "New Day in the Orient: New Opportunities, New Responsibilities, New Methods." Each leader and each speaker dwelt on these ideas, and every listener must have felt that it was a blessed privilege to be able to help even a little in such great things. The various reports were all encouraging.

Rev. R. S. Emrich spoke of his work in Mardin, Turkey. Like all missionaries, he told of barriers removed and of the opportunities for preaching the gospel more numerous than could be met by the present force: Rev. and Mrs. Emery W. Ellis of Lintsingchow, China, also spoke. Mr. Ellis said that it was the visit of Horace Tracy Pitkin to his college in student days that turned his face toward missionary work. After eight years of preparation, and eight years more of service, he was more than ever rejoicing over his choice of life work. Mrs. Ellis, in a very bright, vivacious way, told of the wonderful work of our own Dr. Tallmon. Dr. Tallmon's father was in the audience, and it must have warmed his heart to hear of the many beautiful things his daughter is doing to relieve suffering humanity and to brighten the lot of many sad hearts. "Oh, women of the great West," said Mrs. Ellis, "do send more doctors to help the people!" Dr. Harriet Parker of Madura, India,

spoke of her hospital and touring work. It is the same cry from every country: Opportunity on every hand beyond the strength of the few missionaries we have sent. Another great joy of the day was the presence of our Miss Mary F. Ledyard.

The following resolutions were adopted at the meeting:—

WHEREAS, Three directors of this Board, namely, Mrs. H. E. Jewett, Mrs. W. J. Wilcox and Mrs. H. R. Miles are about to retire from active service thereon, and

WHEREAS, Mrs. Jewett has served for thirty-three years (the first ten as foreign secretary, the second ten as president, and the remaining thirteen as Branch secretary), and

WHEREAS, Mrs. Wilcox has served for seventeen years as Home Secretary, and

WHEREAS, Mrs. Miles, coming to us in more recent years has added force and influence to the work, and

WHEREAS, all of these women have rendered most loving and valued service; therefore be it

Resolved, That the Woman's Board of Missions for the Pacific extends to these workers its loving appreciation of their faithful work, and deep regret that they must leave the ranks; and *Resolved*, that a copy of these resolutions be spread upon the records of the organization.

Mrs. Jewett and Mrs. Wilcox are daughters of the ever-honored Mrs. Dwinell, one of the founders of the Board, and they have but followed in their mother's footsteps.

We are thankful to have lived to see the great awakening in China. Missionaries and Christian educators have been working and praying for it, but it has come long before they expected it. The suddenness of the transformation leaves us breathless, and we find ourselves almost wishing that it might have been more gradual. The renaissance of the East is one of the greatest movements the world has ever witnessed, and is fraught with more consequences for the future course of civilization than we can foresee. The opportunity is given to the Christian educators not to stand aside and watch the process as spectators, but to play the important part of guiding and training many who will become influential in the shaping of the new China and of leavening the civilization that is to be with Christian life and principles.—*The International Review of Missions.*

THE BLESSED DAWN

This hymn was written in 1895 by Mrs. Caroline R. Allen, for forty years a missionary to the Armenians, and sung at the annual meeting of the W. B. M. P. by request of her daughter, Miss Annie T. Allen, the W. B. M. P. missionary who was at the time *en route* to the work in Brousa.

The blessed dawn is breaking
And soon the full-orbed day
On Eastern lands awaking
Shall roll the mists away.
The long dark night of sadness,
Replete with sins and woes,
Shall change to days of gladness,
Which ne'er shall wane nor close.

The mountain tops are glowing
E'en now with rosy light,
And soon to valleys gliding
Shall lift the veil of night.
The souls that long have languished
In utter gloom and fear,
No longer lie as vanquished,
But rise to hope and cheer.

O Sun, Thy light is hastening
To reach the noontide sheen,
That lands in darkness weeping
May rise to greet Thy reign;
Thy blessed reign shall loosen
The prisoner's long-wrought chains;
From bruised hearts and broken
Shall banish griefs and pains.

Awake, O land, and welcome
Thy Saviour and Thy King,
Each heart and home wide open
To let His glories in.
Ye angels join in singing
The sweet, redemptive song,
How souls in midnight groping,
Into the light have come.

OUR FIELD CORRESPONDENTS

Mrs. Giles G. Brown writes from Vaddukkoddai, Ceylon:—

Mr. Brown and I spent an interesting day on the island of Valany a week or two ago. Crossing the lagoon in a tiny boat which appeared to be just a single hollowed tree trunk, we found on the other shore a bullock cart waiting for us in which we rode to the house of Pastor Hitchcock. It was Sunday and the day for communion service for the handful of Christians who live on this island. The service was held in the schoolhouse as the church building for the islands is on the next island, Pungudutive. There were only eleven or twelve persons to take part in the service, including two Jaffna College boys who have just joined the church. There was no Sunday school held that day, for at the near-by temple a ten days' festival was going on and all the Sivite boys were attending that. The usual Sunday school is made up almost entirely of boys from Sivite families. At three o'clock in the afternoon we went to another school three or four miles away to visit their Sunday school. Here a young man and his wife who have recently been placed in charge have already built up a good school. When they began six months ago the average attendance was about thirty; now it is seventy. As the neighbors had heard we were coming the men and women assembled to see the visitors. As there were over one hundred in all, some thirty adults being present, we did not miss the opportunity for a gospel talk besides the children's lesson. We were especially pleased with the way the native pastor adapted himself to those Sivite men, giving his message in a way to arrest their attention and win their consent.

In a group of village women such as we saw there, the beauty, grace and dignity of the teacher's wife, an Uduvil graduate, was very notable. She is herself a native of a neighboring island and ten years ago was just like the ignorant, half-dressed children composing the school to-day. When we see the flower that can blossom from such unpromising buds we thank God for Uduvil school.

You will remember Mrs. Chelliah the teacher and Bible woman at whose house we had the little meeting of which an account was given in *LIFE AND LIGHT* last year. The owners of the house now need it, for a married son with his family have returned from Rangoon and the grand-

father's house is overflowing full. So Mrs. Chelliah has to give up the house. The owners have most kindly allowed her to live there without paying rent for the past year or two. There is no other place available for her in the village. We cannot afford to buy land and build; so we thought we would change her work and let her go to the Inuvil hospital to learn nursing. It would be most convenient for Dr. Curr if she could have at least one married woman on her staff of nurses. When Mrs. Chelliah told those neighboring women that she was going to leave the school and the village, they raised such a vigorous protest that we were compelled to pay attention to it. They said she was the only one they had to teach their children anything good and to bring themselves any comfort in gospel meetings. They begged her to stay and said she could have a place on their compounds to build a little house without buying land, if only the missionary would provide the building. When we are meeting such bitter opposition from the Sivites in many quarters, to receive this hearty expression of the love of these women for the Bible woman and of their appreciation of the good she is doing them, is a great comfort to us.

Miss May Morrison writes from Barcelona, Spain:—

This last year has been one of development rather than of notable changes in our school life. We found it necessary to secure additional quarters for dormitory use the first of the year, and fortunately were able to do so in a house adjoining one of those we already occupied. There was a considerable increase, too, in the number of day pupils in spite of our distance from the center of town which at one time we feared might prevent our having a real day school department.

The new girls were a most interesting, cosmopolitan set. Among them were Americans, Spaniards, English, French, Swiss and one little Boer girl from South Africa. They came too from all classes of society, ranging from the humble families of the Spanish Protestants to the daughters of lawyers, deputies and retired property holders, the latter all Catholic. These differences in nationalities, religion and social position, however, do not seem to prevent the forming of close friendships and the girls all gain in broadness of character from their contact with each other. Strangely enough, the Catholic girls are among those who seem to enjoy most taking part in our Sunday evening Christian Endeavor meetings.

We were able to add to our curriculum this year a Domestic Science

Course given by Miss Edith Blair, who has taught this same subject for four years in the Porto Rican schools, and it has proved quite popular. We are hoping to develop it considerably this year, though we are much hampered by the need of the material so essential to such a course. The utter lack of scientific or hygienic methods in Spanish housekeeping makes this subject specially practical and useful, and we are glad to see the enthusiasm with which the idea has been welcomed.

The school suffered a great loss at the opening of the school year by the withdrawal of Miss Page, one of the oldest members of the faculty. After a few weeks in the Barcelona hospital, she left for her home in America, where she died in July. Her love for Spain and devotion to her work among the Spanish girls endeared her to all who felt that common interest, and created for her a place that will be hard indeed to fill.

Our dissatisfaction with the five houses we have been occupying this last year elicited from our landlord an offer to put up between our two largest houses a fine, big building, more than equal in size to the other three, and in January we decided to accept his offer and the work begun immediately. He agreed to follow Miss Webb's plans entirely, and from that time on, she has given much of her time and thought to the arranging of rooms, stairways and closets, to such good effect as to win the outspoken admiration of the architect. The building is four stories high, besides a basement, and has a large assembly hall and a good sized room for a library, two essentials for a school with which we have not heretofore been provided. The building was promised us for the first of October, but as the time draws near, it is evident we will have only partial use of it at that time, and will have to move in gradually as different parts are finished.

As we come to the beginning of another year, we are full of plans and hopes for what it may accomplish. The knowledge of what has been done and is being done by the girls who have gone out from the school in previous years is a great incentive to the bettering and enlarging of the work, and the interest and practical help of our friends in America is a constant encouragement to renewed effort to make the school life effective in character building and preparation for a fuller Christian life for all these girls.

Miss Stella W. Loughridge writes from Talas, Turkey:—

I want to tell you of our Commencement in Talas. Every year Commencement time seems better than ever before. This year we had quite a

succession of events, beginning with the Baccalaureate on Sunday afternoon preached by the new Bishop of the Gregorian Church of Cesarea and lasting through Thursday morning when the regular Commencement program took place.

The Baccalaureate Service was held in the new building. We used the big dormitory room on the second floor, the room we are thinking of using for a chapel if we can have the extra thousand dollars to finish up the third floor. The audience was very large as everybody, both Protestant and Gregorian, was eager to hear the Bishop. This is the first time we have ever had a clergyman of the Gregorian Church take any official part in our public exercises, so it was looked upon as quite an event. This man is a newcomer here and is very cordial to the missionary circle, and speaks in praise of our work at every opportunity. When we thanked him for coming to speak for us, he very simply answered, "It is my duty. There is no difference in my mind between this school or our own church school. I owe a duty to both." That is the tone he has taken all through and we hope his presence and influence in the Cesarea field will be to the furthering of greater sympathy and co-operation between the missionaries and the Gregorian people. Here in Talas the Gregorians have always held themselves very much aloof.

Monday afternoon was the time of the program in which the music pupils showed their work and recitations and essays and dialogues in the different languages of the school which helped the people to see what the school is trying to do in such lines of work. Again our big hall was filled. This dormitory room holds between four and five hundred people most comfortably. Everybody was delighted with our new building—so strong and light and airy, and many began to think and talk of sending their daughters to us next year.

Our girls did finely in their work on the organ and in the other parts of the long program. Our music teacher (one of our own graduates who has studied music in Marsovan) deserves great credit for her work in music training this year. We are hoping for a piano before very long. A year ago our girls' school *alumnae* set out to raise money for a piano to be presented to the school as a gift from the *alumnae*. A committee was appointed and the work was begun. At their meeting this year the committee made its report. About sixty letters had been sent out to different *alumnae* besides personal interviews with many other members and friends. Half the sum necessary has been raised. We cannot get our piano this summer as we had hoped to do but we have hopes that we

may get it before January, or at least order it. All the girls are going to try to raise some money this summer. One little girl came just the other day and begged for work "to earn money for the piano." We feel sure that a piano would help to attract girls to our schools and as people who can afford to give their daughters lessons are willing to pay much more for piano lessons, I think a piano would be a good investment.

Recent letters from Chisamba, West Africa, give details of the disastrous fire which occurred in August.

I regret to report that Chisamba station has had a disastrous fire, destroying the carpenters' shop, the Misses Melville's house and store, and the girls' compound. We were fortunate in confining the fire to these buildings only, as at one time we feared the whole of the missionaries' houses and hospital would be destroyed.

The cause of the fire was very trivial. During the past week the members of the station have been burning the grass near to the various mission buildings. This is always done at this time of the year to prevent the grass, which is very dry, catching of its own accord, and so endanger the buildings. Last Saturday a large portion of grass was burned, and when the desired part had been burnt the fire was put out. On Monday afternoon at 1.30, two young fellows of the station passed this part that had been burnt and saw the grass smouldering, hardly enough to trouble about, and only as an afterthought did they decide to stamp it out. Through carelessness, a spark caught in the thatch of a near-by building, and almost immediately the whole roof was a mass of flames. The bugle was blown and the church bell rung, so very soon we had crowds of willing helpers. The native women brought water from the near-by stream and the men moved the articles from the near-by buildings. A strong breeze was blowing and in an almost incredible time the carpenters' shop was on fire. The first roof to catch fire was that over the ox wagon given the station by the Sunday-school children of Canada. This wagon was immediately moved and is still as good as ever. The wagon shed caught first, then the outside workshop, then the carpenters' shop. We saved nearly all the tools in the carpenters' shop, but had to leave quite a lot of glass and industrial stores, when the sparks flew across the road and fired the thatch on the Misses Melville's house. We had not the slightest chance against the flames. In ten minutes the whole of the roof was on fire. The wind blew the sparks and set the storehouse, girls' chapel, girls' compound, and part of Mr. Moffatt's old

house on fire. Only by great exertions on the part of the natives was the fire stayed at Mr. Moffatt's house. We were most thankful that the blacksmith's shop and Dr. Currie's house did not take fire, else the hospital and remaining buildings would have caught.

The conflagration spread so quickly that we had not time to save many of our belongings. Our energies were spent between saving articles and preventing other buildings catching fire. Miss Diadem Bell shared the Misses Melville's house. Her end of the house was nearest the road and consequently took fire first. Miss Bell has lost almost everything. Her writing desk containing the station books was burnt up. All the station books and records are lost; a large bookcase and all books were destroyed. Miss Bell tried to save a few personal things and had her bedding in her arms and was getting more when a native seeing her danger forcibly pushed her out of the house. As it was, this native had his ears singed by the falling, burning thatch. The Misses Melville have lost nearly everything,—furniture, crockery, bedding and valuable books, pictures, china and silverware. Our food supply was in the storehouse, and this was completely burnt up,—flour, butter, preserves, sugar, etc. A few tins of condensed milk were saved, and a few tins of toasted cheese were recovered after the fire was over. My room was at the end of the storehouse, and I had not time to save a single thing, excepting a camp bed and a few letters. The girls' houses were completely burnt and the *olosela* containing their corn shared the same fate. I cannot express how thankful we were when we had the fire under control. The natives from our station and the surrounding villages did all they possibly could and the near-by Portuguese traders helped us. We were afraid that the smouldering mass of charred wood and thatch would break out again and a strict watch was kept during the night.

We four are living in the Cammacks' house for the time being, our fare being rice, biscuits and tea. We have written Kamundongo and telegraphed Bailundu, and before long shall be well supplied with suitable food. The natives are deeply grieved at our loss, and last night very few partook of their evening meal. This morning sixteen headmen from neighboring villages consoled with us. They recognize how the mission has helped them and they in turn are willing to help us. They are willing to go to the woods for new roof timbers. It has been arranged that next Monday they shall cut this timber. It only wants six weeks to the wet season, so we must hurry. We wrote Chief Kanjundu who immediately sent us a bed and some men to help if necessary.

It was a scene of desolation we saw this morning; destruction and waste at every turn. We have heavy hearts as we think of our many things that have been destroyed. Our clocks and watches were almost melted by the intense heat. All that remains of our trunks are the corner irons. Some of the work benches were burned and one of the lathes. The cooking stove is none the worse, but we do not need it just at present.

We feel very sorry that this has happened but we did all we possibly could to prevent it. It will be a long time before things here become normal once again. However, we believe that all things work together for good; and this hope within us has cheered us wonderfully.

Mrs. Elizabeth S. De Forest writes from Sendai, Japan:—

The Bible classes of Dr. W. W. White and Miss Palmer from the Bible Teachers' Training School in New York, lasted two weeks, and I attended them faithfully three hours a day. Social life was suspended then, partly for the classes' sake, and entirely through the five appointed days of mourning for the Emperor. On the latter account there are no concerts held in the auditorium, which is church and public hall. But the piano, loaned by a Tokyo lady, has been moved to a private house, and for the sake of those who live in remote places and are cut off from music during the rest of the year, informal musicals are sometimes held there. During the five days no instrument was used in the auditorium, but we sang. The police were consulted, and they said they knew our ways of doing things were different from theirs and that we would do right about recognizing what was proper. They also understood that singing is part of foreign worship. The public tennis courts were all deserted those five days, and usually they are thronged all day except the very hottest hours. It is unusual to see bows or squares of black pinned to the sleeve or breast of Japanese kimono, as is now done. I never saw it before.

The Rowlands spent two or three days in Karuizawa, and we had a breakfast together one morning—forty-five of us. Some of the Board workers from California were there with us,—Mrs. Brewer and Miss Henrietta Brewer. There were a few Congregationalists from China, Mr. and Mrs. Robert Chandler (Helen Chandler Canaday is *en route* for India and here for a week or two) and Miss Holmes of California, who however lives with a Presbyterian niece in Nanking. There were many missionaries there from China this year, more than usual.

Louise and I are with Miss Griswold this year again, and we have

some Baptists with us now for a fortnight. I lose my helper this month. I usually keep them for two years, and then the majority of them have married. This one is a Baptist and leaves to teach in the school where she graduated, and I am to have in her stead Miss Fuoni Asano, one of our own girls who graduated two years ago from this same Baptist school in Sendai where my previous four helpers graduated, and where we usually have several girls. They have a good Bible training there and Sunday-school teaching in different parts of the city.

Miss Fanny E. Griswold writes from Maebashi, Japan:—

The kindergarten is now in fine condition. We have three nice teachers who work together very harmoniously. The children come mostly from the merchant class, whereas formerly they were from the official class. In a few years rice has doubled in price, and it looks as if the official class could not afford such privileges for their children any longer. There are rice trusts now just as we have in other lines in America. At the beginning of this school year we invited the parents to the kindergarten to tell them about the object of the work, and to talk with them about the children. A good number of men and women responded and we had a pleasant and profitable time. The men especially seemed glad to get a chance to be there, and we heard a good deal about the children that was interesting and helpful. All these people sat on the floor in a circle, and afterwards drank tea and carried away some cakes. One child grieved because he was too big to be in the "cunning class"; another who was really little and cunning refused to be in that class. One child complained that he had mustered up great courage to say "good morning" to his teacher, and she had not taken any notice of him. We also try to have meetings for the mothers once a month but it seems often impossible.

The silk industry is the great industry here and the market days come often. Every day that has a four or a nine in it is market day, that is, 4, 9, 14, 19, 24, 29,—all these days are market days. Now because the schools and churches have Sunday every week, it is often hard to decide on times for meetings. The silk season has just passed, that is, the producing of cocoons, and now the factories and private individuals are busy reeling it from the cocoons. One sees great bags of snow white cocoons everywhere, and in some shops they are opened and piled up like snow mountains. The mulberry trees which form so prominent a part in the landscape here are now only stumps. All the branches and leaves are gone, but by the middle of summer they will have grown again and a smaller crop of summer cocoons will be produced.



IMPRESSIONS OF THE AMERICAN BOARD MEETING

PORTLAND, OCTOBER 8-11

BY ISABELLE M. BLAKE, AINTAB, TURKEY

Besides the inspiring addresses given at the Portland meeting last week, there were several special features which contributed greatly toward the general impression of the whole as one of the memorable meetings of the Board. The great City Hall of Portland was opened for the meetings Wednesday and Thursday evenings, and the singing was led by the grand \$65,000 organ presented to the city by Herman Kotzschmar Curtis of the *Ladies' Home Journal*. Mr. Macfarlane—the first artist to hold the position of municipal organist in this country—gave a recital on Wednesday night which proved an inspiring introduction to the evening meeting. . . . The congregational singing at City Hall was conducted by Mr. Wyer, who also trained a chorus of young people whose performance was greatly appreciated, but was heard all too little. The beautiful rendering of well-known hymns by the American Board quartette deepened the spiritual impression made at each meeting.

It is said by psychologists that emotions and enthusiasms aroused by telling speeches and stirring music should find some immediate practical expression, otherwise not only the effect but the enthusiasm itself will be lost, whereas such expression but deepens the spiritual source from which it springs.

Thursday morning Dr. Nesbitt Chambers made an appeal for a church building in Tarsus, in memory of D. Miner Rogers, the martyr of 1909. The audience responded by an offering of \$6,000 for the foundation of the church.

The opening meeting on Tuesday afternoon with the statesmanlike survey of the field by Secretary Barton, and the report of the home department by Secretary Patton; the Tuesday evening sermon by Dr. Watson L. Phillips with its encouraging presentation of the actual accomplishment and the development of broad ideals in mission work, showing the strength of the foundations laid by early workers, followed by a telling arraignment of the churches for half-hearted service and a call to whole-heartedness; and after all the sacrament was a fit prelude to what preceded.

That same evening there was a Christian Endeavor Union Rally in the Mother Church of Christian Endeavor, and most of the daytime services were likewise held in Williston Church. The interesting exhibits of Zulu, Chinese and Turkish curiosities, costumes and customs, as well as the tables devoted to literature and pictures, and the thoughtfully planned rest room and checking room to accommodate guests, were in the Parish House of this church.

The first subject of the Wednesday morning session was China. The speakers emphasized the splendid moral characteristics of this virile people who after 4,600 years of racial life startled the world by their display of youthful vigor and enthusiasm in the revolution of last year. They have innate capacity for self-government and have used the single tax and the town meeting for generations. By studying the solidarity of their family life, their contentment, economy and industry, their unity and love of peace, Christian nations may learn much to help them in solving the problems of their own family life and church unity. The religious systems of the Chinese, while they fall far short of the great religion of Christ, are groping after truth, and have in them qualities to appeal to a nation responsive to ideals. The Chinese with their ideals have come nearer to making good than we. They have a wonderful power of living up to an ideal once received, as evidenced by the expedition and thoroughness with which they have cast the opium curse out of China. The deficiency has been in the ideals themselves, and this has resulted in terrible sores upon the social system of China which only Christianity can help. The revolution has shown a recognition of these sores. We must bring to them the Christ who said, "Behold, I make all things new."

A brief but very beautiful service in memory of Miss Annie A. Gould and Miss Mary S. Morrill, both of Portland, the martyrs of Paoting-fu, conducted by Mrs. Daniels, deepened the solemn appeal "China for Christ."

Mr. Curtis and Mr. Cobb in analyzing the present situation in Japan emphasized the following facts: (1) The rising tide of immorality among Japanese students and the frequent epidemics of suicide present a serious condition. What Japan needs is not a moral ideal but a moral dynamic. (2) That this situation is arousing serious thought among official and intellectual circles in the islands is shown by their choice of the name "Great Righteousness" to embody the ideal of the new era, as "Enlightenment" embodied that of the past era, and by the congress of the three religious communities assembled to consider this matter. (3) The attitude of the

Japanese government toward Christianity has changed signally. It has been recognized and placed upon a par with Buddhism and Shintoism. Not only this, but many are coming to feel that a strong, spiritual religion is the only remedy for existing evils. The depth of religious feeling among the Japanese is a fine foundation for Christianity to build upon. The time for aggressive work is now.

The Wednesday afternoon session was devoted to Turkey, the political storm center of Europe. Political conditions, the conflicting races, elements and systems of thought, so closely related to Christian work in the empire, were discussed at length, together with the means by which the missionaries strive to meet the needs of these different elements. The ancient orthodox churches are being leavened in a remarkable way by modern evangelical thought. The Mohammedans, too, are responding to the help rendered by medical and educational missions, and to the simple friendliness and high moral tone of the Christian ideal. It took six hundred years to convert Europe. If it takes six hundred years to convert the Moslem world it is worth while.

The addresses of Mr. Wilder, Professor Beach and Dr. Patton, Wednesday evening, brought before the audience with conviction the splendid possibilities of the Zulu and negro races. Especially convincing was the startling contrast between Christian and heathen Africa, depicted by Dr. Patton. You have to revise all your theories of human progress when you visit a mission station in Central Africa. The fresh impact of Christianity upon a pagan mass, the cleanliness, the decency, the Christian living of the native converts have been observed by many as yet unevangelized. "Have the words found yet your village?"—"the words" meaning the whole content of Christianity, the school, the medicine chest, etc. "Oh yes, all the people in all this region are just waiting for the words to come!" In this brief reported conversation, is the African situation in a nutshell.

Thursday morning the hopefulness of the work in the interior of Turkey set us all on fire, and Dr. Chambers took advantage of this enthusiasm to make the appeal for the Tarsus church already described. Afterward Dr. Gulick described in a masterly and illuminating manner the work in different districts of Spain. In contrast with the gathering and burning of the Scriptures in Spain forty years ago, he placed the fact that recently a petition for religious liberty for Protestants bore 150,000 signatures, 95 per cent of which were names of Roman Catholics.

Thursday afternoon was the Woman's Meeting, held in the auditorium of State Street Church, Miss Daniels presided, and six brief addresses set

forth the needs, opportunities and outlook in the different fields. Miss Alice Gleason of Guadalajara spoke for Mexico, Miss Blake of Aintab for Turkey, Mrs. Charles N. Ransom of the Zulu Mission for Africa, and Miss Alice S. Brown of Peking for China. The needs of the Christian day schools in Ceylon presented by Miss Lamson called forth a generous collection.

Thursday evening—the climax of the whole, how shall we describe it? The address of Dr. Brown on “The Greater Things Ahead” and of President Capen on “Foreign Missions and World Peace” baffle any attempt at brief analysis. Dr. Brown showed that the field is the world intensively and extensively. Moral obligation is not limited. The religion of Jesus Christ is the universal and absolute religion, and world conquest for him will fulfill his own prophecy, “Greater works than these shall ye do.” The tremendous appeal of President Capen that the church demand that the diplomacy of our nation shall help, not hinder, as so often in the past, the work of changing all races into the image of God, of transforming the cannibal of yesterday into the Christian leader of to-day, of exhibiting love, the greatest power in the world, and the cross, its greatest expression, to all nations, swept the audience with a great enthusiasm for its righteousness and rightfulness.

Like the cadence which follows and emphasizes the climax, were the solemn commissioning and farewell services of Friday morning to two earnest young men soon to leave for the foreign field and the closing impressive address from the churches.

Let us sum up the impressions made by the meetings of the conference, and the spirit of intercession evidenced therein, by the words of Christ, “The field is white unto the harvest. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.”

THE CHAUTAUQUA ASSEMBLY AT DEMOREST, GA.

August 25th—September 4th

BY THEODORA CROSBY BLISS

To begin with, Demorest is an ideal spot for summer assemblies—after one gets there. It is four miles from Cornelia, the nearest station of the Southern railway, and connected with it by the Talulah Falls Railway. One of the irrepressible students of Piedmont College asked me gravely: “Mrs. Bliss, do you know why we are sure the Lord made the Talulah Falls Railway?” I replied that I did not know. “Because the Bible tells us that He made everything that creepeth upon the ground!”

The attendance was not large but of good quality; by that I mean that they were men and women who listened to the addresses, and then thought them through for themselves for the most part. And it was a good audience, in that they represented several states, as well as cities and villages. I had a long conference with a lady from the Congregational Church in St. Petersburg, Fla., about the woman’s work in her church;

she carried back with her a copy of the study book and copious notes on what I was able to tell her about the relation of her society to the Woman's Board. There were women present from other places in Florida, —Tavares, New Smyrna, Daytona, Sanford, as well as from other towns; and from North and South Carolina, Alabama, Virginia and Kentucky, as well as Georgia. There may have been other states represented, but I know these were as I talked with the women.

I began my platform work on Thursday morning, having the Bible Hour. That session I took "Christian Character as developed by Missions," illustrating it by instances from our Woman's Board work, though less they should think it was a woman's hour, I "worked in" some men also. Friday I took "The Place of Prayer in Missions"; Saturday, "Appreciation of the Bible,"—comparing ourselves with Christians on mission fields; Sunday afternoon I had a meeting with the Congregational women. I had expected to have it in the parlors, but when I went down I found the matron had had the boys take seats out under the trees, and it was delightful.

The *Year Book* gives the number of women members of the Demorest church as fifty-four, but I had about sixty at that meeting. I do not know where they came from but I do know that they were interested. Demorest has but one woman's organization in the church,—the Ladies' Aid; but they told me that after my visit last fall, they appointed a secretary for foreign missions. They have not been accustomed to hold missionary meetings, but we discussed the matter thoroughly, and I convinced them that they were not "busy women" more than others, and at length it was voted to hold four meetings with foreign missionary programs a year, provided I would help with said programs. Then I told of *China's New Day*. At first they were dubious, but through much talking I finally got them to buying the books, and they took all I had, my own included!

Sunday evening I talked on "The Island World of the Pacific," with special emphasis on our own share in it, from the Philippines to Hawaii. There was a large audience. Monday morning at the eleven o'clock lecture hour I spoke on "Oriental Religions in America," using their incursion in our midst as an argument for foreign missions. Tuesday morning I again took the Bible Hour with "The Greatest of These is Love—in the Mission Field," as a topic, showing how very essential it is that the missionary have a genuine love for those for whom he is working if he is to have any degree of real success. Wednesday morning Bible Hour I took the eleventh chapter of Hebrews, skipped the centuries and introduced the audience to modern apostles of faith whom I have personally known,—Paton, Grenfell, Zwemer, DeForest, Arthur Smith, Eliza Talcott, Mary Morrill, Miss Bush, etc., I tried to show how "human" these great hearts of modern missions have been and are—that to them the "joy of the Lord" was a very real factor in their lives.

Wednesday evening closed the Chautauqua when we gave the Pageant. There was a record audience and a most appreciative one. That the Pageant was a success is due in no small measure to the untiring efforts

of Miss Josephine Estes, the music teacher of the college, who not only selected the girls who took part, but assisted in every rehearsal and drilled the girls thoroughly in both the songs in English and the other languages. Miss Daniels too and her friend were most kind in helping, not only in the Pageant but in all my other meetings; but Miss Daniels' violin accompaniment to Miss Estes' recitation in the Pageant was especially beautiful and sympathetic, and was most enthusiastically received by the audience.

The Pageant closed the Chautauqua and my work. Dr. Jenkins repeatedly expressed from the platform his appreciation of the kindness of the Woman's Board in sending a representative and giving them the Pageant, and he was not the only one to voice such sentiments. Of the results of course I cannot judge. I did my best to represent the work of the Board as well as the larger work of which it is a part. One thing is certain; that the way is open for the Board to go to almost all of our Southern churches. I was asked to make a tour of Florida, by the new State Superintendent of Home Missions, Mr. Waldron, and to be present to represent the Board at all of the Association meetings. Before I left Dr. Jenkins raised the question as to whether Piedmont College could not co-operate in this southeast work, sharing the expenses, etc., with the Board. Already plans are being made for the Chautauqua of next year, in which the foreign work can have a large place, if the Boards so desire.

OUR GOLDEN ANNIVERSARY GIFT

Our Golden Anniversary Gift has made good progress the past month, as a number of most welcome sums have come to us for our buildings. At the time of going to press (October 4th) the total of our Golden Anniversary Gift is \$12,412.06. Besides three \$100 gifts, there have been others of \$150, \$311 and \$350. One generous friend of missions has gladdened our heart by a check for \$3,000 toward the Smyrna site. The summary below shows the amounts received to date for the various buildings.

| | |
|-------------------------------------|-------------|
| Smyrna, Turkey | \$5,840.00 |
| Mardin, Turkey | 586.42 |
| Van, Turkey, new building | 1,000.00 |
| Hartford Branch has pledged \$2,311 | |
| Van, Turkey, remodeling | 1,000.00 |
| Van, Turkey, furnishing | 53.00 |
| Ceylon, a village school building | 150.00 |
| Chihuahua, Mexico | 1,015.41 |
| Matsuyama, Japan | 237.23 |
| Barcelona, Spain, library shelves | 200.00 |
| Kusaie, Micronesia | 350.00 |
| Undesignated | 1,980.00 |
| | <hr/> |
| | \$12,412.06 |

OUR BOOK TABLE

The Changing Chinese. By Edward Alsworth Ross. Ph.D., LL.D.
Published by The Century Company, New York.

The sub-title of this fascinating book is "The Conflict of Oriental and Western Cultures in China," and the author is Professor of Sociology in the University of Wisconsin. He has been connected with several universities in the Middle West and on the Pacific Coast and has lectured on Sociology at Harvard College and the University of Chicago. He dedicates this book to "Dr. Amos F. Wilder, American Consul General of Shanghai, Friend of the Changing Chinese and eloquent interpreter to them of the best Americanism."

Published by the Century Company, the mechanical make-up is what we should expect from that house—good paper, clear type, well illustrated and indexed.

In his brief foreword Professor Ross gives us this point of view of the student who has had a wide outlook on various social conditions. He says: "The theory, dear to literary interpreters of the Orient, that owing to diversity in mental constitution the yellow man and the white man can never comprehend or sympathize with one another, will appeal little to those who from their comparative study of societies have gleaned some notion of what naturally follows from isolation, the acute struggle for existence, ancestor worship, patriarchal authority, the subjection of women, the decline of militancy, and the ascendancy of scholars."

We women, interested in the emancipation of our sex the wide world over, will naturally turn first to the chapter entitled "Unbinding the Women of China." Professor Ross admits that "as in foot unbinding so in mind unbinding, the missionaries have been pioneers." He also testifies that "the missionary home is a silent but telling object lesson." Throughout the book it is evident that our author is sympathetic with missionary effort.

When a book is praised by the secular and religious press, and also by our fellow countrymen and women who have been working for years on Chinese soil for the mental and moral uplift of the people, there can be no more thorough commendation.

G. H. C.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fifth annual meeting of the Woman's Board of Missions will be held, by invitation of the Andover and Woburn Branch, with the South Church in Andover, Mass., November 13 and 14, 1912. The preliminary meeting will begin at 2 p. m., Tuesday, November 12th, instead of 10 a. m., as heretofore. The ladies of Andover and vicinity offer entertainment to accredited Branch delegates from a distance and to women missionaries of the Woman's Boards and the American Board. Mrs. M. S. McCurdy, previously mentioned as chairman of the Hospitality Committee, has been obliged to resign and is succeeded by Mrs. John B. Holt, 26 Elm Street, Andover, Mass.

No reduced rates will be given by the railroads.

WOMAN'S BOARD OF MISSIONS

Receipts from August 18 to September 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem. Fund,

40 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. A daughter in mem. of her mother, I. H. N., 48; Amherst, Aux., 35; Atkinson, Flowers of Hope, 8. Sunshine Band, 2; Barrington, C. E. Soc., 5, Jr. C. E. Soc., 2; Bath, Aux., 15; Bennington, Aux. (with prev. contri. to const. L. M. Mrs. Nathan Whitney), 13, C. R., 5.36; Bethlehem, Aux., 10; Boscawen, Aux., 6; Brentwood, Ch., 3; Campton, Aux., 17.40; Candia, Aux., 9.50; Chester, Ch., 13.65; Claremont, Aux. (50 of wh. to const. L. M's Mrs. George Rositer, Mrs. Emma C. Warner), 66.28; Colebrook, Ch., 5; Concord, First Ch., Aux., 82.92, Y. W. M. S., 15, Cheerful Workers M. B., 2, South Ch., Evening Miss. Soc., 10, Golden Rule M. B., 3, Kimball Cir. King's Dau., 10; Concord, West, Aux., 10; Derry, East, Aux., 12; Dunbarton, Aux., 20; Exeter, Jr. Band, 10; Farmington, Aux., 19, C. R., 8.13; Gilmanton, Ch., 3; Goffstown, Aux., 36.27; Greenfield, Aux., 2.75; Greenland, Aux., 35; Hampton, C. R., 5; Henniker, C. E. Soc., 25; Hinsdale, Aux., 18.19; Hollis, Aux., 16.43; Hooksett, Ch., Mrs. J. H. Bliss, 5; Jaffrey, Aux. (25 of wh. to const. L. M. Mrs. Bertha T. Danforth), 28.50; Keene, First Ch., Aux., 26; Kensington, Ch., 3; Kingston, Aux., 4; Laconia, Aux., 60; Lancaster, Aux. (to const. L. M's Miss Cora H. Brown, Miss Grace Timberlake), 50; Lebanon, Aux., 56.50; Lee, Aux., 5; Lisbon, Aux., 18; Littleton, Aux., 15.40; Lyme, Aux., 52.18; Manchester, First Ch., Aux., 90, Wallace M. B., 12.50, C. R., 2.50, Franklin St. Ch., Aux., 120, Jr. S. S., 5; Marlboro, Aux., 7.10, C. E. Soc., 5; Mason, Aux., 5.25; Meriden, Aux., 20; Merri-

mack, Aux., 25; Mont Vernon, Aux., 9.50; Nashua, Aux., 9.05, First Ch., Adelphean Club, 14.50, New Boston, Aux., 10; Newfields, Aux., 4; Northwood, Aux., 18; Penacook, Aux., 50; Piermont, Homeland Cir., 8; Plymouth, Aux., 33; Portsmouth, Aux., 117.75; Rindge, Aux., 20.30; Rochester, Aux., 29, King's Dau. Cir., 10; Seabrook and Hampton Falls, Aux., 6; Stratham, Ch., Ladies, 15; Sullivan, Ch., Ladies, 2.50; Troy, Friends, 5; Wakefield, Aux., 7; Walpole, Aux., 35; Webster, Aux., 17; West Lebanon, Aux., 20; Wilton, Aux., 18.45; Winchester, Aux., 42. *Jubilee*, Concord, 20. Less expenses, 6, 1,738 86

VERMONT.

Deceased Friend, 100 00

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Ascutneyville, Aux., 5; Bakersfield, Aux., 6; Barnet, Aux., 15; Barton, Aux., 30; Bellows Falls, Woman's Assoc. (Th. Off., 52.82) (125 of wh. to const. L. M's Mrs. Cynthia Finley, Mrs. F. A. George, Mrs. F. S. Livermore, Mrs. A. P. Pratt, Mrs. Eliza J. Upham), 137, Perfect Flower M. C., 9.21, Whatsoever M. C., 9.21; Bennington, Second Ch., Aux., 25; Bennington, North, Aux., 19.50; Benson, Ladies' Miss. Soc., 25; Berkshire, East (with prev. contri. to const. L. M. Mrs. Hannah S. Peterson), 17; Bradford, Aux., 20; Brattleboro, Aux., 66.78; Brookfield, First Ch., Aux., 14; Burlington, College St. Ch., Aux., 47, Finding Out Club and C. R., 4, First Ch., Aux., 54.50; Cabot, Aux., 10; Charleston, West, Aux., 5.25; Chelsea, Aux., 10; Colchester, Aux., 5.50; Corinth, East, Aux., 14; Cornwall, Aux. (25 of wh. to const. L. M. Mrs. Curtis H. James), 39.65; Coventry, Aux. (with prev. contri. to const. L. M. Mrs. M. W. Hale), 18, Prim. S. S., 2; Craftsbury, North, Aux., 15; Danville, Aux., 22.75; Derby, Aux., 8.75; Dummerston Station, Aux., 8; Enosburg, First Ch., Aux., 20; Essex Junction, Aux., 15, Jessie Ferrin

Club, 2; Fair Haven, Aux., 20; Georgia, Aux., 14; Glover, West, Aux., 10; Grafton, Willing Workers, 3; Hardwick, East, Aux., 12.85, S. S., 5.56; Hartford, Aux. (25 of wh. to const. L. M. Miss Lizzie Lyman), 26.50; Jeffersonville, Aux. (to const. L. M. Mrs. Helen L. Griswold), 25; Jericho Center, Aux., 5; Johnson, Aux., 23, Infant Cl. S. S., 5.23; Ludlow, Aux., 35.85; Lyndonville, Aux., 18, Busy Bees (to const. L. M. Miss Leone Gandette), 25; Manchester, Aux., 15.50; Middletown Springs, Aux. (25 of wh. to const. L. M. Mrs. Lucretia Haynes), 25.48; Montpelier, Bethany Ch., Aux., 28.85; Newbury, Aux. (50 of wh. to const. L. M's Miss Margaret Fabyan, Miss Mary E. Wells), 70; Newbury, West, Aux., 3.50, C. E. Soc., 1; New Haven, Aux., 3.25; Northfield, Aux., 26, Jr. C. E. Soc., 2; Norwich, Aux., 20.05; Orleans, Aux., 39, Jr. C. E. Soc., 1; Orwell, Aux. (with prev. contri. to const. L. M's Mrs. Henry Hack, Mrs. S. L. Stevens), 48, C. E. Soc., 12.50; Peacham, Aux., 27; Peru, Aux., 10; Pittsford, Aux., 104.35, Nickwackett Club, 5, C. E. Soc., 5; Poultney, East, Aux., 5; Post Mills, Aux., 32.30; Randolph Center, Aux., 11.50, S. S., 2, C. E. Soc., 4; Richmond, Aux., 2.50; Royalton, Aux., 10, C. E. Soc., 2.50; Rutland, Aux., 20; Rutland, West, Aux., 13; Sharon, Ladies, 4; Sherburn, Ch., 2; Shoreham, Aux., 30; Springfield, Aux., Th. Off., 95.40; St. Johnsbury, North Ch. (75 of wh. to const. L. M's Mrs. Alice M. Caswell, Mrs. Lula B. Farmer, Mrs. Laura F. Heath), 86.49, Miss. Round Table, 50, S. S., 10, South Ch., Aux., 159.45; St. Johnsbury Center, Aux., 3; St. Johnsbury, East, Aux., 8; Strafford, Aux., 10, C. E. Soc., 5; Troy, North, Aux., 6; Underhill, Aux., 10; Vergennes, Aux., 30; Waterford, Lower, Aux., 2.75; Westford, Aux., 7, Daisy Chain, 10; Westminster West, Jr. C. E. Soc., 1; Williamstown, Aux., 26, C. E. Soc., 2; Windham, Aux. (Th. Off., 3.60), 7.60; Winoski, Aux., 3.50; Woodstock, Aux. (Th. Off., 83.61), 115.21, 2,163 77

Total, 2,263 77

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Billerica, Aux. (25 of wh. to const. L. M. Miss Angie M. Copeland), 37; Lawrence, Trinity Ch., Aux., 31.17, C. R., 9.18; Lowell, Highland Ch., Mrs. J. G. and Miss Helen Buttrick, 50; Reading, Aux., 44.75, C. R., 25.25; Tewksbury Centre, Miss. Soc., 15; Wakefield, C. R., 7.41; Winchester, Do-Something Band, 5, First Ch., Aux., Mrs. N. W. C. Holt, 10, 234 76

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Great Barrington, Aux., 60 50; Hinsdale, Aux., 12.91; Housatonic, Aux., 11.25; Lee, Aux., 527.15; Lenox, Ch., 1.50; Richmond, Mrs. William M. Crane, 100, Aux., 29.50, Richmond Furnace, S. S., 4. Less expenses, 10.60, 736 21

Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford.

Bradford, Aux., 28.35; Haverhill, Union Ch., Aux., 10; Ipswich, First Ch., Aux., 19.84, Five Girls, 21.45; Merrimac, Ch., 11.62, C. R., 7.35; Newburyport, Belleville Ch., Girls' Travel Club, 16.10, Central Ch., Helpers' Club, 50 cts., C. R., 5.55; West Newbury, Second Ch., Aux., 5.50, 126 26

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly, Gloucester, Trinity Ch., Aux., 28.08; Lynn, Chestnut St. Ch., 5; Salem, Tabernacle Ch., Pro Christo Soc., 10, 43 08

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Boy Scout, 25; Greenfield, Aux., 18; Northfield, Aux., 24.55, 67 55

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Cummington, Village Ch., 10 40; Greenwich, Aux., 14 60; Hatfield, Aux., 2.85, Wide Awakes, 7; Westhampton, Aux. (to const. L. M's Mrs. George Batchelder, Miss Grace Edwards, Miss Barbara Kruja, Mrs. A. D. Rice), 100, Lanman Band (25 of wh. to const. L. M. Gladys Erving Howard), 40; Worthington, Aux., 10, 184 85

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Holliston, Grace Ch., Aux., 38, Miss. Club, Mite-box Opening, 4.50; Wellesley, Miss Sarah F. Whiting, 20, Wellesley College, Friends, in mem. of Miss Lucia F. Clark, 20, 82 50

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, Aux., 9 32

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Rollstone Ch., Aux., 15.75; Pepperell, Aux., 42, 57 75

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. North Attleboro, In Memoriam, 10 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Friend, 100; Chicopee, Third Ch., Aux., 20.75; Huntington, Aux., 15; Springfield, First Ch., Miss. Club, 10, Hope Ch., Aux., 41, 186 75

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 41 Garden St., Cambridge. Boston, Union Ch., Aux., 100; Boston, East, Baker Ch., 2.62; Chelsea, First Ch., Y. P. Soc., 5; Dorchester, Pilgrim Ch., Jr. C. E. Soc., 25; Everett, First Ch., C. R., 12 50, S. S., Prim. Dept., 1.33, Jr. Dept., 2.57, Jr. C. E. Soc., 2.50; Neponset, Trinity Ch., Stone Aux., 7.12; Wellesley Hills, Aux., 5, 163 64

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Off. at Junior Rally, 4; Grafton, Y. L. S. S. Cl., 15.50, Worthley M. B., 17.50; Oxford, First Ch., 23.91; Petersham, A. D. M., 100, C. E. Soc., 10; Shrewsbury, Aux., 25, C. E. Soc., 16; Upton, Aux. (to const. L. M. Mrs. Dora B. Traver), 25; Ware, W. F. M. S. (150 of wh. to const. L. M's Mrs. Elner Aldrich, Mrs. Walter Apperson, Mrs. Alvan Hyde, Mrs. Douglass Irwin, Mrs. F. A. Rugg, Mrs. Elner Wilson), 178 14; West Boylston, C. E. Soc., 5; Whitinsville, Aux., 1,150.14, E. C. A. D. Band, 12.87; Winchendon, Home Dept. S. S.,

5, Worthley M. B., 2; Worcester, Pilgrim Ch., Woman's Assoc., 83.24, Jr. C. E. Soc., 5, Little Light Bearers, 7.37, 1,685 67

Total, 3,588 34

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, C. R., 5; Saylesville, Aux. (to const. L. M's Mrs. Frank Maxwell, Mrs. Herbert Pearson), 50, 55 00

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lebanon, Goshen Band of Workers, 10; Pomfret, Aux., 17.38; Windham, S. S., Prim. Dept., 2 75, 30 11

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 600; Int. on Julia W. Jewell Fund, 27.50; Friends, 311; Friends, 15; Burlington, Aux., 12; Collinsville, S. S., 5; Columbia, Aux., 56; East Windsor, L. M. C., 13.79; Farmington, Aux., 42.75; Glastonbury, Miss Julia Broadhead, 500, Aux., 251; Hartford, Fourth Ch., C. E. Soc., 4.78, Y. W. M. C., 15.15; Hockanum, Ladies' Aid Soc., 5; Plainville, Aux., 60; South Glastonbury, Ladies' Aid Soc., 10; South Manchester, 20; Suffield, L. F. M. S., 20; West Hartford, Y. L. Aux., 15, 1,983 97

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Mary P. Hinsdale Fund, 350; Friend, 150; Branford, Aux. (to const. L. M. Mrs. Harriet C. Hobbs), 25; Bridgeport, First Ch., King's Messengers, 20, King's Highway Ch., Aux., 15; Deep River, C. E. Soc., 5; Higganum, C. E. Soc., 10; Huntington, Ch., 18 20; Ivoryton, Aux., 6; Litchfield, Aux., 62.77; Meriden, First Ch., Aux., 35; Middletown, First Ch., Aux., 23.03, Third Ch., C. E. Soc., 15; Naugatuck, Aux., 10; Oakville, Union Ch., 21 75; Salisbury, Aux., 13.80; Seymour, Dau. of Cov., 25; Stratford, Aux.,

63; Thomaston, C. R., 6.44; Torrington, Aux., 2; Washington, C. R. (100 of wh. to const. L. M's Elinor Nettleton Hollister, Hollis Elliot Mitchell, Elizabeth Nettleton, Jeanette North), 113.94; Westville, C. R., 3.12; Winsted, First Ch., C. E. Soc., 13.41, Second Ch., Aux., 52.63, 1,060 09

Total, 3,074 17

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 645 St. Mark's Ave., Brooklyn. Brooklyn, Parkville Ch., S. S., 15 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Ga., Demorest, Aux., 2.50; N. J., Bound Brook, Aux., 30, Pilgrim Workers, 25; Glen Ridge, Aux., 75; Montclair, First Ch., Aux., 175. Watchung Ave. Ch., Aux., 50; Newark, Miss Hetta L. H. Ward, 25, 382 50

VIRGINIA.

Gore—Mrs. W. S. Gray, 3 00

Donations, \$10,058 14
Buildings, 1,074 00
Specials, 28 50

Total, \$11,160 64

TOTAL FROM OCT. 18, 1911 TO SEPT. 18, 1912.

Donations, \$97,659 27
Buildings, 12,131 04
Work of 1912, 4,886 55
Specials, 2,243 14
Legacies, 17,094 63

Total, \$134,054 63

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$2,266 06
Receipts of the month, 1,036 00

Total, \$9,302 06

WOMAN'S BOARD OF THE PACIFIC

Receipts for August, 1912

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Berkeley, First, 5; Benicia, 3; Campbell, 8.75; Oakland, First, 90, Mrs. M. E. Alexander, 250, Market St., Cradle Roll, 50 cts., Plymouth, Miss Mary C. McClees, 25, Pilgrim, 30, C. E., 15; Orville, 10; Pacific Grove, 6.70; Petaluma Grove, 11; Redwood City, 22.50; San Francisco, First, 12.50, Cradle Roll, 50 cts., Mrs. C. D. Blaney, 100; San Jose, 125; Sonoma, 20; Saratoga, 21.10; Sunnyvale, Mrs. R. C. Kirkwood, 100, 356 55

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Claremont, Berean Class, 7.50, Junior Dept. S. S., 8.30; Los Angeles, First, W. Soc., 147.45, C. E., 25, J. O. C. Cl., 25, Park, 12.50; Pasadena, Lake Ave., 15, West Side, 15; Riverside, Intermediate C. E., 20; Santa Barbara, 10, Cradle Roll, 5, 250 75

UTAH.

Utah Branch.—Mrs. G. H. Brown, Treas., 250 8th East St., Salt Lake City. Phillips, 20 00

Total, 1,167 30





THE DEPUTATION IN OKAYAMA, JAPAN

Miss Anna P. Adams Miss Day Miss Walbridge Mrs. Sumiya Miss Lamson Mrs. J. H. Potter
 Mr. Knappe With children from the same families



Vol. XLII.

DECEMBER, 1912

No. 12

A Christmas Carol

BY ALIDA G. RADCLIFFE

This carol, with appropriate music by John B. Marsh, may be found in *Hymns of the Church*, a new and choice collection of hymns compiled by the late Rev. W. V. W. Davis, D.D. and the Rev. Raymond Calkins, D.D.

The angels sang in the silent night,
While the shepherds watched, and the heav'ns were bright;
And tho' years like a river have flowed along,
Yet we are singing the angels' song.
Peace upon earth and to men good will,
And glory to God, we are singing still.

They heralded in the joyful morn,
When the Prince of Peace as a child was born;
And we look back through the ages dim,
And come like the shepherds to worship Him.
Saviour, Redeemer and Priest and King,
Our hearts are the gifts that to Thee we bring.

Fir tree and pine and the myrtle bough
Are woven in garlands to greet Thee now,
And the frosty sunshine of Christmas day
Is fairer to us than the light of May.
O Jesus! Lord of the worlds above,
Thine be the glory and ours the love.

So shall we welcome Thee year by year;
So shalt Thou grow to our hearts more dear;
So shall no taint of the world's alloy
Shadow the light of our Christmas joy:
While peace upon earth, and to men good will
And glory to God we are singing still.

When Miss Child was so suddenly summoned hence after the annual meeting in Washington in 1902 we felt that our loss was irreparable, but

Miss Stanwood's we comforted ourselves with the thought that we still

Resignation. had Miss Stanwood who had been so closely associated with Miss Child that in our thought and speech they appeared as one. Now, ten years after Miss Child's departure, we are called upon to part with our beloved Home Secretary. We could not tell Miss Child and Mrs. Judson Smith our appreciation of their efficient and self-sacrificing years of service for the cause dear to them and to us. Happily Miss

Stanwood is still with us and the pain of parting is lightened somewhat by the opportunity of expression.

It is hardly possible to imagine an executive meeting without our Miss Stanwood seated in her long accustomed place with her expert knowledge of every situation under consideration, with her rare felicity and facility of expression, with her positive convictions combined with unfailing courtesy, with her adaptability to new conditions, with her sympathetic interest in both the foreign and home problems. And to outsiders who visited the Board rooms for helps in preparing for auxiliary meetings the Home Secretary could always be depended on as a repository

of the desired information and full of strategic suggestions. So both in the rooms and in the wide constituency of the Woman's Board Miss Stanwood has won for herself such a large place in the hearts of her co-workers that the overwhelming thought is, "How can we do without her?" "The workers fail, the work goes on."

What Miss Stanwood accomplished during her thirty years of service in the first half century of the Woman's Board of Missions will be an inspiration to many a young woman who wants to make life tell.

G. H. C.



MISS STANWOOD

The sympathy of many friends and sometime co-workers is extended to Miss Cornelia S. Bartlett, formerly of Smyrna, in the recent death of **Missionary** her father, Rev. Lyman Bartlett, at Pasadena. Father and **Personals.** daughter have been inseparable companions in their life in Turkey and during later years when ill health has rendered a sojourn in the home land a necessity to both.

Mrs. Charles N. Ransom, daughter of Dr. Calhoun of the Syrian Mission, who has given the last twenty-two years to work in Africa, has prolonged her stay in the vicinity of Boston to attend the annual meeting of the Woman's Board. During her stay she has rendered gracious and acceptable service in many meetings where she has given vivid accounts of the opportunities and needs in South Africa.

Among recent visitors in the mission rooms have been Mr. and Mrs. Thomas King of the Rhodesia Branch of the South African Mission, who have just come home for furlough.

Mrs. George Allchin, after extended furlough, sailed November 9th from San Francisco to join her husband in Osaka, Japan. Miss Charlotte B. DeForest also sailed at this time.

There was a commission service in the rooms of the American Board, October 16th, for Dr. and Mrs. Floyd O. Smith. They are designated to the Eastern Turkey Mission with the expectation that they will be located at Diabekir.

The gratifying increase of nearly fifteen hundred subscribers due to the efforts made in many auxiliaries during the Simultaneous Campaign of **Subscription** 1911-1912, has been partially nullified by the failure of **Renewals.** some six hundred old subscribers to renew their annual subscriptions. Doubtless this has been due in many cases to summer journeyings, change of residence and other interruptions in the ordinary course of life. Will not these friends and others who really mean to take **LIFE AND LIGHT** please attend to the matter promptly so that January first may see many of the names now missing from the roll of readers restored to the list?

An important part of our year's work will be a series of institutes now being planned by secretaries of the American Board in conference with **Co-operative Institutes with** the three Woman's Boards. The plan contemplates holding four series of simultaneous institutes from January 15th to March 15th in the four districts of the American Board. Two of these series will be held in the territory of the W. B. M.,

one in the territory of the W. B. M. I., and one in the territory of the W. B. M. P.

Ordinarily an institute will open with an informal gathering of speakers and local leaders on Saturday evening and will close on Monday evening. Missionaries and secretaries making up a team will assist in as many church services as possible on Sunday, speaking also to Sunday schools and young people's societies. Meetings on Monday will take the form of a school of methods for promoting missions in local churches. At various sessions the following subjects among others will be considered: Apportionment, Every Member Canvass, Missions in the Sunday School, Mission Study and Woman's Work. There will also be addresses by missionaries. A popular evening meeting will close the institute.

Each team will usually consist of one or more secretaries and missionaries of the American Board, a secretary and a missionary from the Woman's Board, a representative of the Sunday School and Publishing Society, a representative of the state apportionment committee and others. Cities will be selected which are Congregational centers of sufficient importance to make possible attendance from the surrounding country. This is not a campaign for raising money but has as its aim missionary inspiration and education. Earnest prayer is asked for this united effort.

Two of the articles in the November number have been reprinted as aids to the study of China,—Mrs. Lawrence Thurston's "China's Break
New with the Past" and "The Churches of the American Board
Publications. in North China" by Rev. E. E. Aiken, formerly of Pao-ting-fu. Price 3 cents. Also, the W. B. M. I. have issued an interesting leaflet by Miss Martha S. Wiley of Foochow entitled "Chinese Womanhood."

In the following tabulated statement of the contributions to the Board during the year just closed we are pleased to call attention to the
The increase for regular work. This is especially gratifying in
Treasury. that it is the result of a gain on the part of each of a large majority of the Branches. The gifts of the Branches for regular work amount to \$116,000, an increase of nearly \$4,500 over last year. The annual report of the treasurer will be found at the close of the receipts for the month.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM SEPTEMBER 18 TO OCTOBER 18, 1912

| | For Regular Work. | For Buildings. | For Work of 1912. | For Special Objects. | From Legacies. | Total. |
|------|----------------------|-------------------|----------------------|-------------------------|-------------------|-------------|
| 1911 | \$28,378.97 | \$1,847.97 | | \$409.91 | \$300.00 | \$30,936.85 |
| 1912 | 27,735.95 | 4,666.98 | | 343.04 | 600.00 | 33,345.97 |
| Gain | | 2,819.01 | | | 300.00 | 2,409.12 |
| Loss | 643.02 | | | 66.87 | | |

FOR TWELVE MONTHS TO OCTOBER 18, 1912

| | | | | | | |
|------|------------|-----------|----------|----------|-----------|------------|
| 1911 | 118,826.15 | 31,728.61 | | 2,429.09 | 27,501.55 | 180,485.40 |
| 1912 | 125,435.22 | 16,798.02 | 4,886.55 | 2,586.18 | 17,694.63 | 167,400.60 |
| Gain | 6,609.07 | | 4,886.55 | 157.09 | | |
| Loss | | 14,930.59 | | | 9,806.92 | 13,084.80 |

MISS STANWOOD AND THE CENTRAL COMMITTEE

ON BEHALF OF THE COMMITTEE

BY MRS. LUCY W. PEABODY, CHAIRMAN

THE Central Committee on the United Study of Missions rejoices that it is not to lose Miss Stanwood, even though she resigns from her active work as secretary of the Woman's Board of Missions. It would be a loss indeed, as Miss Stanwood for ten years has continued the work laid down by her predecessor, Miss Child, the originator of the plan of united study. Miss Stanwood's knowledge and experience seem essential to the Committee. She has been in every way an ideal successor to Miss Child. She understood her plans from the beginning and sympathized with them. She took up the duties as a sacred legacy from a friend, as well as in response to the call from her Board. Looking back over the ten years of her service, we are impressed with their great value to the study of missions, and it would be difficult to think of the Committee without her.

I dare not say all the things in my heart, as I am sure Miss Stanwood would think it quite improper, and we have all learned to respect her as a wise and kindly critic. So often she has been called in emergency for counsel. Never has she failed and her advice is always well worth having. She has read the manuscripts carefully and both the choice of topics and the style of books have been influenced by her fine judgment. She is a most conscientious committee member, never shirking her part of the work, giving her best to the consideration of each topic. Her

sense of humor has often relieved our darkest situations. During the absence of the chairman she served in that position and every detail was cared for most perfectly. Her thorough and orderly mind admirably fit her for such office. Since she is so near the officers of the Committee she has been much in demand for sub-committee work, so that an unusual amount of responsibility has fallen upon her.

We would express our deepest gratitude and warmest appreciation of all that she has meant to all of our interdenominational work. With absolute loyalty to her own Board and devotion to her secretarial duties, she has had also the wider vision of united service for the Kingdom of God. Her encouragement and assistance during the Jubilee helped to make it possible. We thank the Woman's Board of Missions for appointing Miss Stanwood as their representative on our Central Committee. We trust that the service may extend over many years. It is a united committee in more senses than one. Never was there such complete harmony and unanimity; no jar nor bitterness thus far has marred its work. A spirit of deep affection exists between all its members and none possesses more fully the love and regard of her associates than our dear Miss Stanwood.

We are glad that she is to have a lovely quiet afternoon of rest, after her long morning of service; we are glad, too, that we may talk a little about the things we love best in her, while she is here; and we are most of all glad that this is not a farewell.

LEAVES FROM THE JOURNAL OF A MEDICAL MISSIONARY IN CHINA

BY DR. ESTELLA A. PERKINS

Dr. Perkins went to China first under the Methodist Board as Dr. Estella L. Akers. In 1885 she married Rev. Henry P. Perkins, when they became missionaries of the American Board, first at Tientsin and later at Paoting-fu, remaining until 1910. Mrs. Perkins met with a serious accident while attempting to board a train in Paoting-fu and has been compelled to give up her work in China. She and her husband are now residing in Westboro, Mass. These notes from her diary give glimpses into the daily life of devotion among the people whom she loves.

MONDAY. We gave the Ma family a clean bill of health to-day. There have been thirteen cases of scarlet fever in that clan in two months. Little Ma Tze welcomed me with the most beautiful smiles. He does not look much like the sick baby to whom I was called six weeks ago,—poor fever-parched child that he was, clasping a fat, unhappy frog

in his tiny, hot hands. Ma Tze is one of many who have learned to love, instead of to fear and hate the "foreign devil" during this epidemic. Given a period of comparative freedom from a contagious disease in this country, when it starts again there is sure to be a most thorough-going epidemic, like the present one. Everyone who is not immune is bound to have it. Every fretting, ailing baby will be taken by mamma or older sister into the midst of every gathering in the neighborhood. Weddings, funerals, shows,—all furnish an abundance of disease germs, warranted to "take." In one home I found three children ill, the neighbors far too neighborly, and in the court a coffin containing the body of a girl, dead ten days ago of the fever, waiting until a convenient season for her people to come from the country for it. There is need of instruction here, if there were only more time. I must say, however, that these young mothers have been very obedient to orders. I know by the number of dispensary cases of *sequelae* in patients I did not treat that the careful following of directions by the mothers of my children must have saved half of them from bad results of the disease. It is a comfort to be able to do something more than prescribe a little medicine.

Wednesday. I was amused and tried at the same time yesterday. I had settled to an afternoon of study with the teacher when an urgent call came for me to go to the city. Of course I was glad to go, work in the homes is so much more satisfactory, but I was not prepared to find the patient as well as I was. After the usual urging to partake of tea and more tea and other refreshments the women confessed that no one was ill, but the old lady wanted to know whether it was true that the world was



ONE OF THE MANY

round. Her son had read that statement in a book. She didn't believe it, but if the foreign *tai-fu*, who had come so far to help her Chinese sisters, said it was round, round it should be.

Saturday. I am glad to be home again this morning from a tour among our country stations. At Hsin Tien Tze we had a big feast, given by the woman who brought her son to the hospital in March with a broken elbow. She is very grateful for the useful arm her son now has, and for the opening of the heart which came to her at the hospital. One of the delicacies of the feast was beef stew seasoned with sugar. The son had observed our cook preparing meals and, never having seen salt so white as ours, naturally supposed it was sugar and that the foreigner preferred sugar with his meat. At Hsin Tien Tze I saw something that opened my doctor eyes with horror,—a baby six days old, being stuffed with pre-masticated peanuts. Some half dozen of us were sitting on the kang, talking and reading, when I happened to turn to speak to a young mother, just as a mouthful of chewed peanut was being transferred from mamma's mouth to baby's. And there are 400,000,000, more or less, of the sons and daughters of Han still living! Hsin Tien Tze people have the prettiest accent I have heard in China, and they are very gentle and lovable.

I am sure the medical work is helping to get the good will of the people. Yesterday we were looked upon with suspicion at the inn, until it was discovered that the red box on the cart contained medicine. Then women began to crowd around with a different look and we had hardly time for our dinner, so busy were we with eyes, heads, coughs, dyspepsias and pains. I am sure if I used needles like a Chinese doctor I might have jabbed every one of the eligible points in the human anatomy.

Friday. It is still raining. Everything is blue with mould, even the wounds of the patients. We dress them twice a day and still they are sickening. We have no business to have so many operations in summer, but what can one do? Women come miles, hobbling on their little, often sore feet, or brought by some male relative, in barrow or basket! All one can do is to operate, when operation is necessary. In spite of water-soaked brick walls, floors and even kang, many cases have done very well and the patients are so grateful and willing to listen to the Bible woman who spends a good deal of her time in the hospital now, as she cannot do her regular work because of these floods of rain.

Monday. There was an interesting case to-day. I was called to the city to a well-to-do merchant's house. The patient was a twelve-year-

old girl, a relative who was visiting. Several days ago she fell into a big kettle of scalding medicinal plaster at a neighboring pharmacy. The burn is a very severe one, covering the outer surface of one leg, side and arm, besides a burn on the abdomen as large as a teacup. The Chinese doctors are afraid to touch the case as the outcome is not likely to be a favorable one, and the despairing merchant has sent for us. Well he knows that in case of the girl's death he and the druggist will be held responsible and will have to pay over most unreasonable sums of money. We shall not be hindered by want of dressings from making the child as comfortable as possible.



THE GATEWAY TO THE HOSPITAL

Wednesday. There are those who talk of the stoicism of the Chinese. Some are stoics, and some are not. This afternoon one of the servants came in without his usual decorum, saying there were two men fighting, opposite the hospital, and one was bleeding to death. In such a case a woman's hospital cannot refuse men patients, so we opened to the "dying" breaker of the peace. His hand was cut quite badly as he had grasped the blade of the knife flourished by the other. It required a few stitches, which were set to the tune of "Oh, my paternal grandmother. I am being killed, I am being killed," at the top of the bully's voice.

Saturday. To-day the friends of the girl who fell into the *kao yao*

sent presents of fruits and cakes and put up a *bien* over the hospital doors. It is quite a large signboard with the names of about forty men on it painted in blue and gilt. These are the business men on the merchant's street, who have contributed. They have given the girl a large collar of white cloth having the same names written on it. She was marched down from the city with music and banners to return thanks for her recovery. We told them to thank God.

Tuesday. We have passed through a dreadful storm, with no more serious harm than a few broken windows and a shattered gate. On the way to the dispensary to-day when passing through the Mohammedan street, the women were more polite and smiling than usual, asking me to come in to "rest awhile" and so on. There was no sign of the husbands and fathers who were ready to take our lives the night before last. I felt brave enough during the actual rioting but last night every loud sound on the street sent cold shivers up my back.

Thursday. I have malaria—or malaria has me—again. I was too sick yesterday to go to see a patient in the city. I gave the messenger a note to Dr. W. but found to-day that the Mohammedan husband would not let her summon him. The patient died. How much we need native assistants, and how much the Chinese women need the aid of doctors of their sex from among their own people. The Southerners already have a few who have been educated in the hospitals or in America. There is no prejudice here against the woman doctor.

Wednesday. I am just back from a country trip. How good a civilized house seems. I do not feel like the same person that rode into the compound two hours ago, behind a most disreputable looking cart. We were all one khaki color from plodding half a day in a blinding dust storm. We ended our ministrations at an early hour this morning. After prescribing, teaching and talking all day and evening we found our duties were not over with the good-bys to the women and children. The men of the little church now came forward and begged us to play some of the hymns and sing them over and over until one of their number, a blind man, could catch the tunes and play them on his flute. Our voices did not respond very musically, but we did our best and had our reward. I hope they will not forget the tunes before next Sunday.

Thursday. The women of China are a wonder. When the Revolutionists called for women recruits, they responded nobly. The school-girls are as patriotic as the boys. In Tientsin, Dr. Leonora Howard King, who thirty years ago won the lasting friendship of the Viceroy Li

Hung Chang and his wife by her tireless ministry to the latter, gave weekly lessons in First Aid to the Wounded, to thirteen of the pupils attending Keen School, a school for girls from high-class families.



JUST BACK FROM A COUNTRY TRIP

Sunday. The Woman's Union Medical School will mean so much to the women of North China, for more and more will the young women who are trained in our mission schools study medicine and be able to help their countrywomen.

PRACTICAL CHRISTIANITY IN JAPAN

BY KATE G. LAMSON

AN intelligent survey of missionary work whether from a distance or near at hand must lead the thoughtful observer to seek the practical results, questioning if in strength of fibre and muscle the Christian character that is developing can stand the test. Another question naturally arises regarding the forms which this young Christianity takes. Is it adapted to the physical, social and moral needs of the people? Is it vital, pulsating, creative, or does it aggrandize the individual and stop in self-centered betterment? Three months of close inspection of the work in Japan is at an end, and some of those things which our hands have

handled, our eyes have seen, may well pass before us in review giving their own answers to the questions it is so natural for us to raise.

Although in another article we have made partial mention of the kindergartens of our Board which are doing such service in preparing the way for enlarged Christian growth, we can hardly ignore them when considering the practical forms which Christianity takes in this land. To illustrate by one instance, only, there is the kindergarten in Tottori, housed in a pretty, suitable building, presided over by a graduate of the training school in Kobe. No more powerful way is found for gaining access to homes not too ready to open to the advance of the missionary on purely spiritual grounds. The mother heart is the same in Japan as in America, and the possibilities for development of the child mind in the kindergarten are leading the parents throughout Tottori to set high value upon the kindergarten school. Through it the mothers are reached by the most practical of lessons on the care of children, and the home life is made broader and deeper at many points. The influence is traced through the community and into the church life and once more, as many times before, a little child has led them.

In the extreme south of Japan on the island of Kyushu is an outpost of our American Board work centering in the station of Miyazaki. Twenty years ago Mr. and Mrs. Cyrus Clark began work there, and until last May no representatives of the Board had ever visited them at their post. Mr. and Mrs. Olds have lately been associated with the Clarks in the work of the station, but the mission has now summoned them to a post left bereft of workers at Niigata. In the earlier years of her life at Miyazaki Mrs. Clark found herself prevented by ill health and the cares of a young family from entering extensively upon the general work of their field, and the need of mothering for the girls who came from country homes to attend school at the center of the district made strong appeal to her. She took one and then another into her own family, throwing loving Christian influence about them, and still the number grew of those who desired this shelter for themselves or for their daughters. As Mrs. Clark's immediate family circle narrowed with the flitting of the children to the home land for their education, she gave up more and more space in her home to these young daughters of Japan. At length the demand grew to an extent impossible to meet within the confines of a private house, and as the result of personal effort, a suitable building for a hostel was approaching completion at the time of our visit, planned to accommodate in Japanese style some thirty or forty students. The daughter of a Buddhist priest is found

among these girls and others who come from non-Christian homes, sent to a hostel recognized as Christian in order that they may be in a religious atmosphere and in moral safety. A beautiful Christian Japanese woman, herself a mother, now presides over the interests of this large family of girls. Small salaries are the rule in mission employ, yet she chooses to spend herself here in direct Christian work rather than to seek more lucrative employment elsewhere.

Not far from the mission compound we visited a school for the blind. Here a Christian man, himself sightless, teaches a few afflicted ones to read by the Braille system and gives them instruction in general branches of learning. The son of well-to-do parents, there is no need of his making this effort for self-support, but touched with the feeling of the infirmity of these helpless ones he has chosen to devote himself to their relief. He is ably seconded by his wife, who has elected this path of self-sacrifice and who, being in possession of all her faculties, is a valuable aid to him in many ways.

A little further north on the island of Shikoku is the city of Matsuyama, where is another flourishing center of work. For the purposes of the present article we force ourselves to pass by the full Sunday-school room which we visited, the church with its reverent worshipers, and the busy hive of the girls' boarding and day school. Our thought centers itself upon an institution, one of the first of its kind in Japan, a home for working girls. The condition of the wretchedly poor girls whom necessity had driven from country homes into the city to earn their pittance in factories led to the establishment of a simple home eleven years ago. Dr. Sydney Gulick and Miss Parmelee were its sponsors through years of struggle and uncertainty, and the latter takes an active part in the work at the present time. Writing of those early days Mr. Newell quotes a Japanese rhyme well known, he says, in certain circles, the rough translation of which is as follow:—

“To call a factory girl a human's as absurd
As to call a butterfly or dragonfly a bird.”

If this be the index of popular feeling in Japan toward this depressed class, it is evident that any uplifting influence must come from a Christian source. It came in the shape of a home which has so vindicated itself that now, after eleven years, a changed national attitude toward this whole subject is being seen. If Christianity must be practical to justify itself, here are practical results most assuredly. The statistics gathered by the

government a little over a year ago show an average death rate of twenty-three per cent among factory operatives, says Mr. Newell. He adds, "The highest rate, fifty per cent, was from a certain factory boarding house in Niigata Ken; the lowest, two per cent, was from our Home. In length of term of service of the operatives, the best showing was from the boarding house in connection with the Kurashiki Spinning Mills, where the average was one year and five months. Our Home came second, with one

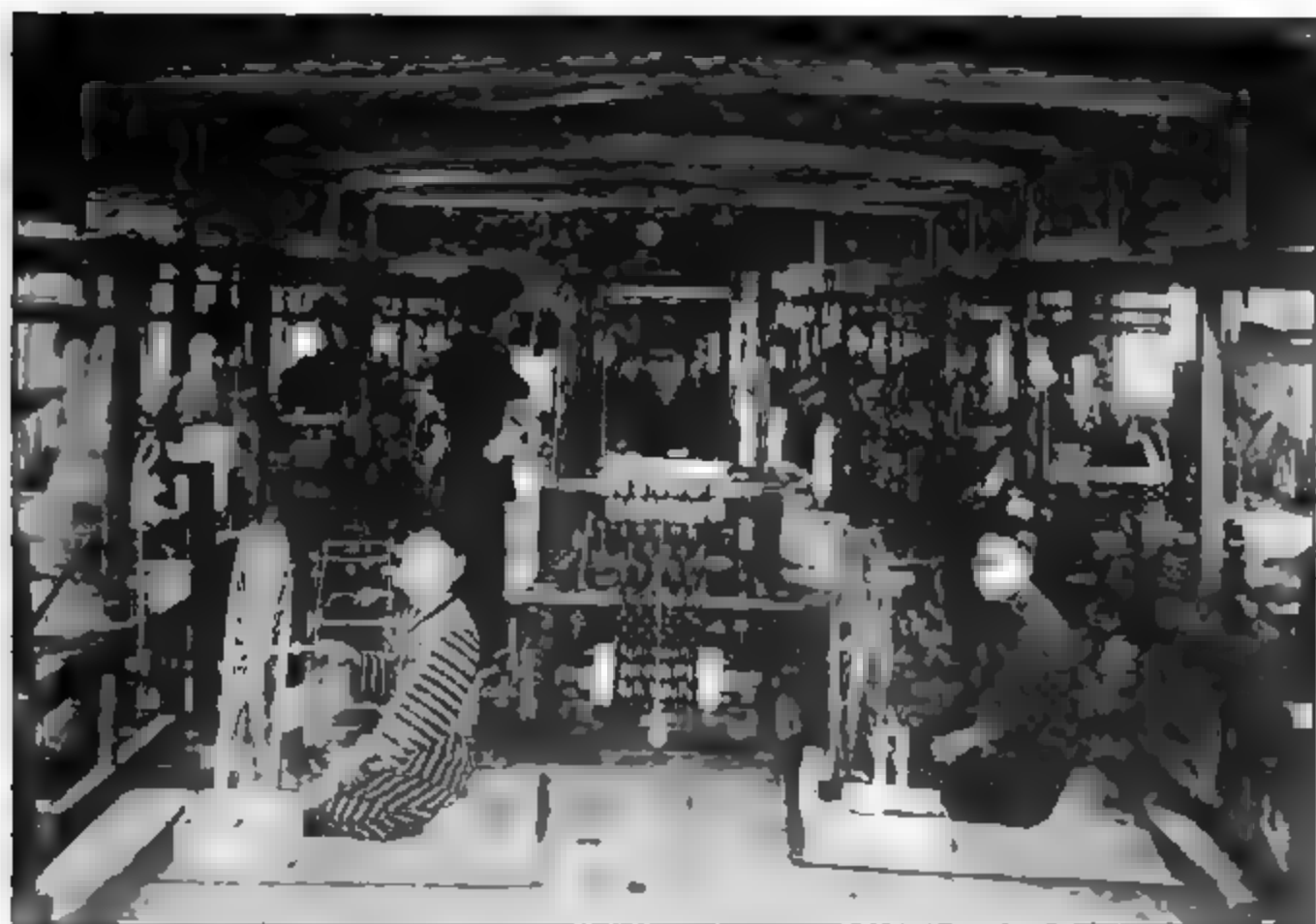


FACTORY GIRLS' HOME AT MATSUYAMA

Mr. Onoto and four children in center of group.

year. And it is interesting to note that these two boarding houses are thoroughly Christian institutions. The average term of the girls in the other boarding houses in connection with the mills in Matsuyama was last year *three months and eighteen days*." This Home, called in Japanese phrase, "Sympathy House," has received government recognition and aid. Quite recently its scope has been somewhat changed. As the result of the abundant proof that such homes are profitable for "the life that now is" of the factory girl, the government has now opened similar houses. These lack the Christian atmosphere but offer a healthful, re-

spectable boarding place for the girls and by so much relieve the pressure of necessity from our institution. Yet many girls must earn their living who are not employed in these factories. For this reason a weaving department has been established in connection with the Home, making it possible for the girls to live and work there and be under its constant influence. Evening classes offer them mental stimulus, while Bible classes and religious services develop the spiritual nature. The cloth woven in



WEAVING IN THE FACTORY GIRLS' HOME

this institution goes to a general clearing-house where the products of many other looms and factories are also received. That which comes from every other source is opened and each yard inspected with care, and the entire piece is measured to make sure that it comes up to the required standard. Only that which is sent from our Home is received without question or examination, the trade-mark on the outside being the voucher for honest goods within.

The large night school at Matsuyama can most suitably be described under the heading of educational work, but no study of practical results

of Christianity in Japan can afford to omit a mention of this noble institution founded for the purpose of putting educational advantages within the reach of the very poor whose young people are obliged to work for self-support through the day. The ready co-operation of several young Japanese Christians who freely gave their services as teachers was received. One of them, Mr. Nishimura, later became the principal, a position which he has filled with marked efficiency and devotion for seventeen years. The Home and Educational Departments of the government have at different times made gifts of money to the school, stating that they were in recognition of Mr. Nishimura's work and its high value in the uplift of the individual and the community.

Another bright light is found in Okayama, where Miss Adams' *Hakwai K'wai* or "Loving All" institution sheds its beams through the darkest places of the slum district. Intensely practical have been the ministries of Miss Adams and her devoted staff of Japanese workers as they sought out and relieved the most desperate needs of those for whom they labored. The Sunday school which was the initial step in the enterprise quickly revealed the necessity of all-the-week work. A modest purchase of property was made and Miss Adams took up her abode among the people she longed to lift out of sin and misery. Day and night schools were opened. These were followed by sewing schools, and later classes in manual training and a kindergarten were established. Lack of financial support necessitated the closing of the kindergarten, but it only gave place to a medical work in which a dispensary and small hospital ward did their utmost to relieve the physical ills of the poor. Last of all a day nursery has opened its doors to the little children whose mothers must leave home to earn a livelihood day by day. Mr. Kodama is Miss Adams' valued and efficient lieutenant who, in her absence for furlough, acted in full and able command of the forces at Hanabatake, the quarter of the city where the work is located. The value of Mr. Kodama's devoted service has been felt not only throughout the city of Okayama but has attracted the attention of government officials and others interested in philanthropic work. Hanabatake has stirring tales to tell of lives redeemed, of families rescued from abject poverty and the moral and physical degradation caused by crime. Mr. Kodama told some of these stories to a government official who had come to investigate certain parts of the work in their bearing upon the public welfare. The gentleman responded with a statement fairly startling in its significance, to the effect that such results are not met with in Japan outside the range of *Christain* activities, that the government is

aware of this and is inquiring into the spirit of a work that has such consequences.

A portion of a letter recently received from Miss Daughaday of Sapporo bears eloquent testimony to the faith that worketh by love in Japan at the present time. "There are now in different parts of Japan three Christian institutions for lepers, the only work being done for them in the country. Until recently they have been the most hopeless of all classes, helpless and



MAKING REPAIRS IN HANABATAKE DISPENSARY

despised in this world, and with no hope for the future life as they believe they are accursed by the gods for sins committed in some previous existence. These institutions are really homes, where they receive sympathetic care, are taught Christianity, and if able to do so are encouraged to cultivate small garden plots and do other work, even to play games. When they learn of Jesus' great compassion for lepers and the Christians' hope of a blessed immortality, they gladly accept Christianity and a new world opens before them. In one of these homes the Christian lepers have formed an Intercessory Prayer Guild. They say, 'We are the weakest of all God's creatures, but we want to work for him. We know

He will hear and answer our prayers, so we can be a blessing to the world in this way.' Many persons send requests for prayer to them. It is a most touching sight to see these unfortunate ones, with their marred, crippled bodies, pleading for other suffering ones and especially for moral lepers."

These are all living and working by faith in Miyazaki, in Matsuyama, in Okayama, but the time would fail me to tell of the Christian matrons



THE SACRED WATER OF KIYOMIZU

in hospitals, dormitories, hostels, factories and schools, of the Bible women, a noble self-sacrificing band, who spend themselves in evangelistic labors all over Japan, of the Christian mothers exerting powerful influence through their families, of the mistresses of beautiful homes who use their social position for the advancement of the kingdom of God in their midst. In more conspicuous ways Christian men appear as valiant soldiers of Jesus Christ, one visiting the prisons of a certain section and working with mighty force upon the hearts and lives of the inmates, two others conducting homes for discharged prisoners to help them through that difficult time until they can stand upon their own feet and face the world once more. Mr. Ishii and his great orphanage, a purely Christian

work of faith and love, are widely known. Those who have grown up under his care and passed out into the world are found occupying positions of usefulness and influence all over Japan.

At the recent meeting of the Japan Mission an inspiring address was made by Mr. Tsunashima, pastor of one of the leading churches in Tokyo. Nothing could have been more free from embellishment, nothing could have needed it less than his simple story of a great work that stirred the hearts of his audience. His efforts have been put forth in behalf of

those who through adversity or ill health are driven to the extreme of despair ending in suicide. He has succeeded in drawing to him men and women of all ages and from all strata of society. Difficulty in making a living for themselves and for those dependent upon them, anxiety, crime and disease, have driven peace from the hearts of these sufferers. In many ways the relief is given but through all runs the golden thread of a Christlike sympathy, the most potent factor in every case. Some come and are helped and go glorifying God and this his servant; many are not heard from again, but Pastor Tsunashima is not working for plaudits or tangible reward. Reunited families, minds restored to poise and balance, desperate purposes stayed, follow in the train of his work. All the unknown results, and they are many, he is content to leave with "the Master of all good workmen" who suffers no effort to go to waste.

A familiar scene in the environs of Kyoto is that of the sacred waters flowing from a height and falling upon the forms of faithful worshipers who through biting winter cold come to stand in the icy water and thereby attain merit. True type of the formality of a Christless religion, cold, dead, unavailing. As the Christmas season draws near, recalling to each mind the coming of the water of life beneficently flowing for all mankind, shall not our hearts go out in special tenderness to those who worship thus in ignorance? At this day of opportunity for Japan, let the Christian church be on the alert to hew out many channels for the streams of living waters, whose waters fail not.

THINGS THAT ARE NOT SHAKEN IN GUADALAJARA

BY MRS. SARA B. HOWLAND

DURING the past years of life in Guadalajara, we have had a number of earthquakes; but they were of short duration and occurred at long intervals of time, so that they have never been especially feared. Therefore, when we were awakened on the morning of May eighth by a heavy shock which caused people to start suddenly from their beds, we had no idea that we had entered upon a series of earthquakes that were destined to become celebrated in the modern history of Mexico.

As shock succeeded shock, however, and as the panic of the people increased, it was hard to keep about our daily occupations and not become demoralized by the contagion of fear. In the first series of quakes, there was little serious damage done, but many buildings were cracked, especially in the poorly built houses of the lower classes, and there was a

good deal of danger from falling plaster, bricks and the long beams which support the roofs. There were no deaths, except as the result of exposure and fear, cases like that mentioned by Montaigne: "A very memorable fear that so seized, contracted and froze up the heart of a gentleman that he sank down, stone dead, without any manner of wound or hurt at all."

As the rainy season had not then begun, many of the people in these sections went into the streets to sleep, and the public parks were crowded



AN EARTHQUAKE TENT

with improvised tents. *Mozos* went along staggering under the weight of mattresses and blankets; the mother led her children, each bearing indispensable household articles; the father followed, his best trousers over his arm and his best hat in his hand. He was not at all afraid of earthquakes, but felt that he must "protect his family!"

Religious processions in the streets are contrary to the reform laws, but fear of destruction was greater than prudence, so groups were continually formed, here and there, bearing candles and banners, chanting hymns to the Virgin and praying in a loud voice. For two or three nights the

police, doubtless sympathizing in the movement, made no protest, but at last they were obliged to make some arrests, as the manifestation became too pronounced to be longer ignored.

In general, the impression prevailed that the earthquakes were sent to punish the city for the presence of so many *Protestantes* and *liberales*, and everyone looked for the fall of our church. From time to time we would hear the remarks of the crowd: "Has the *maldita* church of the Protestants fallen yet?" "How the devil does protect those wicked ones!" But the staunch little church stood firmly in its place, its gray tower strong and true, its inside beams swaying gently under the shock, but preserving perfect equilibrium. After nearly five months, and having received more than two hundred distinct shocks, we are unable to find a single crack in the walls, and we do not know of another building in the city of which the same can be said, though we have taken some pains to investigate.

Perhaps many do not remember that this church was built over the underground chambers of the Inquisition, and has had a most romantic history. It was the firm determination of the city council not to allow it to be finished, and for two years the battle was fought in the courts; every technicality being brought up and the work repeatedly stopped. It is a curious coincidence that, while it was under construction, there was one of the hardest earthquakes we had ever experienced, and many rushed to the place, hoping to see the downfall of the hated edifice. But, though there was serious damage to the temples of San Francisco and Analco, our good little church stood fast, and we knew that it was because it was founded on the Rock!

Before the dedication, we were warned again and again that an attempt would be made to dynamite us upon the eventful night, but the services went joyfully on, the house was full, and the man who vowed he would hang himself if the building should ever be finished, lived many a year to salute us pleasantly as we passed his store on our way to Sunday school. Later, an attempt was made to assassinate the leader of the Christian Endeavor service, but the long knife merely passed through the stout cover of the Bible and "opened the Scriptures" from Revelation to Jeremiah! Then the would-be assassin pursued the missionary around the benches, but finally took to the street followed by the society in a body, and he soon ran into the extended arms of a policeman. An attempt to murder the night watchman failed, and an American boy who was struck with a knife as he was leaving the church received only a slight wound,

but within a fraction of an inch of the jugular vein. Many and many a time have drunken men, with long knives, walked threateningly to the pulpit and have been persuaded to go out pacifically. "They shall not

come nigh thee" has been proved true during long years of worship in this church and we can only thank God for his preserving care.

After some weeks of gradually lessening earthquakes, there came a pause and we hoped that the end of the trouble had come. Confidence was restored, tents were taken down and people returned to sleep under their roofs. But again the shocks began, worse than ever, accompanied by uncanny noises in the earth and a peculiar condition of the sky and atmosphere. To add to the panic of the people, a certain priest, who has been known as a scientific man for some years, gave as the result of his observations that the city was doomed to suffer a catastrophe. He predicted a long series of



THE LITTLE GRAY CHURCH

shocks, even giving the day and the hour, and declared the sixth of August to be the fatal day in which there would be a great destruction. The panic produced by these published prophecies was indescribable. The exodus began at once, and not only was the railroad station crammed to overflowing with refugees whom the revolution had failed to alarm, but the surrounding streets were packed to their

utmost capacity with people who fought for their tickets. Every sort of a burden-bearing vehicle or animal was pressed into service, and in train, automobile, coach or cart; on horse, donkey, or on foot, did the frantic people leave the city. Stores were deserted, and even the great French establishments were left in the care of the proprietors and a few clerks. Elegant private residences were abandoned or watched by a frightened *mozo*, who slept by the front door, ready to flee at the slightest



THE ARCHBISHOP'S PALACE

tremor. Thousands of wooden houses were erected in the parks and yards, tents filled every available spot, and the city presented the aspect of an animated camp meeting. Every few hours, a new bulletin of the Padre Arreola was sold in the streets, and with watches in the hands of everybody who possessed one, the world waited for the shocks. The first one failed to appear anywhere near the time, but as we often had from ten to twenty a day, it was easy to see that some would be likely to take place near the hours mentioned. So the week went by and on the

morning of the sixth the few who were left in the city departed to the fields. The time set for the catastrophe was eleven in the morning and the day passed quietly without a quiver. In the evening many came back to their homes quite disgusted, but others slept in the open air for many days. After everybody had returned to the city and calm had been restored, as if to show the world that God's ways are past finding out, there came a terrible shock in which many buildings were injured. There is hardly a house in which the walls are not more or less cracked, and there are countless props along the streets, very annoying to the wearers of broad hats! Though our college and residence show some cracks and the paint has been injured by leaks in the roofs, absolutely nothing serious happened and not a prop has been used during all the excitement.

We have had a number of shocks during Sunday services, but never has a single one of our Mexican Christians left the building. The conduct of the members of the congregation has been admirable, and nothing could be more convincing as to the calming effect of a Protestant education, not to speak of the faith that God would show the way to escape if actual danger should come. As it was in regard to the revolutions in this state, so it has been in the earthquakes, all the panic has been about what might happen.

We cannot be sure as to what is in store for us in coming days. There may be a catastrophe at last, as the earthquakes still come at intervals; but we believe that the God who has kept us thus far will not suffer our foot to be moved, and we are thanking him daily that he has given to his people "a kingdom that cannot be shaken."

CORA MAY WELPTON

AN APPRECIATION

BY MRS. EULA BATES LEE

Miss Cora May Welpton went to Marash as the answer to a seven years' call of the station for teacher of music. Small of stature, but full of energy and enthusiasm and of a genial, happy nature, the impression she at once made upon all was one of force and accomplishment. It was not long till it was evident that the music department had taken on new life. The numbers asking for lessons increased and various restrictions were enforced. No one should have the privilege of organ or piano lessons unless she made a certain grade in her other work, and no one

might have lessons in addition to full academic work, that is, those having the training in music must expect to give a year more to school life.

Singing classes and a glee club were organized and ere long a course in piano and organ work made out. A primary course in singing was also planned for use in elementary schools in Marash and the villages, and some normal training in music for the teachers of these schools inaugurated. One of the pictures that comes vividly to my mind to-day is of Miss Welpton perched upon her horse (she looked so small when mounted), wending her way through the narrow crowded streets going from school to school to examine the work done. I can see her too with a company of two hundred school children seated on the floor or standing before her, responding to the motion of her hand with silence or with a volume of song which was often quickly stopped that it might come again in gentler truer tones.

But the music work within or outside the college by no means covered the whole of Miss Welpton's activities. She was college bookkeeper, and always had at least one class daily in some other branch than music, Bible and history being her favorites. This she wished to do partly for her own sake that she might not, as she phrased it, ever "settle down to be nothing but a teacher of the reed organ."

She was a conscientious student in preparation for her class work, and inspired in her pupils the same spirit of faithful work.

Since the terrible events of April, 1909, the industrial work made heavy demands upon Miss Welpton's time and strength, and as with the passage of each year the need for a separate music building for the college became more and more acute, Miss Welpton conceived the idea of making the profits from the sale of needlework erect the needed building. In this way she hoped to accomplish also another object, namely, that of helping the needy women and girls to a self-respecting independence.

Miss Welpton came home on furlough in the summer of 1909, and because of her mother's ill health her furlough time was extended until



MISS CORA M. WELPTON

the fall of 1911. During these two years she traveled extensively, especially through our great Western states and spoke many times, everywhere making friends for herself, the college in Marash, and the industrial work.

Since her return to Marash in October, 1911, Miss Welpton wrote in regard to the industrial work: "We read, and often carelessly, Christ's words, 'I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was naked and ye clothed me not.' To me these widows in Marash and the orphan girls, our girls who wish to earn money to pay school tuition and girls who are earning a livelihood for aged parents or fatherless sisters and brothers all seem the 'least of these' of whom Christ said that wonderful and inspiring 'Inasmuch.' I do feel that each time I can give a woman a dozen handkerchiefs to hemstitch and edge, or a cushion cover, dresser cover, or towel to make, I can look up and say, 'My master, claim this as an Inasmuch.'"

In so many lines of work her presence will be sadly missed. She was so sunshiny, so conscientious, so loyal and true, so resourceful and full of energy, we cannot think of her save as still serving the Master and the people whom she loved. It seems inscrutable that God should need her more on the other side than on this, but "He knoweth best." It is ours to be partakers of her spirit and to carry on the work she has laid down. For some young woman of fine equipment there is waiting a broad and far-reaching field of service in Marash. She should be found at once for she is sorely needed.

Miss Welpton was faithful to the end, counting not her very life dear to herself. May her loving, many-sided service help to make us all more faithful in doing our part!

From friend to friend the choicest gift
That ever love can give
Is that which comes the heart to lift,
Or help the soul to live.
Of all fair bounties ever sought,
Of gems or jewels rare,
What treasure like a lovely thought,
Or love's far-reaching prayer.

—*Mary Mapes Dodge.*



THE SUNDAY-SCHOOL CRADLE ROLL

vs.

THE MISSIONARY ROLL

BY MARY PRESTON

In these days the new missionary cradle roll which would become established or the old roll which would continue to exist is again and again strongly opposed by the Sunday-school leaders of our churches. Though at first such a conflict of interests is natural, a little thought must convince us that its continuance is neither desirable nor necessary. For while of course this opposition cannot in every case be controlled by supporters of the missionary roll, it may on the other hand, if the situation be fully understood, be frequently replaced by hearty co-operation.

The Sunday school, as the all-important organization of the church existing for children, wants a cradle roll department. It wants from the very beginning to give each new child a place in its membership; it wants from the first to interest the mother in the religious education of her child, to make the entrance upon active participation in the Sunday-school service a step so natural as not easily to be evaded. It wishes also, if possible, to bring that mother into the school ranks or at least under the influence of the church. For these purposes it obviously needs a cradle roll, and its claim to such a department should be, and generally is, acknowledged as paramount to the claims of the missionary roll even by the leaders of the latter and although their organization has been the first on the ground.

But the existence of a Sunday-school cradle roll in most cases makes the separate existence of a missionary roll unwise, if not impossible. Many mothers see no object in placing their children's names on two rolls. These are, it may be, the women not remarkably intelligent regarding church matters, but that very fact makes the enrollment of their babies in each cradle roll the more desirable. Even though the two organizations escape the pitfall of rivalry or, worse still, of hostility, their existence under names so similar is bound to be confusing.

Then shall the Woman's Board, changing its long-established policy, discourage missionary cradle rolls? Far from it. By their work, results distinctly desirable, such as the purely Sunday-school roll does not attempt, are brought to pass. The actual support of foreign kindergarten work or home missionary schools for children made possible by cradle roll gifts is one. The bringing of young mothers who often are prevented from meeting with the woman's missionary society into contact with mission work and mission needs is another. The more friendly relationship between such mothers, and between them and the women more closely connected with the church is still a third. Even more important are these less tangible but more far-reaching fruits: the fostering in the mother of that higher part of her nature, which, because of her own mother love, responds to the call of unhappy childhood and oppressed motherhood the world over, when once it is brought to realize the need of that motherhood; and the bringing to the child itself the realization of needs other than its own, the sense that by its pennies it may and ought to have a share in helping meet those needs, and the habit of expressing its sympathy by the act of giving. Certainly the influence of the Sunday-school cradle roll with its attention centered upon its own growth and its chief aim that of "holding" the child for the sake of his active membership in the future rather than for that which it as a department can give him in the present, cannot fill the place of the missionary roll, any more than the latter can fulfill the functions of the Sunday-school roll.

Since, then, there is evident need for the activities of both organizations, why not combine both in a single cradle roll? Let it be called a department of the Sunday school and be marked by all the characteristics of that department. Let it keep its lists, send out its birthday cards and gather its babies into the beginner's department as they are ready. Further activities, such as the leaving of missionary mite boxes when the mothers are called upon, the distributing of simple stories of other children to be told to the babies, of grown-up information about the real help which the mite-box pennies can give, and of the character-moulding power of that box for the mothers; the holding of the always popular cradle-roll party and mite-box opening with their inevitable strengthening of the bonds which bind both babies and mothers to the church, will prove, as experiments in many places have already shown, not detrimental but distinctly helpful in reaching the objective of the purely Sunday-school roll, the while they add the advantages to be gained from the distinctively missionary roll.

That Sunday-school superintendents have often opposed the "money feature" of the latter has frequently been due to a misapprehension of the value which that feature has in the training of the child itself, and to an over-emphasis upon it. The mite box should never be urged as an end in itself. The missionary leader will do well to be sure that the stories which she distributes and the facts with which the mother is provided so that they may be retold to the children are sufficient to make the giving a very natural consequence in the mind of the child. A Sunday-school superintendent, even one who would be very glad to increase the total missionary contribution of his Sunday school by having a cradle roll gift included, may well hesitate if the mere getting of more money seems the only object of the missionary leaders, or if they so conduct the work that this impression is given the parents.

Sometimes the Sunday-school superintendent finds another hindrance in the extra work involved for the leader. In that case the woman's missionary society must be ready to offer its assistance in making calls or in getting up the party. Even though the society helps in introducing the boxes, however, it may often find that the most politic arrangement is to have their contents pass through the Sunday-school treasury instead of their own. So long as the gift reaches the object for which it is intended, the channel is matter of little importance.

A fair-minded consideration of the above points has already in many places brought about a Sunday-school cradle roll with missionary interests. If you have had trouble with your missionary roll hitherto, will you not try again, remembering that although your Sunday-school leaders may not belong to the Woman's Board, they do desire the best development of their children.

"I love to be in the missionary work, because I love to stand in the ranks and march in the footsteps of those who have gone before me in the best work of the world—the work which God most honors, in which he is most pleased, by which he is most praised, and to which he gives the most illustrious promises. We wish to stand with those who have given lustre to history by their self-consecration to the work of the Master. We wish to be in the line of those who have marched under the golden triumphs of God, and under that one banner in the world that never goes down."—*R. S. Storrs, D.D.*



For list of officers see second page of cover

On the ship Pannonia Miss Allen wrote: "We are just rounding the heel of Italy and it looks just like the map. Travel is a fine means to

Our study geography. I had no idea the Adriatic Sea was so
Missionaries. wide that one could get out of sight of land. . . . God's leadings have certainly been very wonderful. If I had had my way I would have gone back to Brousa a year ago. Think of what I would have missed! How much it means to me that now I know the friends and societies back of me! Be assured I feel more than ever now that we must plan and work together."

Miss Allen arrived in Brousa in September, happy to be there as the following words from a later letter show:—

"Brousa at last! Just a week ago to-day my father and I arrived here. We are now in our house near the school. Our goods from America have not yet arrived but we are willing to wait so long as we have such a good house and are really here in Brousa. To-day is a memorable day. Just a year ago I started on my Western trip, and to-day our school opened. . . . I do not know who is happier, Miss Jillson to have me here or I to be here."

Miss Parsons has cabled her safe arrival in Constantinople, in company with Miss McNaughton.

The schools at Sivas, Turkey, have opened with a larger attendance
Crowded than ever before. Many of the girls are obliged to sleep
Schools. upon the floor of the dining room, all the floor of the dormitory being occupied in a similar way.

A FEW OF OUR PATIENTS AT LINTSINGCHOW

BY DR. SUSAN B. TALIMON

From both a professional and a humanitarian point of view our patients have been quite as interesting as in other years. They have also been quite as willing to listen to the gospel and perhaps more so as new things in China are treated with less suspicion.

Our patients have included rich and poor, old and young, men, women and children,—the official with plumed hat and silk clothes and the ragged beggar covered with sores and vermin, wealthy ladies and tired, thin-faced mothers who never know what it is to have enough food for themselves and their little children. Some come for the slightest causes and some only when they think themselves at death's door.

There have been several patients who were treated by Dr. Wagner when he was here. For twenty years one of these has carried with her



DR. TALLMON

the memory of a single visit to the dispensary and has had the purpose to return. She was told on that first visit that her eyes needed an operation. "But," she said in telling her story, "I could not stay then, for there was no one at home to care for the children. Now the children are all grown. The one who was a baby then is in a government school." And she added with pride, "He has already passed his first examinations for a degree. So now I have come." Day after day she listened to the Bible woman's teaching with very intelligent interest, and finally said, "My son thinks there are no gods, and says he will worship nothing, but

if I could just tell him this doctrine as I have heard it here, I'm sure he would believe." Another woman, the wife of the yamen teacher in one of our neighboring *hsien* cities, the evening before she was to leave the hospital came to the Bible woman and said, "Now please tell me again from the beginning all this teaching, everything I have heard here, so I can tell my husband."

We have always tried to discourage the giving of presents by the patients to any of the hospital force, and have asked that instead money contributions be made to the hospital. However, presents cannot always be refused. These have ranged in elaborateness from a bowl of garlic dumplings to a feast sent by the city official which was truly fit for a king. During the fourth month fair, among the many who presented themselves for treatment were three old women from thirty miles away who had been patients when they came to the fair last year. They greeted the entire hospital force as old friends, and then singling out the doctor told how they had longed to see her all the year, and now were bringing her a little present. The present tied in a blue handkerchief proved to be thirteen hard boiled eggs. Some were whole and some demonstrated the fact that they really had been hard-boiled. The women explained that uncooked eggs would have made a more elegant present but fresh eggs were rather hard to carry.

You know in a general way the various needs of a work like ours here, but all other needs fall into the background as we think of the spiritual possibilities of our work, before which we in ourselves stand powerless. Without the strength God's Spirit gives our work must fail. I believe that in some mysterious way our receiving the blessing we seek and being able to pass on to others the blessing they need is dependent in a degree upon your prayers. Let me urge you to pray.

TWO GIFTS FROM THE PACIFIC COAST

THE MISSIONARY VIEWPOINT

Miss Denton writes from Kyoto, Japan:—

I wish you could have been with us last Wednesday as we gathered with the girls in front of the beautiful Pacific Hall. From the back the sound of hammers still rang out, for the last touches have been going in for a month. Dr. Harada stood on the steps and told the girls that this beautiful gift from the Christian women of the Pacific Coast had been presented to the school for the uplift of the Christian life in Japan, and

in a prayer he dedicated the building to the work. The girls went in class by class with each class teacher to lead. As I am class teacher for the first-year girls, I had the privilege of leading in the first class. I wish I had words to tell you of our gratitude for this gift and for all the comfort and help it means, and the future usefulness it opens up for the school. Please let me thank you each one who has given us this great, great blessing. You can have no idea of what joy it means to go into this splendid building.

Rev. James C. Perkins writes from Dindugul, Southern India:—

You can little imagine what joy your letter gave me. . . . Can I believe my eyes? A legacy of \$500 left to the Pacific Board for work in India! Praise God, I can open the doors and let the children in. So I immediately interrupted the pastor at work in my study, saying, "Go to Muttalaputty and tell them their girls may come to the boarding school."

A little later, a catechist came from a village with the names of three little girls whom he wished to get into the school. He knew I had refused applications and had no money to increase the number and so he had prepared himself with many reasons and arguments for receiving these girls, and hoped by strenuous endeavor to get me to receive at least one of the three. He was overcome with surprise when instead of hearing his reasons, I answered his first sentence, "Sir, there are three very promising girls who ought to be allowed to come to the boarding school," with the words, "All right, let them come to-morrow."

Now please do not say, "Are you not rather hasty—it is a legacy." Yes, I know all that, but your letter and its announcement have had the same effect upon me that the appearance of the little cloud had upon Elijah. The effect produced upon the prophet Elijah was very much the same as if the cloud had spoken and said, "Enough, your prayer is answered, get out of the way or you will get wet." So the conviction came quickly to me that my prayer is answered for the schools on the Dindugul compound. . . . You little know how trying has been my situation since taking charge here with grand opportunities on every side and no means to improve them. To some of my letters for help there were no replies, to others there were denials stated in the kindest of terms. I was in despair. . . . But now I am simply jubilant. God is with me and does approve my step and has answered my prayer for the women and children of India, and yet will answer the prayer for means to develop the several congregations of high-caste and influential people who are in a woefully backward state, owing to the lack of preachers, schools and teachers to train them properly and systematically in the truths of Christianity.

OUR FIELD CORRESPONDENTS

Miss Mary L. Matthews writes from Monastir, Turkey in Europe:—

No one can prophesy what the future has in store for this part of the world, though various plans have been made by various "powers." The outlook is dark, but God rules, and he has not at any time failed those who have trusted him. We are not afraid. We have no thought of leaving our work. We have twenty-four boarders with us. This is the safest



THE CITY OF MONASTIR

place for them, probably, and we go on with our regular school work every day, and expect to continue to do so. We have a fine class of eight girls to graduate in June, if all goes well. They are all evangelical church members, and active Endeavorers. Miss Davis is giving them practical training as teachers in our preparatory department in connection with their study of pedagogy.

I want to say that you must not worry about us, even if we cannot communicate with friends in the home land. We are in the place of duty, and that is always the safest place for anyone. I am glad to be here with Miss Davis and Miss Pavleva, and we may be able to help if there should be suffering later which requires nursing or distribution of relief.

We are members of the American Red Cross. Miss Pavleva has had the training and wears the Red Cross pin. God grant that some way other than war may be found to settle the difficulties. There seems little prospect of it, from a human standpoint, however.

To-morrow the Board meeting begins at Portland. I am sure that many prayers will go up to God for this country and for his children here. There will be danger for many of them, probably. Nearly all of Europe seems to be engaged in trying to solve the Balkan problem. Those who throw bombs do not represent the spirit of the best of their race. Many Bulgarians express regret that such deeds are done. The papers will tell you all the news, and more! If you only could be sure what is true! Post cannot pass through Servia now. We cannot get letters from Samokov, Sofia and Philippopolis, from our missionaries. All are in God's keeping. The Kennedys were well the last we heard.

This letter was written just before the fighting began.

Miss Gates and Miss Bruce write from Ahmednagar, India :—

There are about three hundred and seventy girls in all departments of the school, and twenty-six teachers. We are glad to report the faithfulness and efficiency of the teachers. The government inspectors spoke with great appreciation of the work which had been done throughout the school.

A Brahman who has taught for twenty-one years in the girls' school recently wrote, "In the beginning when parents sent their daughters to school to be educated they thought they were conferring a favor on the Mission, but now the appreciation of female education is daily increasing, especially among Christians. The best testimony to this fact is that parents are educating their girls at a considerable expense to themselves." This change has been gradual, and we are still constantly trying to emphasize the fact that parents must pay something, however little, toward the support of their girls. At the suggestion of a teacher, a prospectus of the school was printed in the vernacular and distributed generally in the homes and schools in the city. As a result we have had several applications from high-caste girls and married women to enter some of the classes. We hope that a study of how to make the school a center of help and influence for the women and girls of this city will be a special feature of the coming year.

A Bible study schedule, prepared by Mr. Clark and Miss Bissell, has been found most helpful in organizing the teaching of the Bible classes

throughout the school. The Christian Endeavor Societies have been active in their own small way. A few of the older girls help by taking classes in the city Sunday schools. The little ones have earned quite a sum of money for their society by digging up the thorny weeds (*sarata*) which are so troublesome and persistent.

A Christmas box sent out last year by the Shepard Guild of the Shepard Memorial Church, Cambridge, Mass., made it possible for us to give our girls a real Christmas tree, with a gift for each girl. It is several years since we have been able to do this for all our girls—nearly six hundred including the Farrar schools—and it was much appreciated.

Four years ago the Woman's Board bought a piece of land, about eight acres, for their work in Ahmednagar. On this land there was already one school building and a few three-roomed houses which were used as dormitories for the girls' school. For some time the treasurer has had in his keeping funds for building a new dormitory. These have been increased from time to time by individual gifts, and with the help of government grants we are now able to build two simple but comfortable dormitories, one for the older and one for the younger girls. The school building which has long been used by the girls is now sold to the Union Training School, and with the money thus received a new school has been built near the other girls' school buildings. It is a very great advantage to the school to have all its buildings in one compound. Our hearts are full of thanksgiving as we look back and consider the things that God has done for us.

Mrs. Jennie Cozad Newell writes from Matzuyama, Japan:—

Our independent church here has been working for a long time to raise enough to build a chapel for the Sunday school and for woman's meetings and social gatherings. The children have raised over three hundred yen, and now they have altogether about nine hundred yen. They think the building can be put up for a thousand yen, so they hope to begin building very soon, and if possible to have it completed for the Christmas gatherings.

The pastor, Mr. Nihei, is to marry Harada San who has been my helper for the last two years. She proved to be a very delightful associate in the work, modest and retiring, but always ready to do her very best in any position. She developed very beautifully in the work and came to love it very much. As she is to be here in the future, she will continue to help me a good deal. She will continue to teach in the Sunday school

where she gained a fine influence over the older girls. I think she will also assist me in my woman's meeting for non-Christians and I think we shall do a good deal of calling together.

Since returning from our vacation, the Sunday schools have been reorganized, and both schools are increasing in attendance. During the summer the attendance was about thirty or forty at each school. It will soon be doubled and perhaps better than that. We are also beginning regular work with the women,—the weekly Bible class for the women of the church, the regular women's meetings and those for non-Christians in my home.

Mr. Ornoto is as enthusiastic as ever about his work, and everything seems to be in a flourishing condition. The new building . . . is now nearly completed, but he has not enough money to finish it inside and until further gifts come in there is no money to fall back upon for emergencies. He now has room for about fifty girls. They do their own dyeing and weaving.

At Marugama, one of the Bible school graduates has been doing very excellent work for two years. Yamada San, a very fine young woman, also a graduate from the Bible school is just taking up the work there. Marugama has been a very difficult place in which to work, but Pastor Aono has been so patient and wise that he has won the esteem of the best people of the city. He baptized five new members and received eight members by letter recently. Of the new converts, two were a teacher in the government *chugakko* and his wife, and of those who came by letter, two were teachers in the *chugakko*. The superintendent of the Sunday school is also a teacher there. These four teachers will have a fine influence upon the student body. The work is certainly very, very interesting there, a center of one of the strongholds of Buddhism, and I feel sure that Yamada San will have a fine field of usefulness among the women and children.

My letter would not be complete without mention of the latest arrival at our station. Our eldest daughter Florence came with two of the Clark children, Louisa and Edward, in July. I cannot tell you what a joy and comfort she is in our home, and her music is a delight to us all. She has entered right into the work with joy. She has the highest English class in the girls' school and has all the organ pupils. We were afraid she had forgotten her Japanese, but it has come back to her rather surprisingly. She never knew the characters, but she chatters like a magpie in the colloquial, and is making friends everywhere.

Miss Bertha P. Reed writes from Peking, China:—

We had a really new event here yesterday—a Sunday school rally—the first such in Peking. Our pastor was quite aroused by Mr. Tewksbury's conference in the summer, and came back ready for more Sunday school work. One result was this rally—a meeting of all the Sunday schools in the city. They were to march through the streets with banners, and make as great an impression as possible. I am sure they must have impressed people for the audience here was a very large one. So many of them were small that they could be crowded into the seats pretty closely, and every bit of standing room was filled also, so we must have had nearly two thousand. They were mostly young people and children, and I can assure you they made an inspiring audience to look at, as one thought of what it meant, that all these young people really were studying the Bible. Such a meeting also makes us realize that the church in Peking has grown, for of course not nearly all of the Sunday school pupils were here, even with this number. The meeting was a very good one, and when they left, all in line, banners flying, they made an imposing procession, at least as far as length went. The whole thing was planned and carried out by the Chinese. It shows great advance on the part of the leaders that they are coming to where they can manage such things so well.



THE WOMAN'S BOARD ANNUAL MEETING AT ANDOVER.

BY CAROLINE H. ADAM

“Exalted to Heaven in point of privilege,” so our grandfathers used to say. The hundreds of women who made a pilgrimage to Andover for the annual meeting of the Woman's Board of Missions know what the phrase means. Theirs was the privilege of companionship with fellow pilgrims by the way, of unstinted hospitality and of visions on the Mount, as they conversed together of what should be accomplished at Jerusalem.

The twenty-three Branches of the Board were represented at this forty-

fifth annual meeting, ten of them by full delegations. The large audience room of the South Congregational Church was well filled in all the sessions of the three days, November 12th, 13th and 14th. The delegates' meeting was held on the afternoon of the first day. Reports from most of the Branches were read at this meeting. Here were discussed matters of special interest to those carrying on in all our churches the work of the missionary societies,—such matters as the Every Woman Canvass, the work among young people, the Golden Anniversary Gift, the utilizing of the dramatic instinct, and missions in the Sunday school. Some feel that the delegates' day is the most profitable of all, an opportunity for suggestion, for discussion—a true experience meeting.

Eight of the Branches have raised their share of the \$120,000 asked of them by the Board and have thus made a twenty per cent advance during the past ten years. Five of the Branches came within one hundred dollars of the amount asked. The tone of the reports was encouraging. "Gain in money or numbers or both," "gifts from girls and children in nearly every church in the Branch," "largest attendance, largest gifts," "thirty-three hundred in interdenominational classes," the cradle roll, which has on its list in the afternoon the child born in the morning, the two hundred Congregational churches of Georgia, Florida and the Carolinas, which nearly all give to the seven missionary societies of the Church and will probably organize among themselves in due time a Southeastern Branch of the Woman's Board—all these facts, as one secretary humorously quoted in her report, fill us with "sanguinary hopes."

During the sessions of Wednesday and Thursday addresses were given by three officers of the Board, Miss Day, Treasurer, Miss Stanwood, Home Secretary, and Miss Lamson, Foreign Secretary. Ten years ago a goal of \$120,000 for regular work was set for the Branches to reach. The goal is not yet attained. The Treasurer's report shows \$116,281 given by the Branches, an increase of \$4,000 over the previous year and a gain of \$20,000 during the last ten years. Soon a new goal must be sent, even \$160,000. The tide is rising though it be slowly. The power of the ocean is underneath it. Oh, for a Bay of Fundy tide to sweep everything before it! Miss Lamson and Miss Day have recently returned from a trip around the world, the first official visitors from the Woman's Board to our mission stations since Miss Child went in 1895-96. The trip was arranged without expense to the Board. Miss Lamson talked of the Nature of our Task. The two things that impress the Christian traveler are the vastness and desperateness of the need, and the power of Christ to

meet the need, only the power of Christ—Christianity put to the test in all lands.

It is with great regret that the Board and its Branches accept Miss Stanwood's resignation of her office as Home Secretary. The consciousness that this was Miss Stanwood's last meeting as Home Secretary lay underneath and filled all the interstices of the three days' meetings. Near the end of the Thursday morning session Miss Bridges, President of the Philadelphia Branch, spoke the following fitting words to Miss Stanwood:—

MY DEAR MISS STANWOOD:—

As President of the oldest Branch of the Woman's Board and, probably, the oldest in continuous service, I bring to you in the name of the Branches our loving appreciation of your long years of labor as Home Secretary of the Board. For three decades, three long decades, you have been the channel of communication between us and the Board; we have brought to you our troubles and perplexities and you have given us love, sympathy and wise counsel and you have ever rejoiced in the measure of our success. We rejoice with you and for you that you can look back over so many years of glad service, and we rejoice for ourselves that as a director your wise and helpful counsel will be as of old at the call of the Board. Take with you our love and admiration and may you long be spared to continue in the work for the cause we love so well.

As Miss Stanwood rose in response to these words, the audience stood to do her honor, while she in her own graceful, apt way expressed her thanks and appreciation and referred to her long and happy connection with the Board. Her words came from a full heart, "My cup runneth over, it is full and more." May blessings attend her always!

Miss Helen B. Calder, Associate Secretary of the Board, was elected to the office of Home Secretary, while Miss Stanwood's counsel and aid will be retained as she will serve as a director.

A feature of the meeting was the representation by impersonation or play of phases of the missionary work at home and on the field. The first of these, for the home side, was a breezy suggestive interview between Mrs. Extra Effort and Mrs. Old Way which was much appreciated by the audience.

A Chinese play entitled, "Slave Girl and School Girl," was delightfully presented by students of Abbot Academy, Wednesday evening, at the session for young people held in the Academy hall. Also at this session there was singing by the students of Bradford Academy and a

captivating address to the girls by Miss Alice Seymour Browne of Peking, China, on "The Magic Bag." So large a company gathered for this evening that the hall could not accommodate them. An overflow meeting was addressed by missionaries and the students kindly repeated the play for the benefit of those who could not see the first presentation.

Two inspiring addresses were given by Miss Margaret Slattery and the Rev. Enoch A. Bell, Associate Secretary of the American Board. Miss Slattery's address was based upon the parable of the mustard seed, with the lesson that the little thing in our hand may bring about great results only it will require time and patience to produce anything worthwhile. Mr. Bell spoke upon "Inspiration from Achievement," gracefully illustrating his subject by showing how the history of the Woman's Board had been a history of growth.

The crowning glory of an annual meeting is the presence of our missionaries and the messages which they bring. From India, there were Dr. Harriet E. Parker of Madura, Miss Edith Gates of Ahmednagar, Mrs. W. O. Ballantine of Rahuri and Miss Bissell who spoke last at the last session on Thursday. Dr. Parker needs a hospital. She did not say so herself, but Miss Day, our Treasurer said it for her. One had but to listen to Dr. Parker as she told of the five to seven hundred patients of all classes and conditions in the hospital during one year and the twelve thousand women and children in the dispensary; or to hear the story of the mortality among children through ignorance, illustrated by the picture of the mother bringing her sick baby almost naked on a cold rainy day to the doctor, who, when asked why she did so said, "He does not know it is cold, he is too little;" in order to realize that Dr. Parker needs proper equipment for her work. She should have the hospital for which she did not ask. Miss Gates gave a happy picture of the four hundred day pupils, the two hundred boarders,—one hundred and twenty girls being in one dormitory of six rooms,—in the Ahmednagar girls' school, which is the only high school for girls in a population of three hundred thousand people. The equipment would seem rather meager to us, as for example, the geography in use consists of only twenty pages with neither pictures or maps. There are two meals a day for the girls, one of a flat cake and two spoonfuls of hot curry, yet two handfuls of grain are daily set aside by the girls and sold for the support of a Bible woman. Mrs. Ballantine told of the eight thousand children studying the Bible every day and of the thousands of children who will be in procession a year

hence in the city of Bombay at the one hundredth anniversary of the foundation of the first mission of the American Board.

Turkey, toward which country the thought of the world is now turned, was represented by Mrs. R. M. L. Emrich of Mardin and Miss Isabel M. Blake of Aintab. Mrs. Emrich felt that we should have faith in Turkey, hope for Turkey and charity toward Turkey. She spoke of the girls' high school with its main room not better than a respectable cellar, and yet the girls who are educated there justify the confidence reposed in them. Miss Blake of the Aintab High School told of how from the school there were going out enlarging circles of influence, especially through the Alumnae Association, now six years old. These young women, so poor, have already raised \$225 for the library and are now planning an embroidery industry for the benefit of the school. They have a mothers' club and are interesting themselves in the music of the church choirs. They are transforming distant villages and are teaching the people who massacred their relatives a few short years ago.

The great continent of Africa had but one representative, Mrs. Charles N. Ransom of Adams, Natal, who brought greetings and expressions of gratitude from the girls of Inanda and Umzumbe. She told the life story of two girls from the Zulu Kraal to the Christian school, and of the life of usefulness following, showing the beautiful work of the schools, and in making her plea for them, she impressed upon her hearers the fact that Inanda has not had a new helper from America for twenty-eight years. The offering which followed her address was for an object which caused a smile to pass over the audience when announced, namely, to provide donkeys for transportation purposes at Umzumbe, these to replace the oxen which have died from the bite of tsetse fly.

And they from the land of Sinim spoke graphically of the high tide of opportunity everywhere in that new and great republic of the East. Dr. Kate C. Woodhull of Foochow spoke by her strong personality and her ripeness of experience as forcefully as by her words. She is a "healing disease lady" who has spent years in saving life and in training doctors and nurses to work among their own people. She quoted Ruskin as saying, "The greatest soul is one who sees." Dr. Woodhull has herself seen, and has made others to see during her long years of service in China. Miss Browne speaking upon "Expansion in China" with its vast opportunities, thought the immortal George spoke with some pride as well as repentance when he said, "I did it." We have done it. We have helped to expand China. Are we expanding? Ten new women are wanted in

North China at once. The missionaries at work are willing to give their last ounce of strength. But is it fair to them or to ourselves at this high tide of events in China to sit by and let the tide go out?

The sessions of this memorable forty-fifth annual meeting were strong throughout and of evenly sustained excellence and power, all leading to the closing session on Thursday. The impersonation, in costume, of the Brahman widow, by Miss Emily R. Bissell of Ahmednagar, India, deeply touched her hearers as she told in a simple, natural way the story of the widow's life. The impression produced cannot be transferred to the printed page but must remain in the hearts of all who heard the story. Hearts were deeply stirred by the messages of that afternoon, there being few dry eyes as Mr. Bell sang, "I will go where you want me to go dear Lord." All were ready to ask "What wilt thou have me to do?" We will greatly love and greatly live and, in spirit, die right mightily.

The Annual Meeting in 1913 by invitation of the Springfield Branch will be held in the city of Springfield, Mass.

OUR GOLDEN ANNIVERSARY GIFT

This fund is growing steadily, \$1,549.12 having been added since the last report was given. The total sum in hand is \$13,961.18. We urgently need \$2,440 to complete the amount paid for the land at Smyrna. This sum has been advanced from another fund and must be replaced at an early date. The school building at Mardin requires \$5,645 for its completion and we trust that both these amounts will be provided without delay.

An interesting occasion in October was a luncheon given at Pittsfield to the members of the auxiliaries of Berkshire Branch. Every auxiliary but one was represented and one church in which there is as yet no auxiliary sent representatives to the gathering. Mrs. Adam explained most clearly the purpose of the Golden Anniversary Gift, Mr. Charles K. Tracy presented the claims of Smyrna and Miss Day reported the result of her own observations of the need for new and improved buildings in many places which she had visited in her recent journey around the world. At this luncheon the hope was expressed that each Branch would appoint a committee to work in the interests of the Golden Anniversary Gift.

It is of course important to remember that our growing work continually calls for increased contributions and that the claims of the regular work must always be our chief concern.

GOLDEN ANNIVERSARY GIFT OCTOBER 18, 1912, AS CREDITED TO BRANCHES

| | | | |
|---------------------|------------|------------------|-------------|
| Berkshire | \$1,400.00 | Suffolk | \$1,526.42 |
| Eastern Connecticut | 3,739.00 | Vermont | 1,000.00 |
| Hampshire County | 500.00 | Worcester County | 16.16 |
| Hartford | 364.00 | | |
| Maine, Eastern | 1,000.00 | | \$12,477.81 |
| Middlesex | 50.00 | Miscellaneous | 1,483.37 |
| New Haven | 2,652.23 | | |
| Philadelphia | 130.00 | | \$13,961.18 |
| Springfield | 100.00 | | |

WOMAN'S BOARD OF MISSIONS

Receipts from September 18 to October 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

Friend, 2,000; Friend, 1,500; Friend, 1,120; Friend, E., 100, 4,720 00

MAINE.

Friend, 5 00

Portland.—Off. at American Board Woman's Meeting, 162 37

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Kennebunkport, Aux., 10; Portland, Second Parish Ch., Aux., 5; Waterford, Aux., 10; Wells, Aux., 15; Woodfords, Aux., 26.38, S. S., 1.19, 67 57

Total, 234 94

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Dover, Aux., 20; Franklin, Aux., 12.55; Jaffrey, Aux., 17.50; Salem, Aux., 5, 55 05

LEGACY.

Nashua.—Mrs. Mary A. B. Moore, by William P. Clark, Extr., 100 00

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Friend, 1,000; Bristol, Aux., 15; Jericho, First Ch., Young Men's Bible Cl., 5; Newbury, Aux. (with prev. contri. to const. L. M. Miss Evelyn Taggart), 5; Newport, Aux., 10.40; Post Mills, Aux. (prev. contri. const. L. M. Mrs. Isabel Adams Condict); Swanton, Aux., 14.50; Waterbury, Aux., 8.76; Woodstock, Aux., Bal. Th. Off., 2, 1,060 66

MASSACHUSETTS.

Friend, 5 00

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Friend, 40 cts.; Andover, Free Ch., Aux., 50; Ballardvale, Aux., 14; Chelmsford Centre (25 of wh. to const.

L. M. Miss Elizabeth Ashworth), 34; Dracut Centre, Aux. (Earnest Workers, 8) (to const. L. M. Mrs. R. S. Fox), 25; Lawrence, Lawrence St. Ch., Aux., 75; South Ch., Jr. C. E. Soc., 6.50; Trinity Ch., Aux. (25 of wh. to const. L. M. Mrs. E. S. Gould), 26, M. B., 5. United Ch., Aux., 25; Lexington, Hancock Ch. (to const. L. M's Mrs. B. H. Bashin, Mrs John Spaulding), 50, Jr. C. E. Soc., 10.51, Whatsoever Club, 10; Lowell, First Ch., Aux., 105, First Trinitarian Ch., Aux., 25, Highland Ch., Aux., 10, Kirk St Ch., Aux., 62.50, Pawtucket Ch., Aux., 25; Malden, First Ch., Aux., 180; Medford, Mystic Ch., 66.66; Melrose, Aux., 86; Melrose Highlands, Aux., 60; Methuen, Aux., 21.27, C. R., 5, Wide Awakes, 5; North Chelmsford, Aux., 5; North Woburn, Aux., 17.41; Reading, Aux., 68.99, Light Bearers, 13.46, Willing Workers, 5; Stoneham, Aux., 23; Wakefield, Aux., 31.75, Mary Farnham Bliss Soc., 40, Mission Workers, 10; Wilmington, C. E. Soc., 7; Winchester, First Ch., Aux., 61, Mission Union, 172; Woburn, First Ch., Aux., 86, 1,523 45

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Centerville, Mrs Loomis, 2; Harwich, Aux., 10; Hatchville, Aux., 4.35; South Dennis, Aux., 21; Wellfleet, Aux., 10; Yarmouth, Aux., 3. Less expenses, 2, 48 35

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 12.07; Lenox, Aux., 22.54; Middlefield, Ladies' Aid Soc., 10; North Adams, Aux., 50 Less expenses, 2.84, 91 77

Boston.—Friend, 2.86, Miss Rosamond Langley, 1, 2 86

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., M. C., 45, C. R., 15, Washington St. Ch., Aux., 64; Roxford, Aux., 25; Essex, Aux., 115; Hamilton, Aux., 9; Lynn, Central Ch., Aux., 24, Chestnut St. Ch., 5, First Ch., Aux.,

30, C. R., 8.83; Manchester, Aux., 45, C. R., 14; Marblehead, Aux., 25; Peabody, South Ch., Aux., 200; Salem, Cronbie St. Ch., Aux., 60, South Ch., Aux., 40; Swampscott, Aux., (50 of wh. to const. L. M's Mrs. Frederic W. Manning, Mrs. Ellen R. Whittle), 63.70; Topsfield, Aux., 30, 818 53

Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Greenfield, Second Ch., Aux., 8; Montague, Aux., 3.13; Northfield, Aux., 9.40; Orange, Aux., 40.42, Light Bearers, 7.27. *Jubilee*, Northfield, E. M. L., 5, 73 22

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Th. Off. at Children's Rally, 1.50; Easthampton, Aux., 75, Dau. of Cov., 10.50, Emily M. C., 10; Enfield, Aux. (75 of wh. to const. L. M's Mrs. Frances N. Barlow, Mrs. B. E. Harwood, Mrs. Clifton Moore), 80, Friend, 10; Granby, Light Bearers, 5; Hadley, Aux., 27; Hatfield, Aux., 70, Wide Awakes, 12; Northampton, Edwards Ch., Aux., 15.75, C. E. Soc., 5, Gordon Hall Band, 11.61, Smith College, Miss. Assoc., 552; Norwich, Ladies' Aid Soc., 5; South Hadley, Mt. Holyoke College, Y. W. C. A., 625; Southampton, Sunshine Band, 15, 1,530 36

Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Dover, Ch., 1.97; Hopkinton, Aux. (25 of wh. to const. L. M. Mrs. Jennie Lincoln), 40 50; Marlboro, Aux., 64.63, Prim. Dept. and C. R., 15.62; Natick, For. Miss. Dept., 43.01; Northboro, Miss Lucy M. Emmons, 5; Southboro, Aux., 16; South Framingham, Grace Ch., Aux., 53, Pro Christo Guild, 9.50; South Sudbury, Memorial Ch., 4.50; West Medway, Aux., 6, 259 73

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Braintree, Aux., 8; Cohasset, Second Ch., 1.66, Aux. (Th. Off., 3.05), 18 49; Hanson, C. E. Soc., 5; Quincy, Bethany Ch., Philathea Ch., 5; Randolph, C. E. Soc., 2; Weymouth, South, Union Ch., Aux., 10; Wollaston, Aux., 25, 75 15

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Roxborough, Aux., 20, Mrs. F. H. Viets, 2; Concord, Aux., 40.84, S. S. Miss. Assoc., 40, C. E. Soc., 10; Dunstable, Aux., 15; Fitchburg, C. C. Ch., Aux., 125, Rollstone Ch., Prim. Dept., Bible School, 4.25, C. R., 14.47; Harvard, Aux., 21; Littleton, C. E. Soc., 2, Jr. C. E. Soc., 4; South Acton, Aux., 10; Townsend, Aux., 28, C. E. Soc., 5, Wide Awake Club, 3; Westford, Aux., 40, 384 56

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 11.22, Ellen Stone M. C., 10; Attleboro, Aux., 75, Ferguson M. B., 5; Attleboro Falls, Aux., 40; Attleboro, North, Aux., 10; Berkley, Aux., 20, Banyan Seeds, 23, Dighton, Aux., 38.85; East Taunton, Aux., 10, C. E. Soc., 2.50, S. S., 1; Edgartown, Aux., 5.50; Fall River, Aux., 110, First Ch., Friend, 40; Middleboro, Aux., 137.92, S. S., 1; Middleboro, North, C. E. Soc., 2, S. S., 5; New Bedford, Aux., 150, North Ch., Little Light Bearers, 5;

Rehoboth, Aux., 20, M. B., 5, C. R., 3; Rochester, Aux., 27 50, C. E. Soc., 10; Somerset, Whatsoever Cir., 12; Taunton, C. E. Soc., 10, 790 49

South Hadley.—Mt. Holyoke College, Y. W. C. A., 431 50

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Agawam, Aux., 42; Blandford, Aux., 15; Brimfield, Aux. (50 of wh. to const. L. M's Miss Alma W. Bissell, Mrs. Sarah B. Corbin), 60.42; Chester, Aux., 5; Chicopee, First Ch., Aux., 10.75, Extra-Cent-a-Week Band, 12.50, Third Ch., Miss Ella M. Gaylord, 100; Chicopee Falls, Aux., 60, Dorcas Soc., 15; Feeding Hills, Aux., 30; Granville Center, Aux., 10; Hampden, Aux., 23.50; Holyoke, Grace Ch., Aux., 10, Second Ch., Aux., 686, S. S., Prim. Dept., 4.60, Jr. Dept., 13.60, Helena A. Dawley Mem. Fund, 45; Longmeadow, Ladies' Benev. Soc., 59, C. R., 9.63, Advanced C. R., 4 93, S. S., Prim. Dept., 1; Longmeadow, East, Aux., 32.50; Ludlow, Union Ch., Aux., 30, Light Bearers, 7, Daisy Cir., 2; Ludlow Center, Aux., 13; Mitteague, Ladies' Benev. Soc., 60, C. R., 5; Monson, Aux., 73; Palmer, Second Ch., Aux., 40.10, S. S., Jr. Dept., 5; Southwick, Aux., 15; Springfield, Faith Ch., Ladies' Aid Soc., 50, First Ch., Woman's Assoc., 269, Miss Mary K. Stevens, 30, Opportunity Seekers, 75, Jr. C. E. Soc., 15, Hope Ch., C. R., 7, Memorial Ch., Woman's Guild, 185.06, King's Helpers, 15, North Ch., Aux., 63.51, Olivet Ch., Aux. (with prev. contrl. to const. L. M. Miss Lottie M. Reed), 21, Golden Link Aux., 40, S. S., 25, South Ch., Aux., 163.68, St. John's Ch., Aux., 5; Westfield, First Ch., Aux., 257, Second Ch., Aux., 105; West Springfield, First Ch., Aux., 77, C. R., 2.25; Wilbraham, Aux., 6, Willing Workers, 5; Wilbraham, North, Aux., 23, King's Dau., 2, 2,942 03

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Mrs. Edward S. Tead, 10; Allston, Woman's Assoc., For. Miss. Dept., 50, C. E. Soc., 40; Auburndale, Mrs. Curtis Bates, 50, Aux., 21.65; Boston, Friend, 100, Mrs. A. W. Tufts, 100, Central Ch., Miss. Study Cir., 6 25, Park St. Ch., Woman's Guild, 60, Union Ch., Aux., 250, Chapdler Cir., 30.50; Boston, East, Baker Ch., Aux., 13.76; Boston, South, Phillips Ch., Aux., 45; Brighton, For. Miss. Soc., 96, C. R., 29; Brookline, Harvard Ch., C. R., 26.60; Cambridge, First Ch., Aux., 162.65, North Ch., 150, Pilgrim Ch., Aux., 19.60, Wood Memorial Ch., Aux. (C. R., 3), 25, Jr. C. E. Soc., 5; Charlestown, Winthrop Ch., Aux., 22; Chelsea, Central Ch., 7 80, Women Workers, 15; Dedham, Aux., 37.21; Dorchester, Pilgrim Ch., Aux., 42, Second Ch., Aux., 53.45, Y. L. F. M. S., 40, Village Ch., Aux., 5; Everett, Mystic Side Ch., Ladies' Aid Soc., 10; Faneuil, C. R., 36; Franklin, Mary Warfield Miss. Soc., 30; Hyde Park, Aux., 10; Jamaica Plain, Boylston Ch., Aux., 15, Central Ch., Aux., 75, Chih Jen Yung Club, 4; Mansfield, Woman's Union, 10; Medfield, Aux., 5; Newton, Eliot Ch., Woman's Assoc., 125; Newton Centre, First Ch., Maria

B. Furber Soc., 75 cts.; Newton Highlands, Aux., 40.56, C. R., 26.20; Newton, West, Second Ch., Aux., 422; Newtonville, Central Ch., For. Dept., 107, C. R., 20.28; Roxbury, Eliot Ch., Aux., 25, Imm.-Walnut Ave. Ch., For. Dept., 35, Y. L. F. M. S., 10; Roxbury, West, Mrs. Charles B. Botsford, 50, South Evang'l Ch., Woman's Assoc., 5, C. R., 12.42; Somerville, Highland Ch., Women Workers, 5, Prospect Hill Ch., 8.11, Winter Hill Ch., Woman's Union, 27; Somerville, West, Aux., 33, Lower Lights, 12.25; Waverley, Women's Miss. Soc., 10; Wellesley Hills, Aux., 3; Winthrop, Aux., 10, 2,689 02
Wellesley.—Friends, 418 00
Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Athol, Ch., 56.20; Barre, Aux., 26; Clinton, Aux., 150.58, Pro Christo Bible Cl., 11.75; Dudley, Aux., 23, C. R., 5.20; East Douglas, Aux., 23.64; Fisherville, Aux., 10.50; Gardner, Aux., 115.23; Gilbertville, Aux., 6.14, M. C., 6; Grafton, Aux., 70; Hardwick, Aux., 32, Perry Memorial Miss. Soc., 5.46; Holden, Aux., 41; Hubbardston, Ch., Ladies, 21; Lancaster, Aux., 18.17, Miss. Study Cl., 40, Jr. Dept. S. S., 2, C. E. Soc., 3; Leicester, Aux. (with prev. contri. to const. L. M.'s Mrs. F. K. Brown, Mrs. J. L. Chamberlain, Mrs. J. L. Jordan, Mrs. C. C. Richardson, Mrs. W. C. Watson), 120, C. R., 2.75, The Gleaners, 5; Leominster, W. F. M. S., 120; Millbury, Second Ch., Woman's Assoc., 70; North Brookfield, Woman's Union, 64, Busy Bees, 10; Oxford, Aux., 35; Princeton, Aux., 76; Royalston, Aux., 19.10; Rutland, Woman's Union, 30; Shrewsbury, Ch., 35.50, Jr. C. E. Soc., 1, Lend-a-Hand Soc., K. D., 2, Ladies' Miss. Soc., 49.25; South Royalston, Friend, 5; Spencer, Aux., 150, C. R., 11.76; Sturbridge, Woman's Miss. Soc., 15; Templeton, Woman's Benev. Soc., 10.75, C. E. Soc., 8; Uxbridge, Aux. and Tourists, 35; Webster, Aux., 60, Jr. S. S. Miss. Club, 16; Winchendon, Aux. (25 of wh. to const. L. M. Miss Emily R. Pitkin), 34.50; West Brookfield, Miss. Study Cl., 10.50; Westboro, Aux., 10.75; Worcester, Adams Square Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Eugene Van de Mark, Mrs. H. A. Whitney), 63.47, Bethany Ch., Aux., 20, Memorial Ch., Woman's Soc., 8, C. E. Soc., 1, Coral Workers M. B., 2, Park Ch., Woman's Guild, 26.50, Piedmont Ch., Aux., 400, Little Light Bearers, 12, 2,206 70
Total, 14,291 72

LEGACY.

Springfield.—Mrs. Margaret H. Shipley, through Aux., First Ch., and Treas. of Springfield Branch, 500 00

RHODE ISLAND.

Newport.—Miss Lucy P. Brownell, 1, Miss Margaret B. Simmons, 2, 3 00
Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Friend, 300; Barrington, Aux. (25 of wh. to const. L. M. Mrs. Laurence

D. Somers), 50; East Providence, Newman Ch., Aux. (50 of wh. to const. L. M.'s Miss Grace Balch, Mrs. Alice H. Carr), 71, Helping Hand Soc., 22, Dau. of Cov., 16, Jr. Endeavor M. B., 10, S. S., Beginners' Dept., 3, Prim. Dept., 3, Jr. Dept., 5, United Ch., Aux., 14; Kingston, Aux., 65.43; Little Compton, Aux., 9.50; Pawtucket, Darlington Ch., Aux., 5, Park Place Ch., Aux., 160, Pro Christo Soc., 25, Pawtucket Ch., Aux., 305, Y. L. M. C., 100, Happy Workers (with prev. contri. to const. L. M.'s Miss Elizabeth Brown, Miss Mildred Bullock, Miss Miriam Hosmer, Miss Pauline Shields), 75, Smithfield Ave. Ch., Aux., 18; Peace Dale, C. R., 6.06; Providence, Academy Ave. Ch., C. E. Soc., 5, Beneficent Ch., Women's Guild (100 of wh. to const. L. M.'s Mrs. William H. Bailey, Miss Katherine Kenyon, Miss Anna B. Mowry, Miss Ella A. Weaver), 470, Central Ch., Aux., 12.50, Miss Helen S. Lathrop, 500, Wilkinson M. C., 35, Edgewood Ch., Aux., 15, Pilgrim Ch., Aux., 2.50, Laurie Guild, Aux., 5, Plymouth Ch., Aux., 15.65, Union Ch., Aux., 500; Riverpoint, Wide Awake M. B., 5; Tiverton, Aux., 9.50; Woonsocket, S. S., 16, Prim. Dept. S. S., 4, 2,858 14

Total,

2,861 14

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. New London, Mrs. J. N. Harris, 3,440, First Ch., Aux., 9.25; Norwich, Broadway Ch., Aux., 172.14, C. R., 5.72, First Ch., Lathrop Memorial Aux., Tr. Off., 30; Putnam, Aux., 16.50; Salem, Ch., 5; West Woodstock, Aux., 10, 3,688 61
Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Bacon Fund, 875; Int. on Clara E. Hillyer Fund, 74.98; Int. on Olive G. Williams Fund, 25; Friends, 34; Broad Brook, C. R., 8.57; Collinsville, Aux., 53.75, M. C., 25; Coventry, Aux., 50 cts.; East Hartford, M. C., 30; East Windsor, Aux., 31.28, M. C., 6.05; Ellington, Aux., 91.63; Farmington, Aux., 21; Glastonbury, J. E. S., 25, C. R., 7, M. B., 100; Granby, Aux., 60; Hartford, Farmington Ave. Ch., C. R., 8.50, Fourth Ch., Dau. of Cov., 25, Pilgrim Ch., Aux., 6.25, Wethersfield Ave. Ch., Aux., 45; Kensington, Aux., 30.61, Miss. Study Cl., 2.82; New Britain, First Ch., 5.69, C. R., 1.25, South Ch., Y. W. C. League, 26, C. R., 12; Newington, Aux., 116; Plainville, Aux., 20; Poquonock, Aux., 36, C. E. S., 5, C. R., 4; Rockville, Aux., 65; Rocky Hill, Aux., 5; Somers, L. F. M. S., 14, C. E. Soc., 10.50; Southington, First Ch., Woman's Miss. Soc., 35, Club of Kish, 5; South Manchester, Aux., 83.60; South Windsor, Y. L. M. C., 10; Suffield, Aux., 11; Talcottville, Aux., 117.70, M. C., 10; Terryville, Aux., 88.54; Tolland, Aux., 29.88; Unionville, Aux., 16.37; Vernon Center, Aux., 5; West Hartford, Aux., 29.75, S. S., 15; Wethersfield, Aux., 130.40; Windsor, Aux., 61; Windsor Locks, Aux., 255, M. B., 40, 2,859 60
New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven.

Int. on Invested Funds, 20; Friend, 77; Friend, 50; Friends, 31; Friends, 100; Cauaan, C. E. Soc., 10; Chester, C. R., 16.90; Haddam, Aux., 27; Higganum, Aux., 10; East Litchfield, C. E. Soc., 5; Litchfield, C. E. Soc., 9.52; Middletown, First Ch., Aux., 22.31; Milford, Plymouth Ch., Aux. (to const. L. M. Mrs. Albert Merwin), 25; New Hartford, Aux., 5.68; New Haven, Center Ch., Aux., 83; Yale College Ch., Aux., 5; New Milford, Aux., 86.35; Salisbury, Aux., 23.60; Stamford, Aux., 25; Westville, Carry the News, 5; Whitneyville, C. R., 3.78; Winsted, First Ch., Aux., 27.42, 668 58

Total, 7,216 77

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Berkshire, Aux., 25; Bridge-water, C. E. Soc., 25; Brooklyn, Mrs. C. R. D., 250, Park Ch., C. R., 6.82; Danby, C. E. Soc., 3; Fairport, Aux., 55, S. S., 25; Flushing, Prim. Dept. S. S., 39 cts., C. R., 1.42; Gloversville, Miss. Research Club, 10; Homer, Jr. M. B., 2; Lockport, East Ave. Ch., In Mem. of Mrs. Calvin Haines, 20; New York, North New York Ch., C. R., 12; Oswego, Aux., In Mem. of Mrs. L. W. Tanner, 100; Perry Center, Aux., 11.50; Poughkeepsie, Aux., 110; Pulaski, Aux., 14; Rensselaer Falls, C. E. Soc., 10; Riverhead, Sound Ave. Ch., Aux. (25 of wh. to const. L. M. Mrs. Horace Wells), 77.77; Rocky Point, Mrs. M. S. Hallock, 15; Tallmans, C. E. Soc., 10; Walton, Aux., 33, C. R., 5. Less expenses, 221.90, 600 00

PHILADELPHIA BRANCH.

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CALIFORNIA.

Upland. Mrs. C. E. Harwood, 100 00

HAWAII.

Honolulu.—Mrs. Theodore Richards, 25 00

TURKEY.

Talas.—Girls' Boarding School, 8 80

| | |
|------------|-------------|
| Donations | \$27,735 95 |
| Buildings, | 4,666 98 |
| Specials, | 313 04 |
| Legacies, | 600 00 |

Total, \$33,315 97

Income of Designated Funds.

October 18, 1911 to October 18, 1912.

MARY H. DAVIS FUND.

Income for Girls' School, Ahmednagar, 40 00

MARY H. DAVIS HOSPITAL FUND.

Income for Hospital, Ahmednagar, 40 38

MARTHA S. POMEROY FUND.

Income for Girls' Boarding School, Aintab, 20 00

JULIET DOUGLAS FUND.

Income for Girls' School, Udupitty, Ceylon, 200 00

LAURA L. SCOFIELD FUND.

Income for General Work, 226 03

MRS. W. F. STEARNS MEMORIAL FUND.

Income for Scholarship, Girls' School, Ahmednagar, 20 00

MRS. JANE PALMER MEMORIAL FUND.

Income for Village Schools, India, 12 57

EWELL FUND.

Income for Day School, Spain, 31 63

SUSAN RHODA CUTLER FUND.

Income for General Work, 20 38

RETIRED MISSIONARY ALLOWANCE FUND.

Income for support of disabled Missionaries, 22 42

MARY C. WIGGIN FUND.

Income for Designated Work, 126 25

Total, \$759 66

MARY C. WIGGIN FUND.

Gift of Miss Mary C. Wiggin, Newburyport, Mass., of \$6,000 in securities of which the market value at date of gift was, \$5,696 88

PERMANENT FUND.

Legacy of Mrs. Clara M. Lyman, Underhill, Vt., by Mr. L. F. Wilbur, Extr., \$1,281 04

TREASURER'S REPORT.

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1912.

| | | |
|---|--------------|--------------|
| Balance to the credit of the W. B. M., October 18, 1911 | | \$112,919 12 |
| Contributions | | |
| For regular work | \$125,435 22 | |
| Gifts for buildings | 16,798 02 | |
| Extra gifts for work of 1912 | 4,886 85 | |
| Gifts for special objects | 2,586 18 | |
| | | \$149,705 97 |
| *Legacies | | 31,749 48 |
| Interest Account | | 5,154 79 |
| | | 186,610 24 |
| | Total, | \$236,529 36 |

| | | |
|---|---------------------------------|--------------|
| | EXPENDITURES FOR THE SAME TIME. | |
| Appropriations for 1912 | \$115,187 55 | |
| Additional appropriations for general work | 12,977 85 | |
| Appropriations for buildings | 15,721 95 | |
| Outfits and traveling expenses of missionaries | 10,300 72 | |
| Allowances and grants to missionaries on furlough | 2,543 20 | |
| Allowances and grants to retired missionaries | 4,401 00 | |
| Gifts for special objects | 2,586 18 | |
| Expenses in connection with legacies | 15 84 | |
| Expenses of publishing LIFE AND LIGHT | 2,038 54 | |
| Expenses of publishing Mission Dayspring | 615 16 | |
| Expenses of literature | 1,023 50 | |
| Expenses of Home Department | 12,383 40 | |
| | | \$179,794 89 |
| Investment of funds for buildings | | 4,000 00 |
| Balance to the credit of the W. B. M., October 18, 1912 | | |
| For buildings, in addition to special deposits | \$174 87 | |
| For appropriations for 1913 | 115,559 60 | |
| | | 115,734 47 |
| | Total, | \$295,529 36 |

*LEGACIES.

| | | |
|--|-------------|-------------|
| The amount of legacies available for 1911-12 was computed in the following way:— | | |
| Total amount of legacies received in 1911-12 | \$17,694 63 | |
| Legacy designated to specific use | 783 00 | |
| | | \$16,911 63 |
| One third available for 1911-12 | \$5,637 21 | |
| One third of 1909-10 legacies | 14,939 32 | |
| One third of 1910-11 legacies | 9,167 18 | |
| Income of Reserve Legacy Fund | 1,222 77 | |
| | | \$30,966 48 |
| Designated legacy | | 783 00 |
| Total of legacy receipts as reported | | \$31,749 48 |

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Receipts for September, 1912

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| | LEGACY. |
| | Mrs. Annette Wright, 500 00 |
| | Total, 1,334 63 |

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© Love of Love, unguessed, unsought,

Shaping Thy realm divine

Wherein my toil and hope and thought

May link themselves to Thine!

The worlds are Thine for weal or woe;

Thou rulest stars and sea;

Yet to my love Thou bendest low,

And Thou hast need of me.

—Mabel Earle.

**Woman's Boards of Missions
of the Congregational Churches**

BOSTON

CHICAGO

SAN FRANCISCO

VOL. XLII.

JANUARY, 1912

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1912

—Mabel Earle.

1912 No. 1

44. as second-class matter.

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Life and Light For Woman

Jesus Christ . . . hath
abolished death, and
hath brought life and im-
mortality to light through
the Gospel. :: :: ::

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Life and Light For Woman



In the Grounds of the Summer Palace, Peking

**Congregational Woman's Boards
of Missions**
PUBLISHED IN BOSTON

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OL. XLII

JUNE, 1912

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Life and Light for Woman

OUR SCHOOL IN BARCELONA

FRANK H. WIGGIN

THE DEPUTATION IN THE
MARATHI MISSION

SARAH LOUISE DAY

THE WOMAN OF WEALTH AND
MISSIONARY GIVING

GRACE DUFFIELD GOODWIN

CONCERNING
SUMMER CONFERENCES

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Back to Divine wisdom, to the living power of Jesus Christ, back through prayer to the source of all power, must be the watchword of all Missionary Societies, of all the leaders of the Church, and ultimately of the entire membership, if the great commission of our Lord Jesus Christ is to be carried out.

—James L. Barton

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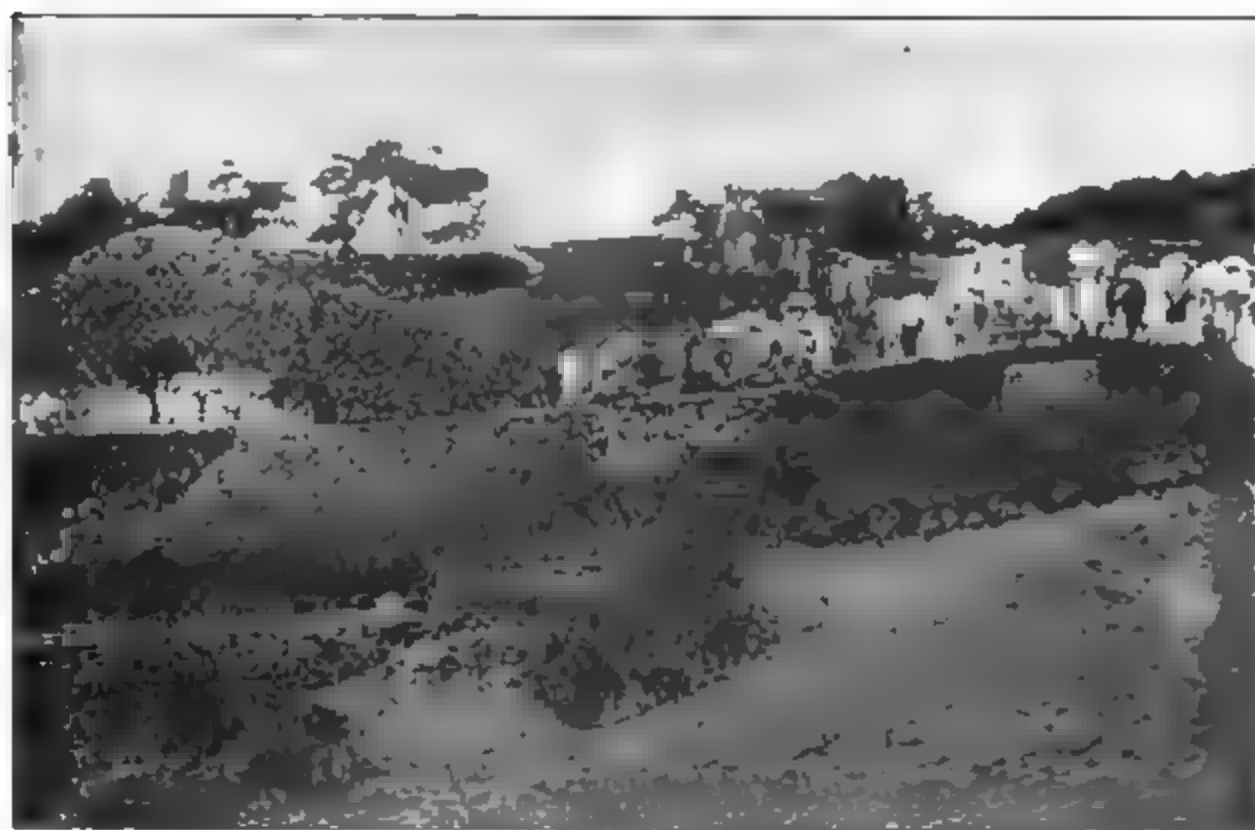
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VOL. XLII

AUGUST, 1912

NO. 8

Life and Light for Woman



GOING HOME FROM CHURCH, KULIANG, FOOCHEW

**Congregational Woman's Boards
of Missions**
PUBLISHED IN BOSTON

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Life and Light for Woman

We take pleasure in hearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. The awakening of China which now seems to be at hand, may be traced in no small measure to the hands of the missionaries. For this service you will find China not ungrateful.

—Viceroy Tuan Fang.

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MOUNT HOLYOKE ANNIVERSARY NUMBER

VOL. XLII

OCTOBER, 1912

NO. 10

Life and Light for Woman.

Mount Holyoke's Missionary
Influence

Educational Reform in China

EMILY S. HARTWELL

The Educational Trend in Japan

KATE G. LAMSON

Programs and Program Making

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"CHINA'S NEW DAY"

VOL. XLII

NOVEMBER, 1912

NO. 11

Life and Light for Woman



STABLE USED AS A CHURCH IN POOTUNG ET AFTER BOXER UPRISING IN 1900

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"A MEDICAL MISSIONARY IN CHINA"

VOL. XLII

DECEMBER, 1912

NO. 12

Life and Light for Woman

Kingdom of peace! whose music clear
Swept through Judea's starlit skies,
Still the harsh sounds of human strife
Break on thy heavenly harmonies;
Yet shall thy song of triumph ring
In full accord, from land to land,
And men with angels learn to sing
"Behold the kingdom is at hand!"

—Emily Huntington Miller.

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